



<b>Candles</b> (earliest)	<b>BALAK</b>	<b>Havdala</b>	<b>next week</b>
7:13 (6:20)	<b>Yerushalayim</b>	<b>8:30</b>	7:10 / 8:27
7:29 (6:22)	<b>S'derot</b>	<b>8:31</b>	7:27 / 8:29
7:27 (6:20)	<b>Gush Etzion</b>	<b>8:30</b>	7:25 / 8:27
7:30 (6:22)	<b>Raanana</b>	<b>8:33</b>	7:28 / 8:30
7:28 (6:21)	<b>Beit Shemesh\RBS</b>	<b>8:31</b>	7:26 / 8:28
7:30 (6:22)	<b>Netanya</b>	<b>8:33</b>	7:28 / 8:30
7:29 (6:22)	<b>Rehovot</b>	<b>8:32</b>	7:27 / 8:29
7:26 (6:21)	<b>Be'erSheva\Otniel</b>	<b>8:30</b>	7:24 / 8:27
7:28 (6:21)	<b>Modi'in\Chashmona'im</b>	<b>8:31</b>	7:26 / 8:28
7:13 (6:22)	<b>Petach Tikva</b>	<b>8:32</b>	7:10 / 8:29
7:13 (6:20)	<b>Maale Adumim</b>	<b>8:30</b>	7:10 / 8:27
7:29 (6:21)	<b>Ginot Shomron</b>	<b>8:32</b>	7:27 / 8:29
7:28 (6:20)	<b>Gush Shiloh</b>	<b>8:30</b>	7:26 / 8:28
7:27 (6:20)	<b>K4 &amp; Hevron</b>	<b>8:30</b>	7:25 / 8:27
7:28 (6:20)	<b>Giv'at Ze'ev</b>	<b>8:30</b>	7:26 / 8:28
7:29 (6:21)	<b>Yad Binyamin</b>	<b>8:32</b>	7:27 / 8:29
7:30 (6:22)	<b>Ashkelon</b>	<b>8:32</b>	7:28 / 8:29
7:19 (6:21)	<b>Tzfat</b>	<b>8:32</b>	7:17 / 8:30

Rabbeinu Tam Havdala - BALAK - 9:14pm

**Ranges are 10 days. WED-FRI  
4-13 Tamuz • July 6-15**

Earliest Talit & T'filin	4:40-4:46am
Sunrise	5:40-5:45am
Sof Z'man K' Sh'ma (Magen Avraham: 8:28-8:32am)	9:11-9:14am
Sof Z'man T'fila (Magen Avraham: 9:45-9:48am)	10:22-10:24am
Chatzot (halachic noon)	12:44pm-12:45am
Mincha Gedola (earliest Mincha)	1:20-1:21pm
Plag Mincha	6:19½-6:18pm
Sunset (based on sea level: 7:48-7:45pm)	7:53-7:51pm

[www.ttidsbits.com](http://www.ttidsbits.com)  
for **PDF files** of TT (whole, lite, XL), **ParshaPix**, **text file**, **Palm version**, **Torah Tidbits Audio mp3 files...** and more!

**Orthodox Union**  
OU Kashrut • NCSY • Jewish Action  
NUCD • Yachad / Our Way • IPA • JLIC  
Synagogue/Community Services  
OU West Coast

**Simcha Katz, President of the Orthodox Union**  
Stephen Savitsky, Chairman of the Board, Orthodox Union  
Harvey Blitz, Chair, OU Kashrus Commission

**Rabbi Steven Weil, Executive Vice President**  
Rabbi Steven Burg, Managing Director, Orthodox Union  
Rabbi Dr. Tzvi Hersh Weinreb, Exec. V.P. Emeritus  
Headquarters: 11 Broadway, New York, NY 10004  
212-563-4000 • website: www.ou.org

Phil Chernofsky • (02) 560-9124  
tt@ouisrael.org • www.ttidsbits.com

TT Distribution • 0505-772-111  
ttdist@ouisrael.org

Advertising: Ita Rochel ttads@ouisrael.org • (02) 560-9125

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

**OU ISRAEL**  
**Seymour J. Abrams • Orthodox Union • Jerusalem World Center**  
OU Israel Center • Makom BaLev • Lev Yehudi Yisraeli  
Pearl & Harold Jacobs ZULA Outreach Center • Mashiv HaRuach  
The Jack E. Gindi Oraita Program • OU Israel Kashrut

**Yitzchak Fund, President, OU Israel**  
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  
Zvi Sand, Vaad member  
Ben Weiner, Vaad member  
Harvey Wolinetz, Vaad member

**Rabbi Avi Berman, Director-General, OU Israel**  
David Katz, CFO, OU Israel  
Menachem Persoff, Director of Programs, Israel Center  
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

Torah Tidbits and many of the projects of OU Israel are assisted by grants from **The Jewish Agency for Israel**

**Founders & initial benefactors: George z"l & Ilse Falk**

## LEAD TIDBIT continued from FRONT page

We've said this before and even in this issue in the Sedra Summary, but it needs to be emphasized.

The story of Balak & Bil'am vs. the People of Israel is the only episode of the Torah since the beginning of the book of Sh'mot that has no other witnesses besides G-d. A few million people witnessed and experienced the Exodus from Egypt, the first battle against Amalek, the Manna, revelation at Sinai, the golden calf episode, the spies fiasco, Korach's rebellion, and many other events that occurred to the people in the Midbar.

Not the Balak and Bil'am business. The people were totally unaware that Balak sent a delegation to hire Bil'am to act against the People of Israel. We did not witness the building of the altars and the offering of the sacrifices. We did not hear Bil'am's words nor did we witness Balak's frustrations with Bil'am.

The accounts of the Exodus were not only included in the Torah; they were told from parent to child throughout the generations.

We know of what Balak and Bil'am tried to do, what was said, etc. because G-d told Moshe and included it in the Torah. There are probably other things that we don't know about and will never know about. But this, G-d wanted us to know about. He wanted us to hear Bil'am's words - even though we weren't there to hear them straight from Bil'am's mouth. And He told us these things for a reason.

The first threat to us as a fledgling nation was from Par'o, who changed his mind about letting the People go (as if it was his decision in the first place) and pursued the people towards the Sea. When the people cried out, G-d told Moshe to tell the people that He would take care of things and they shown stand by silently and watch the events unfold.

Subsequently, when Amalek attacked the people, Yehoshua was instructed to form an army and fight - side-by-side with G-d, so to speak.

All other battles were to be fought by the people, with the promise of G-d's help, obvious or behind the scenes.

The Torah tells of one battle that the people were warned that G-d would not be joining them - so to speak. The went ahead anyway and were defeated.

This time, G-d takes care of the whole thing without our even standing by silently. We did whatever we did in the day to day living in the Wilderness, unaware of this particular plot, and G-d protected us completely. (Until we turned from Him towards the worship of Baal Peor.)

This has to tell us something over the course of Jewish History until this very day. How many times have enemies of the Jewish people plotted and planned to harm us (or worse) only to be thwarted by G-d watching over us? "Behold, He Who watches Israel shall neither slumber nor sleep."

# Balak stats

40th of 54 sedras;

7th of 10 in Bamidbar

Written on 177.8 lines in a Torah (ranks 35)

2 Parshiyot; 1 closed, 1 open

104 p'sukim - ranks 34th (8th Bamidbar)

1455 words - ranks 33rd (8th Bamidbar)

5357 letters - ranks 35th (8th Bamidbar)

Balak is close to average for the Torah's sedras but is on the small side for Bamidbar

## MITZVOT

Balak is one of 17 (of 54) sedras with no mitzvot. Only one of two no-mitzva sedras in the book of Bamidbar. Here's the no-mitzva sedra count per book: 9/12, 3/11, 0/10, 2/10, 3/11

## Aliya-by-Aliya Sedra Summary

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

## Kohen - First Aliya

### 11 p'sukim - 22:2-12

[S> 22:2 (95!)] Balak was a weaker king than his neighbors in the region. The defeat of the others (OG and SICHON) instilled fear in Balak's heart, and he realized that waging a "conventional" war against Israel would be futile. His plan (following research of the matter) was to enlist Bil'am to curse the People of Israel. To this end, Balak sends a delegation to Bil'am in Midyan. Bil'am invites the envoys to spend the night so that he (Bil'am) can be spoken to by G-d. G-d does "appear" to Bil'am and asks him who these people are. Bil'am tells G-d and He warns Bil'am not to go with the delegation, nor to curse the people, because "they are blessed".

**SDT:** How come Balak, a sworn enemy of Israel, rates having a sedra named after him? Commentaries suggest that Balak was an "honest enemy" of Israel. His antagonism was based on his fear of Israel; his intentions and actions were clear-cut. We have been plagued by many enemies throughout history who have hidden behind a smile, a mask of friendship, or a hand-shake and photo-op only to try to stab us in the back (or worse). It's "nice" when an enemy is "up front" about it.

**SDT:** Commentaries point out that Moav and Midyan were bitter enemies. Nonetheless, they put their

differences aside and united to fight against Israel. This shows the power of anti-Semitism in this world. See what our enemies are ready to do because they hate us so much.

But it also must teach us another lesson. We too must be prepared to set aside that which divides the Jewish People into fragments, so that we can fight our common enemy with greater strength. This is not to suggest that we must ignore, overlook, or forgive these differences. But we have to know when we should put our religious-secular battles "on hold", in order to be united against the enemies of the Jewish People. We must all work together - Ashkenazim & S'faradim, National Religious and Haredi, left and right, religious and secular, to strengthen our position against those who would harm us, take parts of Eretz Yisrael from us, or divide our capital.

**SDT:** Rashi quotes a Midrash that explains why G-d asked Bil'am "who are these men with you?", when He first appeared to him at night. This, says Rashi, was to give Bil'am the false impression that there are times when



G-d doesn't know something and needs to ask. Bil'am would then be hopeful that during one of those Divine "lapses", he would be able to "bless" the Jews, even though G-d told him that he shouldn't.

## Levi - Second Aliya

### 8 p'sukim - 22:13-20

In the morning, Bil'am (reluctantly) dispatches Balak's messengers with his message of refusal. Balak sends a larger and more prestigious delegation to Bil'am, with offers of great honor and wealth if Bil'am would only agree to Balak's request. Bil'am again refuses, but does invite the new delegation to spend the night. This time G-d permits Bil'am to accompany the Moabites, but warns him not to do anything other than what G-d tells him. (Commentaries draw from this the notion: "In the direction a person is inclined, there he is lead" Also like, "giving him enough rope to hang himself with".)

**SDT:** Why was Bil'am to be punished for going with Balak's delegation, when G-d permitted him to go? Sort of told him to go. Certainly, a person is held accountable for violations of G-d's commands, but are we also responsible for things which are not specifically prohibited, although it is reasonable to assume that G-d does not want us to do them?

**Belated birthday wishes to PB**

The answer is **YES**. This is one of the concepts we actually derive from the episode of Bil'am. The Torah gives us a very good idea of what HaShem wants of us. Many sins are spelled out very clearly - in fact, there is a notion of "one will not be punished unless expressly warned"; yet we are warned that G-d will be angry, so to speak, if we do things that we (should) know are contrary to His wishes.

This is something that exists in human relationships too. Parents, for example, expect children to behave a certain way, even without being specifically told. We are not programmed robots; we are human beings with the ability to reason. And G-d (and our parents - remember the Gemara in Kiddushin that teaches us that there are three partners in the human being - G-d, his father and his mother) wants us to make the right decision in areas He left "open", so to speak.

In the straight reading of the Chumash, it seems that Bil'am is truly a man of G-d who only wants to do what G-d wants him to do. Tradition describes him differently, as one who knows that he is totally in G-d's control but tries to fight it at every step of the way. He is identified as Bil'am HaRasha. What a blow to Bil'am's ego to be thought of so highly

*Mazal tov to  
Hayim & Tziporah Abramson on the  
birth of their granddaughter, Ayelet Hila  
born to Dov & Adina Abramson*

## EYE WORLD

### Your American Optometrist in ISRAEL

- 🌀 **Comprehensive Eye Exams**
- 🌀 **Expert fitting of multi-focal lenses** -- starting at only 950₪!
- 🌀 **Contact lens professionals**
- 🌀 **Wide selection of frames to fit all budgets**

### We guarantee your satisfaction

2 CONVENIENT LOCATIONS:

**16 King George** (upstairs from Bank Ha'poalim) (02) **625-0163**

**Ramot Eshkol Shopping Center**  
Rechov Paran 9 • (02) **582-8455**

among people, yet to know that G-d is in charge and he (Bil'am) cannot act independently.

## Shlishi - Third Aliya

### 18 p'sukim - 22:21-38

Bil'am arises in the morning, saddles his donkey (by himself), and goes with the Moav officers. (The implication in the pasuk is that Bil'am went with a great deal of enthusiasm to "hopefully" curse

For all your PC needs:  
New PCs, upgrades, repairs, virus removal

## PC GUY

Paul Serkin • 054-943-6109  
paul@thepcgyuy.co.il • www.thepcgyuy.co.il

the People of Israel. Contrast this with Avraham's enthusiasm on his way to fulfill G-d's command with the Akeida.) G-d is "angry" with Bil'am for going (even though He permitted it) and sends an angel in an attempt to dissuade him from continuing. The Torah recounts that on three separate occasions - symbolically, it happened in increasingly narrower passages - the donkey sees the angel blocking the way, but Bil'am does not. Bil'am strikes the donkey each time, until G-d gives the power of speech to the donkey, who admonishes Bil'am for his deeds. Then G-d permits Bil'am to see the angel and Bil'am acknowledges his sin. He offers to return, but the angel allows him to proceed, with the warning not to say anything "unauthorized".

In Pirkei Avot we are taught that the "mouth of the donkey" was one of ten special items that G-d created in the instant before He rested from further creation on the very first Shabbat. One of the lessons from this concept is SOF MA'ASEH B'MACHSHAVA T'CHILA, what happens in the end was in G-d's thought and plan at the beginning. We should not think that the "mouth of the Earth" that swallowed Korach & Co. or the talking donkey, or No'ach's rainbow, et al, were "after-thoughts" of G-d. No such thing.)

Balak goes out to greet Bil'am, who "warns" Balak that he is powerless to act on his own and

must say only what G-d "puts in his mouth". (This is the significance of the "mouth of the donkey" - viz. that it is G-d Who grants the gift of speech; one should not be arrogant about his ability to speak well. In the words of the beautiful prayer of the Shali'ach Tzibur on Rosh HaShana and Yom Kippur, OCHILA LAKEIL, the human being thinks thoughts in his heart, but from G-d comes the ability to express them with his mouth and lips... or the lack of the ability.)

**SBT:** The favored weapon of the nations of the world is the sword. The "weapon" of Israel is "the power of speech" (prayer, divrei Torah, kind words, etc.). Bil'am arrogantly lays "his weapon" aside and attempts to harm the People of Israel with their (our) weapon. G-d, so to speak, went against Bil'am with his abandoned weapon - the angel's drawn sword. And ultimately, the Torah tells us, Bil'am fell by the sword. - Rashi

## R'vi'i - Fourth Aliya

### 15 p'sukim - 22:39-23:12

Balak makes sacrifices on the occasion, and Bil'am orders seven

In memory of  
our beloved daughter  
**Sora Leah ה"ע**  
on her 21st yearzeit, י"א תמו"ז  
*Beryl & Shmuel Levenson*

altars to be built for the special offerings. (All that is done is highly significant - e.g. the Torah records that our three Patriarchs offered seven korbanot at various times. Bil'am hoped to "neutralize" the effect of those sacrifices in G-d's eyes by repeatedly offering seven sacrifices of his own.)

After meditation, Bil'am "speaks" about the People of Israel. He does not curse them, but rather beautifully describes the uniqueness of Israel. Balak is upset, but Bil'am reminds him that he (Bil'am) can only transmit that which G-d wants him to.

If we are unique among the nations of the world, it is because of the Torah and our commitment to it, not something genetic, nor a mere accident of birth. We must preserve that uniqueness by remaining true to Torah, faithful to HaShem, and distinct from the other nations. And, as Bil'am pointed out, our uniqueness depends upon being different from the other nations (not wanting to be just like everyone else.) We are different when we are different. And that is what we are supposed to be.

## Chamishi 5th Aliya 14 p'sukim - 23:13-26

Balak takes Bil'am to a different vantage point, in the hopes that he will be able to curse the People this time. Once again, seven altars are built and sacrifices offered. Once again, Bil'am

## Luxurious Properties FOR SALE

• **NEW!!** Luxurious new project in prime location, close to Rehavia and Nahlaot, all the facilities (pool, doorman, gym, spa, lounge...), panoramic views of all Jerusalem, 2BDR, 3BDR, 4 BDR and penthouses, all with balconies, very attractive prices, from \$7000/m including parking and storage- A MUST!!

• **NEW ON THE MARKET!!** Exquisite new 250m penthouse in Old Katamon- private elevator, 7 rooms, 4 bathrooms, 2 huge sucah terraces facing panoramic views, very high standard, includes new appliances and furniture, private parking

• **NEW!!** Single Arab style house on a private plot of 630m in the Greek Colony! Building permits in hand, ready to build up to 620m, huge gardens, amazing potential, VERY attractive price!!

• **NEW!!** New spacious penthouse of 175m in Baka, 6 rooms, huge terrace with panoramic views, Shabbat elevator, parking, storage, immediate, only \$1,300,000 - Contact David at 054-4548202

• **NEW!!** Prestigious new Penthouse in the quiet Rehavia, 290m, private swimming pool, private elevator, private entrance, luxurious standard, luxurious 2 family's house, beautiful views to the Knesset

• **NEW!!** On Efrata, beautifully renovated apartment of 155m, 6 rooms, large private garden with Jacuzzi, high ceilings, very bright, only 4,000,000 NIS! Contact David at 054-4548202

• **Unique new** 380m apartment on ONE level in Talbieh, highest specifications, luxurious residence with all the facilities, doorman, sucah balcony, 2 parking spots, 2 storages, beautiful views to the Park and the Old City

• **In a quiet lane of Baka**, in a beautiful Arab house, 220m apartment with garden and beautiful terrace, arches windows, high ceilings, original floors, for renovation, amazing potential, parking

**EXCLUSIVE TO DEBORAH TOUITOU**  
0544-804767 • [www.realestatejerusalem.co.il](http://www.realestatejerusalem.co.il)

### Midyan's extra connection to the sedra

In loving memory of our beloved husband, father, grandfather and great-grandfather  
**Moshe Ze'ev Gottlieb** הי"ד  
on his 9th yahrzeit

We will meet on ח' תמוז  
Sunday, July 10th at 9:30am  
at the Kever on Har Tamir

*The Gottlieb & Benjaminson families*

meditates and then utters magnificent descriptions of the Nation of Israel. Balak says his piece and Bil'am again explains his restrictions. (Difficult for someone who is considered the quintessence of arrogance.)

Rashi says that Balak chose Rosh HaPisga as a place from where Bil'am might succeed in cursing the people, because he foresaw that Moshe would die there. Rashi says that Balak knew this about the place but Bil'am didn't - that Balak was a more gifted prophet.

Twice we find, And Bil'am said to Balak, build for me "with this" seven altars and prepare for me "with this" seven bulls and seven rams (23:1 and 29). With this, BA'ZEH. We are taught that all the prophets of Israel prophesy with KOH (as in KO AMAR HASHEM), except Moshe, who prophesies with ZEH. Bil'am felt that he was on Moshe's level and kept throwing around the ZEH. G-d says to Bil'am, go back to Balak, and thus - KOH - you shall speak. Enough with the pretension to ZEH; you say KOH. Bil'am gets the message and switches to KOH when he speaks to Balak.

## Shishi - Sixth Aliya 17 p'sukim - 23:27-24:13

### Coaching for Emotional Eating and Weight Loss

Call Jason Demant  
052-633-5062

[www.JasonDemant.com](http://www.JasonDemant.com)

Balak suggests yet a different vantage point from which to observe Israel; maybe G-d will permit them to be cursed. Bil'am again asks for seven altars to be

יהי רצון מלפניך ה' אלהינו ואליהי אבותינו  
שתשלח מהרה רפואה שלמה מן השמים  
רפואת הנפש ורפואת הגוף לחולים

שרה ביילע בת עדינה הנדלא  
אביגיל אסתר בת אפרת צפורה  
חיה בת מאטל שאול  
מאטל שפרינצא בת פיינא  
יהושע משה בן ריסל  
אנשל אשר בן שפרינצא  
ישעיה שלום בן מלכה גיטל  
חיים אברהם חנינא בן בלימה  
יהודה לייב בן הענא  
נתנאל יוסף בן שמחה סימה  
רוני רבקה בת רחל  
רבקה בת יעל  
עדי בת ליבה איטה  
יהודה יורם בן קרן אור  
איילנה מיכל בת אלישבע מלכה  
רחל שירה בת יפיה דבורה  
אברהם ישעיהו בן אביבה  
ציפורה בת חנה מנוחה  
משה שלמה בן חנה לאה  
חנה רבקה בת רייזל  
שמחה בת רחל  
חיה מאירה מינדל בת חוה גאלדא  
אביטל חוה בת אסתר  
אודליה נחמה בת מיכל  
דוד בן אסתר  
רחמים בן רחל  
Menya Leba bat Yitta Chaya  
Shoshana Abra bat Chaya Beila  
Chedva bat Chaya  
בתוך שאר חולי ישראל.

built, and a bull and a ram to be offered on each. This time, Bil'am does not meditate in his usual manner, expecting similar results, namely that blessings will emerge from him - and he really wants to curse Israel.

**SDT:** *Balak takes Bil'am to Rosh HaP'or. Having seen in a vision that Israel will soon fall at P'or, Balak mistakingly assumes that the cursing from there would be successful (Rashi).*

Targum Onkeles indicates that Bil'am was "reminding" G-d of the Golden Calf, so that He would allow the People to be cursed. However, when he saw the multitude encamped in such a special manner, he was endowed with "Ruach HaKodesh" and he blessed the People of Israel a third time. Balak had "had enough", spoke harshly to Bil'am, and "sent him packing".

We quote the words that emerged from Bil'am's mouth - MA TOVU... Sometimes it takes a non-Jew's observation for us to appreciate something we might not see.

## Sh'VII - Seventh Aliya 21 p'sukim - 24:14-25:9

Before Bil'am takes leave of Balak, Bil'am prophesies about the other nations in the region... which was, in different words, a prophecy that each nation shall eventually

VAYAGOR MO'AV...  
Balak m'fached. How so?

### Discover the world with Eddie's Kosher Travel SUMMER DELUXE CRUISES

- **Amazing Alaska:** August 14
- **Glamorous Mediterranean:** Aug 15 & Aug 21
- **Australia & Asia:** December 23
- **Caribbean:** January 22, 2012

**LAST  
CABINS**

### LAND TOURS

- **Poland** with **Rabbi Adler:** July 27  
Not to be Missed
- **Russia:** 23 August  
Discover the Pearls
- **Spain:** 6 September  
Architecture, Scenery and Jewish History
- **China:** 25 October  
Explore an Ancient World
- **Japan:** 25 October  
Legend of the Rising Sun
- **Ecuador, Galapagos & Peru:** 9 November – Once in a Lifetime
- **Morocco:** 14 November  
Magic of the Orient
- **Australia & New Zealand:** 14 Nov.  
The Lands Down Under

### Guaranteed Departures

Rosh Hashana - Dan Jerusalem  
Sukkot - Dan Caesarea

Limited rooms

**Chanuka:** Skiing in Italian Alps  
Limited Rooms - **CALL NOW**

[www.koshertravelers.com](http://www.koshertravelers.com)  
email [david@eddiestravel.com](mailto:david@eddiestravel.com)  
Phone **(02) 992-9801**

perish, as will those who will bring about the earlier nations' destruction.

**[P> 25:1 (9)]** Bil'am's final advice, his attempts to curse the People having failed, is to entice the People to idolatry and immoral behavior which will turn G-d Himself against them. This plan works, as 24,000 perish in a plague following the immoral and idolatrous worship of Baal Pe'or. Only the bold action of Pinchas b. Elazar b. Aharon HaKohen in defending G-d's honor, stops the devastating plague.

**SDT:** This final lesson of the sedra must be learned well by us today. What Balak and Bil'am discovered is that if Israel is in G-d's favor, it will be invincible from outside attack. No nation can succeed against Israel, when we are "on good terms" with G-d. That includes attacks by the sword or by words... If we, however, incur G-d's anger, by being unfaithful to Him, by disregarding Torah and mitzvot, then we are extremely vulnerable to our enemies. And they might not even have to actually fight

ברוכים הבאים בשם ה'  
OU Israel and the Israel Center  
extend warm greetings to  
our visiting dignitaries  
from "headquarters"  
Dr. Simcha Katz OU president  
Rabbi Steve Burg Managing director  
Shlomo Schwartz CFO

against us (as in terror attacks) - we can, G-d forbid, destroy ourselves (as with road accidents, and more). This was true more than 3000 years ago; it is no less true today.

On a certain level, Parshat Balak is extremely simple and straightforward, with an extremely powerful message - because of that simplicity. For 95 p'sukim, we feel the protection of G-d as Balak and Bil'am fail time and again in what almost looks like a comical farce. The Gemara says that Bil'am was in some ways superior to Moshe Rabeinu, that when he was around, G-d Himself was extra vigilant in protecting us. For those 95 p'sukim, we beam with pride at the grudging admiration of a unique nation as expressed by Bil'am.

And then comes the last 9 p'sukim of the sedra. Bil'am went back home. So did Balak. No danger anymore. WHAM! We did it to ourselves. G-d protected us from Bil'am by giving him his words. By not letting him speak on his own. And then we turned around and betrayed G-d. 24,000 fatalities. And the toll would have been greater, except for the bold action of Pinchas. The sedra is shouting its message to us. All we have to do is listen to it. Last 3 p'sukim are reread for Maftir.

Note that the Pinchas episode is interrupted by the break between sedras. Zimri and Kozbi are not identified yet, G-d's reaction comes next week. Just for now - the plague stopped! The swiftness with which the

plague struck is matched by the swift action of Pinchas. For now, that's the point. More next week.

## Haftara 17 p'sukim Micha 5:6-6:8

Micha's prophecies include the state-of-affairs that finds Israel dispersed among the nations of the world, the promise of the end of war and restoration of Israel to its Land, and the "settling of accounts" between G-d and the other nations, and G-d and Israel. This portion contains a reference to the advice of Balak and Bil'am's response to it - thus the appropriate choice of this portion as the haftara for Parshat Balak.

Note the "credit" to Balak for the advice that caused the failing of Israel as opposed to the implication from the Torah that it was Bil'am's idea.

Note the reference to the leaders of the People as Moshe, Aharon, and MIRIAM.

The haftara ends with the famous encapsulation of our responsibilities to G-d: "What does G-d demand of us, ONLY to behave justly, love chesed, and walk modestly (humbly) before G-d."

This is the formula for the greatest protection we can have from the Balaks and Bil'ams of the world. And its disregard makes us terribly vulnerable to them. What a contrast between the end of the sedra and the end of the haftara! Again, we have the simple but powerful point. This is how we are supposed to behave. This is how we behaved... and what happened to us. Lessons from the Torah and from the haftara.

.....

Over the years, we've presented many Gimatriya Matches or Gimatriya Twins, as we have named them. These are p'sukim or phrases (sometimes just words) that have the same numeric value as another pasuk, phrase or word - which leads to a point to make. These gimatriyas are not meant to "prove" anything or to "invent" a new idea. They are meant to point to a thought and often serve as the "cherry on the top of the ice cream sundae" or "the icing on the cake" or whatever other expression you choose. Parshat Balak has yielded more than its share of GMs (or GTs). Here's an example from Parshat Balak:

Bil'am's plan included the offering of many sacrifices to G-d. These were meant to find favor in G-d's eyes so that Bil'am would be able to curse Bnei Yisrael, and to weaken G-d's feelings for us, to further aid his plan.

וַיֹּאמֶר בְּלָעָם אֶל-בָּלָק בְּנֵה-לִי בָזֵה  
שִׁבְעָה מִזְבֻּחוֹת וְהִבֵּן לִי בָזֵה שִׁבְעָה פָרִים  
וְשִׁבְעָה אִילִים: במדבר כג:א

"And Bil'am said to Balak, Build me here seven altars, and prepare me here seven oxen and seven rams."

Seven altars, seven bulls, seven rams.

They did that three times!

But we have protection from Bil'am in the form of korbanot that we would be bringing in the Beit HaMikdash. A vaccine against Bil'am's plot.

וְשִׁבְעָה אִילִים אֶחָד לְזִמְטָאת לָהּ עַל-עֹלֹת  
הַתְּמִיד יִגָּשָׁה וְנִסְבָּו: במדבר כח:טו

"And one kid of the goats for a sin offering to G-d shall be offered, beside the continual burnt offering, and its drink offering."

We will be offering in the Beit HaMikdash, daily T'midim and communal sin offerings on Rosh Chodesh and Chagim. That is our inoculation against Bil'am's sacrifices.

These two p'sukim are Gimatriya Twins.

[The term vaccine is appropriate here because the word is related to cow - or here, the animal sacrifices.]

In the heart of a light nation

## Divrei Menachem

Parshat Balak describes the attempts of the wicked soothsayer Bil'am to curse the Jewish people on behalf of Balak, the King of Mo'av. Despite his seemingly righteous comments to Balak's messengers ("I will answer you as G-d instructs me" and then, "G-d will not let me go with you" [Bamidbar 22:8,12]), our rabbis tell us that all of Bil'am's initial positive references to G-d represented but manipulative posturing for his own benefit.

For the Talmud tells us that Bil'am truly lived up to his name - BLI AM - a person, "without a nation", loyal to none - not even to G-d. In contrast to Avraham who is described as having a, "good eye, a humble spirit, and a submissive soul", Bil'am is described as one with, "an evil eye, an arrogant spirit, and a greedy soul" (Avot 5:22).

Bil'am's evil eye corresponds to jealousy; his arrogance to the pursuit of glory; and his greedy soul to the gratification of base desires. So when Bil'am announced that he "would not go with you" [the original messengers], the important part was the insinuation that he would go with more prestigious messengers bearing more expensive presents - and not that he was forbidden (by G-d) to go on the mission at all.

So do our detractors defy us. And although, we live in the 21st century, beware! For the spirit of Bil'am lives on.

## US Citizenship for your Children and Grandchildren

### Michele Coven Wolgel

Attorney and Notary

Specializing in American  
Immigration and Naturalization Law  
for over 20 years

Now providing assistance with  
Social Security Disability law

[www.wolgelaw.co.il](http://www.wolgelaw.co.il)  
[lawyer@wolgelaw.co.il](mailto:lawyer@wolgelaw.co.il)  
Tel: 02 590 3444

Servicing All of Israel

Member, AILA  
(American Immigration Lawyers Association)  
Of Counsel to Bretz & Coven, LLP  
[www.bretzlaw.com](http://www.bretzlaw.com)

BxKN... RxQN

## VEBBE REBBE

**QUESTION:** *May one spray whipped cream from a canister on Shabbat?*

**ANSWER:** Answer: First, let us understand what happens. When gas goes into a fatty substance (like whipping cream), the fat traps much of it, causing it to fluff up and coalesce. Whipped cream canisters contain pressurized nitrous oxide. Pressing their button does two things more or less at the same instant: forces gas into the fatty liquid; forces the contents out of the canister. There are several possible grounds, some stronger than

others, upon which to base a prohibition. After a quick review, we will present a practical answer.

Arguably, combining two substances so that they form a mixture that is different in texture than each one separately is lisha (kneading) (see Shemirat Shabbat K'hilchata 11: (124)). However, trapping a gas (even if in unnoticeably small pockets) inside a liquid so that it turns into foam is different enough from classic lisha for it to be difficult to forbid without classical sources.

Shemirat Shabbat K'hilchata (11:31) prohibits hand-whipping cream for a few reasons. One is related to the scrambling of eggs, which is forbidden because it is usually a step in the cooking process. While one can argue whether or not this applies to whipping cream, the process is totally different when done by pressing the button on a canister.

Recent poskim discuss creating seltzer/soda on Shabbat, where a somewhat significant change occurs to a liquid by inserting a gas. While some poskim object to it for creating

something new (see Maharsham I, 140), the most realistic problem is uvdin d'chol (weekday-like activities, in this case, of producing things). While this might apply to the process of inserting a gas canister and fastening a machine to make soda (or the similar device for cream), it is hard to apply it to using a pre-prepared canister, which the average user sees as simply dispensing.

The most serious issue is molid, creating a new reality by changing the phase of an object. The baraita (Shabbat 51b) forbids crushing ice and snow. Rashi explains that it is like a melacha, in that one creates something new, i.e., a liquid from a solid. Some say that, similarly, one may not turn a liquid into a solid, e.g., freeze water to make ice cubes (see Doveiv Meisharim I, 55). We dealt with this issue in Hemdat Yamim (Miketz 5767), and cited strong grounds for leniency. Orchot Shabbat (15:(45)) says that even those who forbid making ice cubes could permit spraying whipped cream from a

### Hillel Gluch, Podiatrist

Permanent solution to ingrown toenails  
General footcare, orthotics...

#### PRIVATE

Jerusalem (Talpiot), Modiin, Beit Shemesh  
(02) 624-9004 • 054-796-2491

Meuchedet - Kiryat Arba & Neve Daniel - NEW: Efrat  
Call moked \*3833

Maccabi - Agrippas (J'lem), Efrat, Beitar, Ashkelon  
NEW: Modi'in • Call moked \*3555 (need referral)

☞ When we settle down into a plush easy chair and place our back against its back and our arms upon its arms, there is a danger of our coming to feel that its plush back is somehow our back, and its long, impressive arms, our arms, and, in general, all of its grand dignity, our dignity.

From "A Candle by Day" by Rabbi Shraga Silverstein

A Candle by Day • The Antidote • The World of Chazal  
by Rabbi Shraga Silverstein

Now available at 054-209-9200

canister because the only purpose of the cream in the canister is to be turned into whipped cream. On the other hand, here one actively and directly, with the press of the button, creates the foam, as opposed to putting water in a freezer, which only provides a cold setting for the slow process of freezing to begin (see Shemirat Shabbat K'hilchata 10:(14)). However, Rav Mordechai Willig told me another reason for leniency: the change, from a thick liquid to a foam, is not enough to be considered molid.

While one can make the argument that it is forbidden to spray whipped cream from its canister, common practice is to permit it. Since we have shown the halachic basis for the practice, we do not feel it is necessary to change it. (We have not dealt with the issue of using the cream to write words or make likenesses of specific objects.)

[Rav Daniel Mann, Eretz Hemdah Institute](#)

Ask the Rabbi Q&A is part of Hemdat Yamim, the weekly parsha sheet by Eretz Hemdah. You can receive it by sending an email to [info@eretzhemdah.org](mailto:info@eretzhemdah.org) with the message: Subscribe/English or Subscribe/Hebrew - leave subject blank. Ask the Vebbe Rebbe is partially funded by the Jewish Agency for Israel.

**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*

At times I hear it said or I read that

**Air Conditioning & Heating**  
 Sales & installation of inverter,  
 central & split systems  
*References from satisfied customers in your neighborhood*  
 08-976-1140 • 052-240-5063

[Yaakov, Moshe, Yisrael, and Balak](#)

Israel should pay no attention to what other nations think of us. A verse from our parsha is cited as "proof": HEN AM L'VADAD YISHKON UVAGOYIM LO YITCHASHAV, interpreted to mean that we should isolate ourselves from world-opinion and not take other nations into consideration. This interpretation cannot claim to be anything like the "official" view of Judaism. The mainstream interpretation of this verse has it referring to the continued existence of the Jewish people, while other nations can be destroyed.

Typical is the Midrash Rabbah which interprets the verse to refer to Jewish loyalty to God: HEN AM L'VADAD YISHKON - We alone are loyal to God: UVAGOYIM LO YITCHASHAV, interpreted to mean that therefore we are never under consideration when it comes to Divine judgments of destroying nations. The Yalkut Shimoni interprets UVAGOYIM LO YITCHASHAV to mean that God judges us differently than He does Gentile nations.

I have not found a classical source that interprets our verse as an endorsement of not taking other nations into

Feeling Tired? Lack Energy?  
 High Cholesterol? Overweight?  
 Start feeling  
**Energetic and Healthy Today!**  
 Get the stuff that works from the  
 people you trust! (@ Kosher)  
 Call the Sprechers: **050-7287-455**  
[www.SpirulinalIsrael.com](http://www.SpirulinalIsrael.com)

account in our thinking. Even if there might be such a source, it would not be the Torah view by any means. Anyone who uses the verse in this way does so in his own name or in the name of Ben-Gurion, but not in the name of the Torah.

The fact that we cannot be destroyed does not remove our obligation to engage in international politics with wisdom, including taking the views of other nations into account, so that we inflict as little damage on ourselves as possible, short of destruction. We must act responsibly to do all we can for the continued flourishing of the yishuv in Eretz Yisrael. May God bless our best efforts with success.

*Yehuda Gellman, BGU*

**More on Maftir Rolls**  
 Read [3] in the TTriddles report before continuing here...  
 The absolute longest Torah Roll is on Simchat Torah between the first and second readings. We conclude the whole Torah (column 245) and would have to skip over 243 columns as we roll to the very beginning of the Torah. This is, in fact, what a minyan with a single Torah scroll has to do on Simchat Torah. And then for Maftir, there is another roll of 188 columns. Total roll - 431.

Rabbi Weinreb's Weekly Column:

## BALAK

### "Balaam and Dostoevsky"

Frustration. Disillusionment. But also insight and a lifelong intellectual perspective. That is how I would describe the experience I am about to share with you, dear reader.

It all started with Dostoevsky. That's right, Fyodor Dostoevsky, the famous 19th century Russian novelist, author of Crime and Punishment and The Brothers Karamazov... and much more. His works were strangely not part of the curriculum of the high school I attended. I came to his writing on my own.

How impressed I was! Here was a writer who really plumbed the depths of the human psyche. He grappled, not only with profound moral issues, but with questions of existential religious significance.

I vividly remember reading Notes from the Underground, astounded by the fact that a gentile author, living in Czarist Russia, had so much to say to a Brooklyn yeshiva boy.

And then I learned a bit about Dostoevsky's background. I was stunned to discover that this perceptive, sensitive and gifted man was... a vicious anti-Semite. I

had great difficulty in reconciling the discrepancy between the art - sophisticated and empathic; and the author, full of primitive hatred, which I experienced as aimed at me. After all, my ancestors lived in the towns and villages he describes - and not long ago!

I experienced this disillusionment time and time again in subsequent years. In college, I became enamored with the philosophy of Martin Heidegger, who was often acclaimed as the greatest thinker of the 20th century. Then I learned of his support for the Nazi regime, and I could no longer bring myself to even open his books.

This experience was repeated later in my education when I became familiar with the psychology of Carl Jung, only to discover his complicated relationship with Jews and Judaism, and his pro-Nazi sentiments. What an exhaustive list of gifted men who possessed such talent when it came to humanity, yet who were so absurdly tainted by their active aversion to our people. It extends back in time to Martin Luther, persists through the music of Wagner and the history of Toynbee, and is certainly not lacking for contemporary examples.

Truth be told, the list goes back even further, to this week's Torah portion, Parshat Balak, and the extraordinary and fascinating man named Balaam. If there is one lesson to learn from this week's

narrative of Balaam and his encounter with the Jewish people, it is this: A man can be a universally acclaimed spiritual leader, and a gifted poet and orator with prophetic powers almost identical to those of Moses, and simultaneously be a vile anti-Semite, capable of genocidal schemes.

Read this week's parsha very carefully, for there is an essential message in it. The message is that we dare not assume that we need only fear anti-Semitism at the hands of maniacs, fanatics, or ignoramuses. Quite the contrary! Sophisticated, educated and highly cultured individuals can also detest us and conspire to destroy us.

This is the lesson of the Holocaust. True, Hitler was hardly an intellectual or artistic giant. But his evil genius lay in his ability to realize that the most advanced civilization in the history of the world would eagerly abide by his murderous vision. He knew how this was just the veneer of German art, literature, philosophy and, yes, religion.

In terms of this week's Torah portion, he knew what Balak knew: That there are individuals with:

- Strong religious commitments: "I

**Professional Office Space  
for rent, in Ramot**

**Medical, dental, other...**

**054-786-9279**

## Parsha Points to Ponder

### BALAK

- 1) Why does Moav invoke the imagery of an ox eating up all the crops of the field to describe what will happen when the Jews eat their crops (22:4)?
- 2) Why did Bilaam refer to the Jewish people as THE NATION WHICH IS LEAVING EGYPT in the present tense (22:11) while the people of Moav referred to them as THE NATION WHICH LEFT EGYPT, in the past tense?
- 3) Why does the Torah describe Bilam as RAISING UP HIS EYES to see the Jewish people before blessing them (24:2)? Why wasn't it enough to say AND HE SAW them?

## Parsha Points to Ponder

by **Rabbi Dov Lipman**

**Rabbi Lipman** teaches at Machon Maayan in Bet Shemesh and is the director of Anglos for Am Shalem, the new political movement of MK Haim Amsalem. He is the author of "DISCOVER:

Answers for Teenagers (and Adults) to Questions about the Jewish Faith" (Feldheim); "TIMEOUT: Sports Stories as a Game Plan for Spiritual Success" (Devora); "SEDER SAVVY" (Targum) [ppp@ouisrael.org]

The suggested answers are elsewhere  
Ponder the questions first, then see further



פְּנוּמֵי הַאֲתוֹן טְבוּהַ  
טְהַל דְּהַפְּגָ שֶׁר לְזוֹת דָּג

cannot go beyond the word of the Lord my God to do anything small, or great." (Bamidbar 22:18);

- A direct spiritual channel to the Divine: "And God came unto Balaam at night, and said unto him..." (22:20)

- Inventive skills sufficient to create a phrase which we ourselves adopted to preface our daily prayers: "How goodly are thy tents, O Jacob..." (24:5).

But in actuality, they are no more than "hired guns", and beneath the façade of the "gentleman" lies the "agreement" to discriminate, persecute, murder and exterminate an entire people.

It is a difficult lesson to accept. But our history has long established its deep-rooted veracity and its urgency, clearly based upon the story we read this Shabbat.

**Room for rent in doctor's office  
in Pisgat Ze'ev Mizrach**  
Contact Adrian Ehrlich  
**052-267-7696**

**Dr. Eliezer Rosenblum**  
NYS Licensed and Board Certified  
**Chiropractor**  
Offices in Jerusalem, EFRAT,  
Ramat Beit Shemesh  
**052-662-4658**

# Praying with Passion

Giving more meaning to our T'fillah • One Week at a Time  
Excerpted and reprinted with permission of the author

## **P'sukei d'Zimra: Ha'li Nafshi In G-d We Trust**

אֵל תִּבְטְחוּ בַנְדִיבִים, בְּכֶן אָדָם  
שֶׁאֵין לוֹ תְשׁוּעָה. תִּצַּא רוּחוֹ יִשָּׁב  
לְאֲדָמְתוֹ, בַּיּוֹם הַהוּא אָבְדוּ עֲשָׂתְנוֹתָיו.  
אֲשֶׁרִי שָׁאֵל יַעֲקֹב בְּעֶזְרוֹ, שִׁבְרוּ עַל ה'  
אֱלֹהָיו.

**Meaning:** translation...

**Do not rely on nobles,  
nor on a human being,  
for he holds no salvation.**

When his spirit departs he returns to his earth, on that day his plans all perish. Praiseworthy is one whose help is Yaakov's G-d, whose hope is in Hashem, his G-d.

**Theme:**

An essential concept of the prayer

**One Salvation**

The Jewish people cannot count on allies and rulers, but only on Hashem, for its protection.

**Insight:** Deeper meanings...

**Who Is Fighting Our War?**

There are two wars mentioned in Parshat B'shalach - the war against the Egyptians at Yam Suf and the war

against Amalek. The Ibn Ezra observes that the war with Amalek demonstrates that G-d was prepared to allow the Jewish people to fight a real military battle on their own -- albeit with Divine Assistance. Why, then, in the war against Egypt, was the entire battle waged solely by the Hand of G-d? In fact, in all future wars, including the wars of Yehoshua and the wars of King David, the Jews were obliged to participate in battle. Why was the war with Egypt different?

Rav Yosef Neiman suggests that the first time that something happens in the Torah it is the prototype for all future occurrences. G-d wanted the Jewish people to know that just as in the very first battle, when G-d waged war for them, His mercy would always be the determining factor in our victories, even when we are physically involved in the battle. If it is G-d's will,

**Rabbi Elan Adler**

Warm, personable and humorous American Rabbi now in Israel, BH  
Available for Life Cycle events,  
lectures, scholar in residence  
Visit [elanadler.com](http://elanadler.com) for details

we will be victorious, regardless of our military performance. And if, Heaven forbid, as we find in numerous cases in Tanach, it is not G-d's will, we will lose regardless of our military prowess. The determinant of our fate is whether we possess the merit for G-d to make us successful.

We live in an ever-changing, frightening time in the Middle East. Although the Jewish nation currently has a top-notch army, the latest missiles and defense systems which will certainly be used to defend itself, we should never put our faith in the wizardry of military might - AL TIVT'CHU VINDIVIM, B'VEN ADAM SHE-EIN LO T'SHU'A. We must put our faith only in the Master of the World. Ultimately, it must be our prayers, our charity, our learning Torah - all our merits which determine our success. (Adapted from Rabbi Frand on B'shalach, 5761)

### Visualize:

Images that bring the prayer to life

### The Bumper Lane

A group of five-year-olds went bowling as part of their friend's birthday celebration. To enable them to enjoy some success, the birthday boy's father requested that a set of automated bumpers be raised on the alley his group was to use. The bumpers were metal barriers which ran along the each

## GAV HAHAR Movers Beit El Homes • Offices • Lifts

Packing Services and Storage

Call for recommendations  
(02) 997-8757  
052-607-1171

side of the lane, preventing the bowling balls from falling into the gutters, and thus guaranteeing that each child would score.

The children were ecstatic at their incredible performance. Bowling pins were dropping left and right. The scores were mounting higher and higher. "I really know how to bowl now!" one boy told his mother when she came to pick him up from the party.

Like these children, we are deluded with our own strength and savvy. In reality, if we merit Hashem's help, He erects the "bumpers" and lets us score. Without the "bumpers", we become the devastated witnesses to what we can accomplish on our own, without His help, which is in effect, nothing at all. Our diplomacy, military strategies, political moves and alliances are worth nothing unless Hashem puts up the "bumpers" for us and enables us to savor the sweet taste of victory.

[Belated birthday greetings Ohad](#)

The mission of the **V'Ani Tefillah Foundation** is to increase awareness of the importance and power of tefillah and to provide education, inspiration, and tools for more sincere, powerful, and effective tefillah. ([www.prayingwithfire.org](http://www.prayingwithfire.org))

## The Puah Institute

for Fertility and Gynecology in Accordance with Halacha

### Who is a Peti?

Last week we compared the shoteh with the peti. The shoteh is a psychotic individual, one who acts consistently in a strange manner and is irresponsible. He or she is, therefore, exempt from observing the commandments. We have already seen a difference of opinion as to whether he is permitted to perform mitzvot and if he does so, he receives a Divine reward.

The peti is a different case, he, or she, is obliged in the performance of mitzvot. The peti is an individual with limited intelligence. The Rambam writes that a complete peti is considered on an equal halachic level with the shoteh. The complete peti is one who has no comprehension at all and is like a small child who cannot be relied upon to show any sort of responsibility or understanding. However a peti who has a limited understanding is obliged in mitzvot.

While the Talmud gives no exact level of intelligence required to be obliged in the mitzvot, the Gemara (Gittin 59a) does speak about the level of intelligence of a child. A child can be relied upon to buy and sell in the marketplace and the Gemara asks from what age is this the case? Several answers are given; six or seven, seven or eight, nine or ten. The Gemara concludes that there is no actual argument between these different ages but each case is judged according to his own

sharpness. One child may be very mature and intelligent at the age of six or seven, while another only exhibits these same qualities at the age of nine or ten.

This source can guide us when asking the question of the intelligence level of the peti. A person with limited intelligence who has the intelligence level of a child of ten is obliged in the mitzvot and is obligated to procreate as well. This was the opinion of Rav Shlomo Zalman Auerbach zt"l.

However, the former Chief Rabbi of Israel, Rav Eliyahu Bakshi Doron wrote that intelligence alone cannot be sufficient to oblige him in the observance of the commandments. In addition he must show a level of responsibility. It is not only a question of IQ but also how dependable he or she is. This is the possible meaning behind the Talmud's explanation that each child must be judged by his sharpness, i.e. not only how well he does on a comprehension test, but how he holds himself in the marketplace and how sharp he is in business, how accountable and responsible he is.

According to this opinion, the peti must show both intelligence and responsibility in order to be obliged in the mitzvot.

Is this the same for all the commandments? What about their ability to have children?

We will discuss this next week.

*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 and Paris. Contact: (02) 651-5050 (Isr) • 718-336-0603 (US). [www.puahonline.org](http://www.puahonline.org)*

Excerpted with permission from **Gold from the Land of Israel**  
A New Light on the Weekly Portion from the Writings of  
**Rabbi Abraham Isaac HaKohen Kook** by **Rabbi Chanan Morrison**  
URIM PUBLICATIONS, J'lem • NY • website: ravkooktorah.org

## Tents and Dwelling Places

*Adapted from Olat Re'iyah vol. 1, pp. 42-43*

The evil prophet Balaam wanted to curse the people of Israel, but instead found himself blessing them, "How goodly are your tents, Jacob; your dwelling places, Israel" (Bamidbar 24:5). Is the repetition in Balaam's blessing only poetic? Or is there a deeper significance to these two forms of shelter, the ohel (tent) and the mishkan (dwelling place)?

## The Journey of the Soul

As we strive for spiritual growth, we make use of two contradictory yet complementary methods. The first method is our aspiration to constantly improve ourselves. We strive to attain greater wisdom and enlightenment. We seek to continually refine the emotions and ennoble the spirit.

### **Sara Genstil, Ph.D.** Psychologist, Social Worker

Focus on relationships,  
psychosomatic issues, eating disorders,  
sexual dysfunction, anxiety,  
post-trauma and depression

Orientation: Self-Psychology and  
Intersubjective System Theory

0522-609-087 • English & Hebrew

The second method is the necessity to restrain our striving for spiritual growth, in order to assimilate changes and guard against spiritual lapses. We want to internalize our spiritual and ethical gains, and maintain our current level. This means that we must curb the desire for growth, so that our ambitions do not overextend the soul's natural capacity for change.

The ohel and the mishkan are both forms of temporary shelter.

Both relate to the soul's upwards journey. However, they differ in a significant aspect. The ohel is inherently connected to the state of traveling. It corresponds to the aspiration for constant change and growth.

The mishkan is also part of the journey, but it is associated with the rests between travels. It is the soul's sense of calm, its rest from the constant movement, for the sake of the overall mission.

**Kosher B&B**  
**Zimmer in Rosh Pina**  
**Folberg Family**  
054-472-2351 • (04) 680-0065  
folberg@bezeqint.net  
www.roshpina-b-and-b.com

Surprisingly, it is the second method that is the loftier of the two.

The desire to change reflects a lower-level fear, lest we stagnate and deteriorate. Therefore, the blessing mentions tents first, together with the name Jacob, the first and embryonic name of the Jewish people. The need to stop and rest, on the other hand, stems from a higher-level fear, lest we over-shoot the appropriate level for the soul. For this reason, the blessing mentions mishkan together with the name Israel, Jacob's second and holier name.

In any case, both aspects are required in order to achieve stable spiritual growth. Balaam's prophetic blessing praises the balanced union of "How goodly are your tents, Jacob", the soul's longing for change, together with the more restful state of "your dwelling places, Israel", restricting growth in order to avoid unchecked advancement, thus enabling the soul to properly absorb all spiritual attainments.

ArtScroll Series • Mesorah Publications Ltd.  
**WISDOM & WIT**  
by **Shmuel Himelstein**

The Alter of Slobodka, R' Nosson Tzvi Finkel, had a highly developed sense of what each student of his needed, as the following story illustrates.

At one time, two friends were studying in Slobodka, one a great masmid - a person who is very diligent in his

Torah learning - with the other the exact opposite, given to being easily distracted and only with great difficulty being coerced into learning.

R' Nosson Tzvi treated them entirely differently: He almost demonstratively ignored the Masmid, while lavishing a great deal of attention on the other student. The first student found this very disturbing, but did not say a word. He bided his time, and waited for an opportunity to let the Rosh Yeshiva know his feelings.

The opportunity came when the first student lost his father. R' Nosson Tzvi came to visit the student, and the student, in his great grief, complained bitterly of the way R' Nosson Tzvi had treated him throughout, especially in light of how he had treated his friend.

"What I did," said R' Nosson Tzvi, "was to give each of you the treatment you needed. I knew that you were growing into a fine Torah scholar, and if you ever came to me to tell me of a new Torah thought you had come up with, it was to receive praise from me for that thought. Had I praised you, you would have become conceited. By ignoring you, I enabled you to become a Torah scholar without totally inappropriate conceit.

"Your friend, on the other hand, was always looking for a way to avoid learning Torah. I needed to use every wile and stratagem to keep him interested in learning, and that meant praising every single Torah thought he told me, inviting him to my house, etc."

## A look at BALAK from OzTorah **Lonely or alone?**

The dialogue between Balak and Bilam is one of the great stories of Biblical literature. The ruler wants to hire the prophet; the prophet plays hard to get. The bargaining process is similar to the business or political negotiations with which our own age is familiar. You refuse point blank to discuss the matter. You bang on the table. You walk out. You let yourself be persuaded to come back into the room. Eventually you strike a deal. Both sides get less than their first demands, both grumble, but both know they are not likely to do any better. Balak and Bilam are not the founders of Biblical negotiation - that distinction is probably reserved for Abraham and the Hittites (B'reishit 23) - but their dialogue is still highly instructive.

What do we make of Bilam's action at one point, where VAYELECH SHEFI - "he went to a bare height" (Bamidbar 23:3)? This is the translation of the lexicographers, but the general Jewish view is, as the Targum puts it, "he

went off alone"; as Rashi says, "nothing was with him except silence". Nathan Marcus Adler, author of the Netina LaGer, a commentary on Targum Onkelos, explains, "He went off in solitude to think with a clear mind". People involved in decision-making need to get away to think things through, and this is what Bilam must have done. But yet there is a Biblical verse that seems to give diametrically opposite advice, when God declares, "It is not good for a person to be alone" (B'reishit 2:18). How then are we to react to Bilam's apparently deliberate choice of aloneness?

The answer is, of course, that there are some kinds of aloneness which are not good, and some which are. Most people would say there are two kinds of aloneness, voluntary and involuntary, but in fact there is a third type, existential aloneness. The Swiss philosopher Henri Frederic Amiel said, "In all the chief matters of life we are alone: we dream alone, we suffer alone, we die alone". Others may be with us at all these moments, but each of these existential experiences is ours alone.

Bilam's aloneness is voluntary. Like him, sometimes we all need to choose to withdraw in order to think. And there are other times also to choose to be alone. As Pirkei Avot says, "In a place where there are no men, you be a man" (Avot 2:5). In a situation in which no-one has the courage to stand up and speak up, to be a mensch, to be worthy of the name human, I have to be that person... even if I stand alone and if, like Abraham our father, all the world is on one side and I am on the other.

Potato, potahto...  
Muffin, mahfin, mufin...

Last week's MicroUlpan was the new Hebrew word for muffin. We did not have the space to explain it, and people were left with the impression that it was simply a Hebrewized pronunciation of the English word.

It's more than that.

We start with a pasuk in Vayikra, 6:14 to be specific.

לֶלֶךְ-מִנְחֹבֶת בְּשֶׁמֶן תִּלְעָשֶׂה בְּרֵבֶכֶת  
תְּבַיְאָהָה תְּפִינֵי מִנְחֹת פְּתִים תִּקְרֶיב  
רֵיחַ-דִּיחֹת לַיהוָה

"In a pan it shall be made with oil; and when it is baked, you shall bring it in; and the **BAKED PIECES** of the meal offering shall you offer for a sweet savor to HaShem.

TUFINI means the baked pieces of...

TUFIN is a baked item; TUFINIM are baked items.

[There is a bake shop on Emek Refa'im called TUFINEI and it has the above pasuk on its sign. (Informational; no endorsement implied.)

From TUFIN(IM) the Academia L'Lashon Halvrit made a play on words and "created" the Hebrew word MUFIN (that's MOO as in cow-talk, and FIN, which rhymes with keen - with the accent on the FIN) for muffin. People will probably continue to say MAH-FIN, but it's nice to know that the Academia has a Biblical attitude towards words, as well as a light-hearted play on words.

**APPEAL** for a lonely, sick woman a cancer survivor who suffers from a severe heart condition which needs constant monitoring and care. She desperately needs money for the most basic living expenses and medical expenses. We beseech you to open your heart and help her generously.

*Please send your tzedaka to*

**Rebbitzen Michal Retman, 64 Shaulson St. Har Nof**

*May you be blessed with much bracha & good health*

Endorsed by Rav Sheinberg, Rav Gans, Rav Yaacov Hillel, Rav E. Barclay

THERE'S  
NOWHERE  
I'D  
RATHER  
BE!

## *Shabbat Cola*

There are two opinions as to the bracha for lighting Chanuka candles - L'HADLIK NER SHEL CHANUKA and L'HADLIK NER CHANUKA. The former wording is similar to the brachot for Shabbat and Yom Tov candles. The latter wording is missing the word SHEL.

Commentaries offer an explanation for the second opinion. (The first opinion probably doesn't need a reason, since it conforms to the standard wording.)

Candles for Shabbat are candles that one lights in honor of Shabbat. But they are "regular" candles, nonetheless. They give light and warmth, just like candles do. Yom Tov candles can be used to light one's stove. Or other candles.

Not so Chanuka candles. We have no permission to use them as candles; they are exclusively to be seen. They

really aren't regular candles - they are Chanuka candles, NER CHANUKA. Shabbat candles are candles for Shabbat - NER SHEL SHABBAT.

Jews all over the world buy flowers for Shabbat. They go into a florist shop and buy flowers, which they use in honor of Shabbat. But in Israel, we buy Shabbat flowers. Shops sell

Shabbat flowers. Sidewalk and roadside stands spring up every Friday and Erev Chag to sell flowers just for Shabbat. Many of the sellers will hand you your flowers and say: LICHVOD SHABBAT KODESH. There is a qualitative difference between flowers for Shabbat and Shabbat flowers.

And now there is Shabbat Coca Cola. For a long time, Jews have been buying Coca Cola and other soft drinks to enhance their Shabbat and Yom Tov meals. That involved going to a store or placing an order for delivery of soda - with the intention of serving and drinking it on Shabbat.

But here's the difference. Coca Cola Israel has recently put onto the market, Shabbat Coke. The cardboard carton that holds a sextuplet of bottles is imprinted with the words, "Packaging that is completely for Oneg Shabbat". The labels on the bottles have a picture of Lechem Mishna covered by a Challa cover, a pair of candlesticks, a Kiddush cup, and the legend, "Coca Cola is happy to be a part in your Oneg Shabbat each week anew. Shabbat Shalom".

As an added bonus, part of the carton is the gameboard for a special Shabbat game that comes with a 6-pack.

Does the drink inside the bottle taste the same as other samples of Coca Cola? Physically, probably yes.

But does cholent on Shabbat taste the same as the same dish made on a Wednesday? No way. The spirit of Shabbat is the secret spice that makes

cholent the unique Shabbat dish. And now, Coca Cola in Israel has another secret ingredient to its famous secret formula.

Is Shabbat Coke reason enough to make Aliya? Not by itself. But it serves as a reminder of what this country is. It is a Jewish state with Shabbat as the national day of rest. It is a Jewish state which opens its arms to Jews from all over the world to return to where Jews were meant to live.

When you see the sign across the top of an approaching bus alternate between its route number and destination on one the one hand, and greetings for a Shana Tova, G'mar Chatima Tova, Chag Samei'ach - as the case may be, as the other message, then you smile and realize that there is no place you'd rather live.

When those same buses request that you offer a seat to the elderly with the words from Parshat K'doshim: MIPNEI SEIVA TAKUM, then you know you are where you are supposed to be.

And when a bottle of soda wishes you Shabbat Shalom... you know that you are home.

# TIYULIM

Travel Desk 560-9110  
or 050-725-8392

SUN 12:00-4:00pm  
MON 11:00am-4:00pm  
THU 11:00am-3:00pm  
or leave message at 560-9110

People from abroad should contact Naomi by email: [tiyul@ouisrael.org](mailto:tiyul@ouisrael.org)

### Call Shulamit Neaman

050-593-7932 on the day of a tiyul or the evening preceding it. Also, if you are running late for a tiyul or for last minute cancelation.

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

in cooperation with the

**NOW offers you a dedicated phone number, (02) 999-6035 with daily service:**

- Sunday 9am - 6pm
- Mon-Thu, 9am - 11pm
- Friday, 9am - noon

When our offices are closed, callers will be able to leave messages that will be recorded as being via the Travel Desk of the Israel Center.

**TRAVEL DEAL •**  
[www.traveldealisrael.com](http://www.traveldealisrael.com)

Anyone without a copy of Torah Tidbits ever ask you about Israel Center Tiyulim?

Want to print out just the Tiyul pages?

Here's a new link:

[www.ttidbits.com/tiyulim.pdf](http://www.ttidbits.com/tiyulim.pdf)

# BELZ SHUL

THU, July 21 • 3:00pm  
**BOOKED**

Next date; call NOW  
THU, Aug. 25 • 3:00pm

25₪ per person

Advance registration  
and payment required

Sign up with the Travel Desk  
(02) 560-9110 or 050-725-8392

## One of Hashem's gifts to us **Our Senses**

Monday, July 11th  
from 8:00am to 5:30pm

In the **City of Holon**  
there are two amazing programs  
which we shall experience:

### Seeing with the Blind & Hearing with the Deaf

It is difficult to describe in words the great emotional effect your visits to these unique programs will have upon you!

### "Dialogue in the Dark" & "Invitation to Silence"

We will then explore the unique **Children's Story Park:** the only park of its type in all of Israel! Beautiful landscape, easy walking, gorgeous sculptures executed by famous Israeli artists, which depict well-known children's stories. You will enjoy this special park and will surely want to photograph some of the works of art which you will see.

**Limited to 40 people**

175₪ members / 185₪ non-mem

You can register with Naomi at the Travel Desk (02) 560-9110 or 050-725-8392

*Shulamit's tiyulim are always treats!  
Come! You'll enjoy her delicious sweets!*  
Program subject to change

## **TOUR OF JEWISH AKKO**

with the extraordinary teacher of guides  
**Dr. Hagi Amitzur**

SUN July 24 • 8am-7pm

Have you been to Akko? Did you ever hear anything besides the stories about Crusaders and Moslems?

Come with us to learn about the Jewish history of Akko. We will visit the Caucasian Synagogue and the monumental magnificent Tunisian Synagogue which is the only one of its kind in the world.

We will walk in the alleys of Akko in the footsteps of rabban Shimon Ben Gamliel, Rabbi Yehuda HaLevi, Rambam and Rashi, Ramhal and Rabbi Yehuda Elhanzi. We will visit Yeshivat Baalei HaTosafot who came to Israel 800 years ago, and became the biggest spiritual center in the land of Israel.

We will study the history of Haim Farhi, R. Nachman of Braslav and others

We will daven in the Synagogue where the Ramchal sat and studied and wrote some of his books.

We will also learn about the heroes - the freedom fighters who fought against the British, and some of whom were executed on the gallows in the Central prison in Akko.

165₪ members • 180₪ non-members

**Call to be waitlisted**  
Naomi at the Travel Desk  
(02) 560-9110 or 050-725-8392

*Shulamit's tiyulim are always treats; come!  
you will surely enjoy her delicious sweets*



**Sponsor a Shiur  
at the Center**

Please call Sara, (02) 560-9104

Sponsorships are mentioned in TT  
and posted outside the main hall

**Elchanan Wertheim  
Professional Painter**

- Impeccable workmanship
- Excellent clean-up
- Competitive prices

**אלחנן ורטהיים • צבע מקצועי**  
עבודה מקצועית ונקיה | מחירים נוחים

**052-356-6473**

Also: Interior renovations, handyman

**Israel Discount Car Services**  
**054-653-6992**

-  We come to you, take your car,  
fix it and bring it back
-  We take your car for its test

Join us on Facebook:  
[facebook.com/Discount.Car.Services](https://facebook.com/Discount.Car.Services)

# **Agnon House and Old Talpiot** with **Nachman Kupietzky**

**Tuesday, July 26th • 9:00am to noon**

Walk through the old Talpiot neighborhood stopping at the Eliezer Ben Yehuda House. We will also see the grove where Agnon's shtiebel was located, and is today, the Sephardic Synagogue.

Continuing on to the W.W. I British cemetery and Agnon's Tiferet Yisroel Synagogue. The tiyul will conclude with a tour of the Agnon House

**36▫ members / 45▫ non-mem**

**Call Naomi to reserve your place  
(02) 560-9110 or 050-725-8392**

# The Jerusalem Institute of Jewish Law

Rabbi Emanuel Quint, Dean

Lesson # 566 (part one)

## Partnerships

Many years ago we had a few lessons that discussed the formation and running a business as a partnership. The question has by coincidence come up a few times among the member of our kolel and among some of the men in our synagogue. I told one of the men to go to his rabbi and consult with him. He went and the rabbi called me to get some of the details of forming a partnership according to halacha. The parties are best advised to organize a partnership by complying with the laws of the land and also halachically by making a kinyan. The parties can generally agree to almost any terms that comply with the laws of the land with the only exception being when it contravenes certain halachot. The agreement can specifically state that it shall be governed by the halacha or any other set of laws that the parties agree upon, such as the laws of the State of Israel. Their agreement may be oral or in writing. It may contain all of the terms or only some of the terms. Even if the partnership agreement is in writing it may be amended orally. The parties can terminate the agreement even before the date set forth in the agreement. Assume that both Reuven and Shimon live in Arizona and wish

to form a partnership that is to be in the business of selling merchandise in a fair in China. The goods are supplied by Reuven in California and taken by a ship to China to be sold there. They are to divide the profits evenly. While the goods are on the ship the price of the merchandise falls. The entire loss in value is to be borne by Reuven since the partnership will commence when the goods arrive in China. That is, unless the parties agree otherwise in advance. If the price rises before the goods arrive in China, the gain will be Reuven's. If the partnership agreement provides that the partners will invest certain sums or will invest the money as required, and Reuven fails to so invest, Shimon may bring an action in Beit Din to compel Reuven to so invest or terminate the partnership. The investment of the partners may be in money or in a thing that the parties consider to be the equivalent of money. The parties may stipulate any division of profits and losses as they please. For example, they may agree that Reuven who has invested 100 shekels should receive 80% of the profits and bear 15% of the losses, while Shimon who has invested 200 shekels should receive 20% of the profits and bear 85% of the losses. If they do so agree, there is a presumption they did so to take into account their respective business talents and other factors. In the foregoing example Reuven obviously has more to offer the partnership than Shimon in the way of talent. This assumes that both Reuven and Shimon will work the same hours for the partnership.

# ParshaPix explanations

- Upper-left is part of one of the very first ParshaPixPuzzles of years ago. There is a BLOCK (sounds like BALAK) in a nest, which makes it BLOCK BEN TZIPOR
- Globe wearing an eye patch. Balak said that Israel was so numerous that we covered EIN HAARETZ, the eye of the Earth (as does the patch in that graphic)
- Messengers from Moav came to Bil'am with K'SAMIM B'YADAM, represented by the magic trick in the hand
- Bil'am's donkey saw the sword drawn in the angel's hand; Bil'am did not see it at first (or second or third)
- When the donkey talks to Bil'am, she asks him why he has hit her these three REGALIM, three times. Commentaries point out that it doesn't say P'AMIM, three times, but rather uses the word that refers to our cycle of holidays and to the People who observe them. The angel repeats the reference to SHALOSH REGALIM. The speech-bubble for the donkey contains the question (mark) about the three festivals, represented by the Lulav, Matza, and Torah
- Chicago basketball player, one of the BULLS and a St. Louis football

player, one of the RAMS. Bulls and rams, 7 of each, (hence their jersey numbers) were repeatedly offered as sacrifices by Bil'am and Balak

- Clapping hands - a representation of Balak striking his hands together in disgust at Bil'am's repeated failure to do as requested. VAYISPOK. A unique word in Tanach (appearing nowhere else)
- The Xed out snake is also from Bil'am's words, that there is no NACHASH in Yaakov. His meaning is that we do not rely on omens
- A "house filled with money" - sort of what Balak told Bil'am that he missed out on by not uttering one teeny weeny curse
- The shul in the lower-left corner reminds us of the famous MA TOVU OHALECHA YAAKOV...
- Lying across the bottom of the ParshaPix is the ROMACH, the spear that Pinchas used to protect G-d's honor
- The river of oil from the pitcher is mentioned in the haftara
- On the reverse side of a US dollar bill is a picture of the Great Seal: A pyramid with an all-seeing eye on top. Sometimes called the enlightened eye. Bil'am calls himself the

## Men over 50

Natural, herbal supplement to treat male ED  
Safe, effective, powerful • kosher  
(02) 624-1316 054-490-4795

man with SH'TUM HA-AYIN. Living Torah offers these translations: enlightened, future-seeing, seeing, open, true-sighted, sleepless, evil, dislocated, blinded.

- In the upper-right corner of the ParshaPix is a MEM, representing the MEM that is at the upper-right corner of the column in the Torah that starts with MA TOVU OHALECHA YAAKOV... What is remarkable about this MEM is that there is a Scribal Tradition that six specific columns in the Torah (out of 245 or so) need to start at a specific point in the text. All other columns are flexible, in a sense, and the exact beginning of each column will vary from Sofer to Sofer. (Actually, today's Sifrei Torah are written by copying from photocopies of a small number of existing Sifrei Torah whose writing is considered particularly good. So there is more uniformity from Torah to Torah - more than would be expected from the Tradition we're talking about.) This Tradition clashes a bit with another Tradition that each column begin with a VAV. This is a standard feature of most Sifrei Torah today, although it is only six specific columns that "must" begin the same way. Of the six, one starts with a VAV anyway, leaving 5 of about 245 columns that do not start with a VAV. One is the first column, which starts with the big BET of B'REISHIT. The MEM in Balak is another. The mnemonic device is B'KAH SH'MO
- The lion cub is mentioned in Bil'am's

description of the people of Israel - "Behold, the people will arise like a lion cub and raise itself like a lion..." (Bamidbar 23:24) and "He crouched and lay down like a lion, and, like a lion cub - who can stand up to him?" (24:9)

- ET is for ITI, with me. The occurs 52 times in Tanach and brings to mind the extraterrestrial who wanted to phone home. Balak asks Bil'am to go with him to another vantage point and see the Israelite camp.
- The Shofar and crown go together and represent the pasuk, Bamidbar 23:21, in which Bil'am proclaims, "He has not seen iniquity in Jacob, nor has he seen perverseness in Israel; HaShem his God is with him, and the TRUMPET BLAST OF A KING (UTRU'AT MELECH) is among them."
- Below the crown on the right side is CHEF-E, as in SHEFI, from 23:3. It has the meaning of He went alone
- In the lower right is another BALAK, a ben TZIPOR, that is. A baby bird is a BEN TZIPOR; so was BALAK.
- The name of the ZIM shipping company comes from Parshat Balak (Bamidbar 24:24): "V'TZIM, large ships shall come from the ports of the Kittim, and they will lay waste Assyria and Eber..."
- The dragon is the girlfriend and then wife of Donkey... rival of the ATON
- SHE'EIRIS, mentioned in the haftara

## THE CHALLENGE OF MONEY: "Your brother shall live with you" [5] by Dr. Meir Tamari

All our sources, halakha, aggada, philosophy and Torah commentators alike, clearly recognize that society has an obligation to protect and support its poor and weak members, a recognition that throughout the ages was expressed in the enactments of the Kehilot in all the countries. At the same time, they provide guidelines as to what constitutes the Torah's commandment of providing all the needs of the poor, 'dei machsoro', and also who is eligible to receive these benefits. This recognizes that societies, like individuals, have limited resources and, what is no less important, that perpetuating a 'welfare mentality' creates spiritual and material evils. The egoism of S'dom merited that society's destruction but the policy of 'bread and circuses' led just as inevitably to the downfall of Imperial Rome. Justice demands that individual Jews and the community meet their holy obligations but justice also demands that these holy funds not be abused.

**Sandwiches, snacks, soups,  
salads, ice cream, drinks...**

Café and in-house catering are under the supervision of @-Israel Mehadrin

**Sun-Thu 10:00am - 3:00pm**

plus... Catering for all occasions on and off the premises by *Schocketino Catering*

And... selection of beautiful platters (cheese, fruit, vegetables, pastry)

**Call Chaim: 052-855-1538**

We do not find in the Jewish charitable system anything approaching the incomes policy of modern welfare thinking that considers tzedaka as an egalitarian device intended to transfer wealth. Rather, "it is not the obligation of the householder to enrich the poor, only to support him" (Mishneh Torah, Matnot Aniyim 7: 3). The Rambam continues to limit recourse to the communal funds to those who do not have 14 meals for the week and the tamchui [daily food funds] to those not having 2 meals for that day. Likewise, peah-leket-shikhacha, the agricultural gifts were permitted only to those with idle equity less than 200 zuz or active capital of 50 zuz [assumed to provide income sufficient for basic necessities]. These means tests require the poor, like any other creditor, to prove their eligibility. In real life, there is a ranking of needs so there has to be a ranking of the tests; for example, claims for clothing need proof whereas one who says 'I need food', we give him immediately without questioning". It is true that modern authorities like the Orech HaShulchan rule that these limitations, as well as others like those, defining basic necessities as half a loaf

### **Jonathan Rosenblum DPM**

Pediatric and Geriatric Foot Care,  
Bunions, Hammertoes,  
and Diabetic Wound Care

**(02) 6333-133 • 050-595-5161**

twice a day or providing a rug to sleep on, related to those early times, whereas today charitable needs have to be defined at a higher level. However, this does not negate the fundamental idea that charity is meant only to grant necessities, nor does it refute the validity of a means test in Judaism. To rule otherwise would be unjust even though it would save the poor from the shame of convincing others of his needs.

Proponents of universal welfare argue that in order to spare the feelings of the poor recipients, benefits should be available equally to all. In other words, food, education, health or transport when subsidized by the public purse should benefit both the poor who need to be assisted and the wealthy people who can quite easily fend for themselves. Means tests mean that the poor and needy are helped in those areas that they need it; people are supported - not services or products. Removing shame from receiving charity through universal benefits, makes living off welfare normal and an entitlement of the recipient instead of an obligatory mitzva of the giver; "shame is the price the poor pay for receiving charity" (Chatam Sofer). Not only can no society provide everyone with everything they need or want, but such norms make universal welfare grow until it becomes too large for society to fund out of its tax revenues. Social discord or tax revolt occur breaking

**Smiley**

**פּרְצוּפּוֹן**

down the welfare system, if not the society itself.

Irrespective of who receives tzedaka, how much they receive and how it is funded, care must always be taken to remember the spiritual and religious nature and significance which it has in a Torah ideology. This will do much to prevent welfare and tzedaka both from being mere bureaucratic soullessness of the giver and from fraud or exploitation by the recipients. Rambam links giving charity to the objects offered to Bet HaMikdash: "All the things that one consecrates to G-d should be of the best and most beautiful. If one builds a shul for prayer, it should be more dignified and beautiful than the house in which he lives; when he feeds the hungry, he must give them the best and sweetest food which he serves at his own table; and when he clothes the naked, it should be with the finest of his own clothes" (Issurei Mizbei'ach 1:11).

- **WORLDWIDE CALLING PLAN STARTING AT \$9.95 A MONTH**
- **LONG DISTANCE RATES AS LOW AS 2¢ A MINUTE**
- **TRAVELING TO THE U.S.? VISITING ISRAEL? CELL PHONE / SIMCARD RENTAL - LOWEST RATES IN THE MARKET!**
- **LOCAL PHONE NUMBERS AVAILABLE FOR US, ISRAEL AND MORE**
- **FREE 1 MONTH SERVICE FOR REFERRALS AND HIGH COMMISSIONS FOR SALES**

**MSMnetphone**

**03-915-5754 • (US) 1- (646) - 462-4204**



Prizes for best solution sets are furnished by Noam Productions and/or Big Deal.

**Rav Shefa mall, Jerusalem**  
Cassettes, CDs, CD-ROMs, DVDs, videos  
Lots of edu-tainment for you and your children • Wide selection, good prices, personal attention  
[www.jewish-music.co.il](http://www.jewish-music.co.il)

**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 Braq** •Rabbi Akiva Street  
**Ra'anana** •R' Achuza 110  
**Rishon L'Tziyon** •Kenyon HaB'eir  
**Efrat** 3 Netzach Yerushalayim

Last issue's (**CHUKAT**) TTtriddles:

[1] **oil:cow = 2:1**

V'YIKCHU EILECHA... and you shall take to yourself... occurs in all of Tanach only three times. In Parshat Chukat, the command is to take a PARA ADUMA. Previously in the Torah - in Parshat T'tzaveh and in Parshat Emor - the command is to take olive oil for the Menora. The ratio of oil to cow is two to one.

[2] **Can Har HaZeitim be Maale Adumim?**

The PARA ADUMA was brought to the hilltop opposite Har HaBayit across the Kidron valley to part of

Har HaZeitim, the Mount of Olives. That's where it was slaughtered, prepared and burned. In bringing the RED cow to the HEIGHT of Har HaZeitim, might we nickname it MAALE ADUMIM?

[3] **Shortest Rosh Chodesh roll**

A TTtriddle that will lead to a bigger thing. First, the Rosh Chodesh roll. No, it isn't a LACHMANIYA in honor of Rosh Chodesh. Here's the story. When there are readings from two different places in the Torah, there are two ways to handle the situation. We can take out two Torahs - preferably each prepared with the proper location of the reading, or we can use one Torah, read the first reading and then roll the Torah scroll to the second reading's location. If a shul has more than one Torah, the standard practice is to use one Torah for each reading (two or three, as the case may be). This was the decision made a long time ago, with the official reason being the avoidance of TIRCHA D'TZIBURA, burdening the congregation. When a minyan has only one scroll, the rolling solution is all that there is.

For our purposes, we will define the length of a roll by the number of columns skipped over to get from the first to the second reading, not counting the column in which the first reading ends or the second reading begins. We are using the TIKUN of

SIMANIM for the counting - numbers might vary very slightly from Torah to Torah. The SIMANIM TIKUN has 245 columns. The Shabbat Rosh Chodesh Maftir is in column 189. Rosh Chodesh Marcheshvan can fall on Shabbat Parshat No'ach. No'ach ends in column 12 of the Torah. A roll to Pinchas will need to skip over 176 columns of the Torah scroll. That would be the longest Rosh Chodesh roll. In looking for the shortest Rosh Chodesh roll, the candidates are two. When Rosh Chodesh Tammuz is Shabbat, it can be either on Korach or Chukat. Chukat is closer to the Maftir than Korach is. Aside from CHukat, the only other serious contender is Matot-Mas'ei or Mas'ei alone, which can host Rosh Chodesh Av. Even though the beginning of Matot is very close to the Maftir for Shabbat Rosh Chodesh, we must count skipped columns from the end of Mas'ei rolling back to Pinchas. Mas'ei ends in column 200 and requires skipping over 10 columns to get to UUYOM HASHABBAT. Chukat ends in column 180, requiring a forward roll over 8 columns. We have found the shortest Rosh Chodesh roll: Chukat - Rosh Chodesh Tamuz. Balak. Pinchas, and Matot would all require shorter rolls, but none of those sedras coincide with Rosh Chodesh.

Well, a 176 column-skipping roll

**Whatever is the FOLLEY ?**

certainly takes a while and would produce fidgeting among the congregants. But a short roll like Chukat's would certainly not burden the Tzibur. The answer to the implied question is LO P'LUG. Once the rule is two Torahs for two readings, we do not distinguish from one case to the other.

The bigger picture is to include all Maftir rolls, not just Rosh Chodesh. What's the range from shortest to longest? We'll work on it and IY"H report it in an upcoming issue (or even elsewhere in this issue).

[4] **How is Para Aduma like meringue?**

This TTtriddle is a salute to MP. It's corny (but so is he). Main ingredient in meringue is egg whites - and definitely NO YOLK. PARA ADUMA must never have been under a YOKE. Answer: NO YOLK/YOKE.

[5] **Utah instead of Oregon, and mix well**

Parshat Chukat follows Parshat Korach. Take the Oregon (OR) out of KORACH, put Utah (UT) in its place and scramble the letters to get CHUKAT.

[6] **The common lynx without a NY moon**

**For sale in Nahlaot**  
Elegant 5½ room house on prime street and housing complex with 4 rented apartments  
[lewisl@netvision.net.il](mailto:lewisl@netvision.net.il) or 0544-236-590

The common lynx, a.k.a. Eurasian lynx, is the largest of the four extant species of this medium-sized wild cat. Its American cousin is the bobcat. Lynxes have relatively short tails and tufts of black hair on the tips of their ears. But enough about them. We're interested in the words "common lynx". Cross out the letters N, Y, M, O, O, and N and you are left with CMLX. That's Roman numerals for 960, as in TT #960.

**[7] High-four for TT issue #1700**

Remember ALF? The neighbor's nephew Jake once put out his hand and said, "slap me five". ALF's response was, "here's four, I owe you one". ALF had only four fingers on each of his hands. We've got five (as you well know). It is most probable that our common use of the decimal system of numbers (base ten) is a result of our having 10 fingers and counting on them. Chances are, if we have only four fingers per hand (eight all together), that we would have developed a counting system in base eight. High-four is the congratulatory gesture among eight-fingered people, corresponding to our high-five. In base 8, the number 1700 means one group of 512 and 7 groups of 64, no groups of eights and no units. That's 512+448 which brings us to issue 960 again.

**[8] He did something that his great-great-grandfather had done**

He is Moshe Rabeinu. He sent MALACHIM to Edom (to request passage through their territory). His

**Family Reunions  
Shabbat Retreats  
Weeknite Getaways**  
at the Mendlowitz Family's  
**YISHI COUNTRY**  
Suites • Jacuzzis • Private heated pool  
Beautiful Country Setting, up to 60 ppl.  
30 minutes from J'lem, on a moshav  
across from Beit Shemesh  
052-595-5073 • www.yishicountry.com  
*"Just minutes away... a world apart"*

great-great-grandfather was Yaakov Avinu, who sent MALACHIM to his brother Eisav (who is Edom).

**[9] Kol HaKavod to Shimon's b'chor**

Shimon's firstborn was Y'MU'EIL. He is the "siman" of Chukat because the gimatriya of Y'MU'EIL is 10+40+6+1+30 = 87, the number of p'sukim in Chukat. Kol HaKavod = 20+30 + 5+20+2+6+4 = 87.

**[10] Three Unexplaineds, all from the haftara of Shabbat Rosh Chodesh**

Right below the waterless faucet is a footstool, HADOM in Hebrew. In the opening pasuk of the haftara, Hashem declares the heavens as his chair (throne?) and the earth to be His footstool.

Under the footstool is a computer mouse. The word ACHBAR occurs in the haftara.

Lower-right is a photo of a French One Franc coin. At the recent

one animal-vegetable switch and so do kings

exchange rate, the value of a French Franc is \$0.216, which is 21.6¢ - which gives us L'VONA (mentioned in the haftara), frankincense (a.k.a. olibanum).

**SHABBATON**  
**Shabbat Nachamu**  
August 12-13  
with  
**Rabbi Neil Winkler**  
250▫ members  
300▫ non-members  
**To reserve, call 560-9125**  
Bonus: Discount for the Motza'ei  
Shabbat Nachamu Howie Kahn Concert

**Water  
boatman**

This one cm long insect just took over the title of the loudest animal in the world (relative to body size).

At close to 100dB, it is louder than the NYC subway.

The Blue whale is the loudest animal on an absolute basis

# Portion from the Portion

## A FENCE ON EITHER SIDE

Balaam got up early in the morning, saddled his female donkey and went with the Moabite dignitaries in order to curse Israel. G-d displayed anger because Balaam was so anxious to go, and an angel of G-d planted himself in the road, on Balaam's way, to oppose him.

When the donkey saw G-d's angel standing in the road with a drawn sword in his hand, the donkey went aside from the road into the field. Balaam beat the donkey to get it back on the road. G-d's angel then stood in a narrow path through the vineyards, where there was a fence on either side. When the donkey saw G-d's angel, it edged over to the side, crushing Balaam's foot against the wall and making him lame. (Bamidbar 22:21-25)

Rashi on verse 24, GADER MIZEH V'GADER MIZEH - "a fence on either side" states that this was a simple stone wall. Why is it so important for us to know that this wall that Balaam's leg was crushed up against was actually a stone

*Mazal Tov to Michael Rubino  
on the birth of a great-grandson*

wall? Why would Rashi, who is very succinct, find it necessary to tell us this bit of information?

In TOLDOT YITCHAK it explains that when Yaakov left Laban's house he made a covenant with Laban. He took a boulder and raised it as a pillar - GAL ED - witness mound (B'reishit 31:47). Laban said "The mound shall be a witness, and the pillar shall be a witness. I am not to go beyond the mound with bad intentions..."

Balaam was the great-grandson of Laban the Aramean. He was the first one to break this covenant by going on his way to do evil to Israel. Therefore, the rocks were going to take revenge against him - as the verse says in (D'varim 17:7), YAD HA-EIDIM TIHYEH BO VARI-SHONA... - "the hand of the witness shall be against him first...". The rocks which had been a witness to the covenant between Yaakov and Laban were the first ones to punish Balaam. The donkey pushed Balaam's foot up against the rocks of the fence and they broke his leg.

This simple line of Rashi teaches us so much about Divine retribution.

### ROCK FISH

**AVI FLAX**  
**Anglo Tour Guide**  
057-310-7630 • (02) 580-7630  
flaxae@gmail.com  
Interesting & fun tours across Israel  
Standard and off the beaten track

About 1½-2 kilo rock fish, filleted  
(or any of your favorite fish)

¼ cup oil

½ cup chopped onion

2 cloves garlic, minced or pressed

2 tsp. curry powder

½ cup dry white wine

3 Tbsp. each soy sauce and  
catsup or chili sauce

1 tsp. dill weed, optional

Rinse fillets and pat dry, then arrange them, skin side down, on a piece of heavy-duty foil in a shallow roasting pan; set aside.

Saute onion and garlic. Cook until onion is limp. Stir in curry powder and cook 1-2 minutes, then add the wine, soy, catsup and dill weed (if used). Stir until heated through, then brush some over the fish.

Bake fish, uncovered, in a 425°F (220°C) oven for about 25 minutes or until it flakes readily when probed with a fork. Brush several times with the remaining baste.

*Mazal Tov to  
Eli & Galit Kahn  
on the birth of a son  
Mazal Tov to the grandparents,  
Howie & Mimi Kahn  
and the whole mishpacha*

Hear it on [www.OUradio.org](http://www.OUradio.org)  
and [www.israelnationalradio.com](http://www.israelnationalradio.com)  
in their "live stream" from THU 8:00pm,  
and then available "on demand"

**Also on Radio Shalom  
1650 AM, Montreal, Fridays**

Listen and/or download from  
[www.ttibits.com](http://www.ttibits.com)  
from Thursday late afternoon

**Special offer to TTreaders**  
**Trade Stocks, Options, Futures and Forex**  
• Guaranteed lowest rates on all trades  
• Free demo accounts  
• Live local customer service during trading hrs  
For details, Noam 052-977-91-91  
or [lowratestrading@gmail.com](mailto:lowratestrading@gmail.com)

**CHESED FUND**  
Your modest donation will help us help needy individuals and families who turn to us. Please make checks payable to the "Chessed Fund" and send them to  
Israel Center Chessed Fund  
att. M. Persoff  
POB 37015 • Jerusalem 91370  
or leave them at the front desk

## RE/MAX Vision "Our vision... fulfilling your dream"

**Buying or selling? • Free Market analysis**

Our professional team of 15 agents are ready to help you!

**(02) 673-1661 • www.remax-capital.com**

**Abu Tor** - Magnificent home, 145m with amazing view of Old City / Har Habayit. 4.5 rms, 3 baths, huge sukkah balcony.  
☎ Orli Raz **050-724-3735**

**Heart of Talbieh**, Sokolov, 85m, 3rd floor with elevator, storage, walk to Great Synagogue.  
☎ Yaniv Gabbay 052-614-1442

**Heart of Talbieh** - Magnificent on Mapu! 124m, 1st floor (with elevator), 4 rooms, 2 bathrooms, large open balcony, light, 3 directions of air flow. Highest level of renovation, underfloor heating, central A/C NIS 3,700,000  
☎ Elia Gabai 052-862-9208 or Yaniv Gabbay 052-614-1442

**Rehavia** - Metudela, gorgeous 4 room, 120m, third floor, elevator, breathtaking view, NIS 2,750,000  
☎ Yaniv Gabai - **052-614-1442** or Elia Gabai - **052-862-9208**

**Baka** - Levi Street - 3.5 room, 76m, ground floor apartment with private courtyard, pvt entrance, good condition. NIS 1,980,000  
☎ Raphi Bloch **054-200-7250** or Aliza Gillman **054-582-5492**

**Derech Hevron** (Baka) Amazing 4 room, 98m. 2 full baths, 3 air directions, beautifully renovated, willing to sell with all furnishings. Only NIS 2,390,000.  
☎ Rachel Gluck: **052-478-9193**

**German Colony** - Authentic Old World Charm, two apts, Hamagid Street, newly built, preserving authentic J'lem stone character. Custom design your interior space. 206m (net), 4 bedrooms / 3 full baths, 3 Sukkah balconies.  
Asking: \$1,900,000  
☎ Alyssa Friedland **054-668-4111**

Magnificent, Unique Home in **German Colony** - Hatzefera Street! Semi-detached with 100m garden, original old Arab-style, mosaic flooring, 206m (net), currently divided into two apts, total of 9 rms/3 baths.  
☎ Felicia Mizrachi **054-240-4082**

**French Hill** - Great vacation home in the gardens of Etzel. Large, fully renovated, elevator, private storage. ☎ Nelly Ephrati Artom 052-476-4356

**Ramat Eshkol**, Sderot Eshkol, Renovated 4 rms, 3rd fl. close to shuls, bus, commercial center. NIS 1,950,000  
☎ Michael Liben **050-835-1360**

**German Colony** family home - 8 rooms, 3 levels, 212m, renovated, huge garden in Tabu (80m), private parking, additional studio apartment, 5,800,000 NIS (flexible)  
☎ Yaniv Gabai - **052-614-1442** or Elia Gabai - **052-862-9208**

**Dream Home in Rasco!** 4 rooms, renovated, 3 balconies (1 Succah), 90m, 2nd floor, elevator, parking. 12m storage with window and plumbing - can be used for office or rental.  
☎ Felicia Mizrachi **054-240-4082**

**Excellent investment** in the city center! 65m apt. on Shamai St., 2nd floor. Apartment currently subdivided into 2 rental units generating 5% return. Building has approved building rights (under Tabu 3142) allow for 52m addition to property.  
Asking: 1,475,000 NIS  
☎ Elia 052-862-9208 or Raphi 054-200-7250

**Armon Hanatziv** - Stunning and spacious duplex on Adam St., fully renovated, 5 rms. 60m+, Succah porch with view, porch upstairs connected to two bedrooms, Jacuzzi en-suite, 2 minute walk from Arnona.  
Asking: NIS 2,490,000  
☎ Rachel Gluck **052-478-9193** or Aliza Gillman **054-582-5492**

### RENTAL

City Center - Luxurious Jerusalem Tower, one bedroom, unfurnished. Immediate entrance. Swimming pool, jacuzzi, sauna, doorman 24/7.  
☎ Elia **052-862-9208** or Raphi **054-200-7250**

Want our newsletter? [alyssa1@014.net](mailto:alyssa1@014.net) • Come by our office Derech Beit Lechem 41, Baka



### Har HaBayit Tour (FREE)

with **Nachman Kupietzky**

**WED, July 20th • 7:45am**

**(02) 561-1347 or 052-286-1829**

Consult a Rav with Har HaBayit experience for halachic details of Mikve and other issues

**APARTMENT FOR RENT**

**Pinsker building  
J'lem, 5 rooms  
call Shlomo  
(02) 641-3154**

### Apt. Management

Itzhak Kotler • also vacation rentals

**(02) 586-1554 • 052-286-3877**

See us at [www.jerusalem-management.com](http://www.jerusalem-management.com)

**for excellence in design,  
building, and maintenance  
(02) 502-5011**

**to create or improve  
your balcony garden!  
[www.swissgardens.net](http://www.swissgardens.net)**

## Parsha Points to Ponder

### Suggested answers

1) Da'at Zekainim Mi Baalei Hatosfot explain that the people of Moav were not simply concerned with the Jews eating their crops. Rather, they knew that the Jews were prohibited from killing them directly per G-D's command. So, they figured the Jews would seek to hurt them through the destruction of their crops - not because they needed them for food but because this would indirectly destroy Moav. This concept was captured through the imagery of the ox walking through and simply destroying the field - not necessarily through eating its food.

2) The Kli Yakar teaches that Bilam was trying to bring G-D's wrath upon the Jewish people and he was telling G-D that the way the Jews complain about their desire to return to Egypt and their rebellions against G-D make it as if they are really still there and just about to leave and, therefore, G-D should enable Bilam to curse them.

3) The Ohr HaChayim answers that the since the Jewish camp was surrounded by the clouds of glory, it was impossible for Bilam to see how the Jews were camped. The only way he could see them was through his prophetic powers as captured by the words RAISED UP HIS EYES.

**Happy Chai Birthday Nachmi**

## *La Villa de Dinah* in the Galilee

Country-side surroundings  
(between Nahariya and Meron)

3 bedrooms, large living room,  
4 large balconies with magnificent  
views, up to 8 people

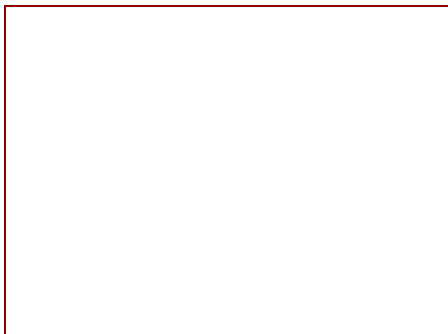
2 bathrooms,

fully equipped kosher kitchen  
Internet, PS2-games

All seasons  
per day/weekly/shabbat/chagim  
Shul and great activities nearby

Israeli Breakfast optional

[www.villadinah.co.il](http://www.villadinah.co.il)  
Moshe: 054-782-5591



### Middle-standing's ending

## *Shidduchim*

Age group 24-30 yrs • Dati-Leumi,  
Hardal, and for Torani girls  
Hebrew & English speakers  
No Reg. Fees • call 02-537 2394

## *Tanach Tiyulim*

052-422-8601 • [tanachtiyulim@gmail.com](mailto:tanachtiyulim@gmail.com)

**DO NOT CALL THE TRAVEL DESK**

### **Two Day Tiyul to the Lower Gallilee** with Ezra Rosenfeld **Sunday-Monday, July 10-11th**

Devorah, Barak, Shaul, the witch at Ein Dor, King Achav, Jezebel, Eliyahu HaNavi, Gidon, Rabi Akiva, the Rambam, Rabi Yehuda HaNasi, Rabi Yochanan, Rabi Moshe Chaim Luzatto - we'll meet them all on this exciting and educational tiyul!

### **Khirbet Qeiyafa** with Ezra Rosenfeld **Wednesday July 13th**

Probably the most exciting and important current archeological site in Israel, this tiyul will examine the raging controversy concerning the relationship between archeology and the Biblical narrative.

### **Jerusalem Upon the Eve of Destruction** Three half-day walking tiyulim with Ezra Rosenfeld

Wednesdays

### **July 20th, 27th and August 3rd**

These tiyulim, which take place during the three weeks, focus on Yerushalayim before, during and after the attempts to destroy it. Each tiyul will relate to a different period in Jewish History and will attempt to understand the political, social and religious realities of the population of Judea and Jerusalem at the time.

How is Balak like Chasidim?

## Yeshivat Ma'ale Efraim

### High School in English ages 15 - 17

- Practical Torah
- Certified Vocational Training
- High School Diploma  
Valid in Israel and U.S.A.
- Daily Martial Arts in our own dojo
- Wilderness Survival Training
- Weekly Tiyulim and  
Monthly Overnights

Approved by Gedolei HaDor, shlita

Limited Enrollment  
Only a few spots left

Meet the Staff and ask your questions:

### Ramat Beit Shemesh

Thursday, July 14th • 12 Tamuz  
Ha'knesset Pnei Shumel  
Nahal Luz 3 • 9:00pm

### Har Nof

Thursday, July 21st • 19 Tamuz  
Beit Ha'knesset Ha'dati Leumi  
Chai Taib 24 (upstairs) • 9:00pm

### For further info:

052-429-5288

ymedaniel@gmail.com

## Eiferman Properties Ltd Real Estate & Investment Agency

**REHAVIA-SHA'AREI HESED** High standard renovated townhouse, 7 bedrooms, 330m, furnished! Many extras! Expansion option! Must be seen!!!

**NACHLAOT - REHAVIA** Beautifully renovated 4 bedrooms, low floor, elevator, Succah, parking, machsan, including furniture & appliances!

**REHAVIA** New Building - 190m, 4 bedroom + study. Beautiful duplex, Succah balcony, 2 parking, Storage room!

**REHAVIA** 4.5 rms., renovated, ground floor, balcony + garden, incl. furniture & appliances!

**TALBIEH** - Excellent location! Renovated 2 bdrm 2.5 bathrms, view, Succah, 3 exposures! \$475,000

**OLD KATAMON** - Serious Seller!! 5 rooms, renovated, 1.5 floors, Nice balcony. 2,125,000 NIS!

**RAMAT SHLOMO** - Exclusive area! 152m. Villa, Balconies and garden, view, storage, private parking! expansion options!!

**RAMAT SHARET** - near Bayit Vegan, quiet, exclusive street, new 7½ rooms, 400m, semi-attached cottage, plus rental unit, spacious, LR/DR, large terrace w/view, courtyards and balconies, 2 covered parking spaces

**MORE PROPERTIES?!** www.eifermanrealty.com  
To receive our Newsletter: eiferman@gmail.com  
**EIFERMAN PROPERTIES (02) 651-4030**

### A Brief History of the Israel Center Yesha Fairs

by Deena Sattler

About 6 years ago a friend of mine asked me if I could help a couple who were selling foods and products made in "Yesha", Yehuda, Shomron, Gush Katif and Golan communities, hold a sale at the Israel Center and advertise it in the Torah Tidbits... thus began the connection between the "Yesha Fairs" and the Israel Center.

Every 6-8 weeks or so, the Israel Center has been the venue for these Yesha Fairs. Sometimes large, with artisans, Judaica, jewelry, plants, books, music... and sometimes only with Avi & Malka Gabbai from Dolev who ARE the Yesha Fair.

## Dale Carnegie Course®

FREE Preview

Wednesday July 13 @ 6:13pm  
at the Israel Center

Learn how to:

Speak In Public • Lead with Confidence  
Negotiate • Improve Memory  
Communicate Clearly & Concisely  
Win People to Your Point of View  
Manage Stress

*"It's time to get human again with Dale Carnegie Training--the original and still the best resource for developing the people side of the business."*

email: ron.bowman@dalecarnegie.com  
website: www.israel.dalecarnegie.com

*Offered in Israel by Ron Bowman & Assoc.Ltd.*

## Royalty Shuli Biton 050-383-1981

**FOR SALE** • 3+2 rms (130m) , first floor, elevator, renovated, large utility, parking, separate unit, quiet.

**FOR SALE** Old Katamon: 3.5 rms, 1.5 fl, stone building, high ceilings, large spacious rooms, needs renovations, parking, immediate, must see!

**FOR SALE** Kiryat Shmuel: 4.5 rms (110m), renovated, spacious rooms, ensuite, 3 exposures, garden in use, large storage, parking, a must see!

**FOR SALE** Rehavia: 4 rms, 2nd fl (no elevator), quiet facing back, succah balcony, completely renovated, 3 exposures, ensuite, immediate,  
**also for rent**

They bring foods, including organic dried fruits and grains, wines, honey, cakes, games, cosmetics, etc., from the different settlements and sell them so Jerusalem people can buy these things... Avi and Malka have a factory in their yishuv in Dolev, for paper goods, cut toilet paper and tissues that they sell.

This is the highest form of tzedaka, helping people earn a respectable livelihood. And the Israel Center has a lot to be proud of. They do not take any money for the space or for the advertising... As a result of the Yesha Fairs there have been additional sales of plants and flowers from groups who work and support people with mental handicaps, at the Israel Center. And there have been specialty sales from specific yishuvim by the artisans, writers, artists and craftsmen.

It would be very easy for the Israel Center to say to me, enough, it's too much trouble, to set up, clean up, etc. We won't do it anymore, but no, every time I ask for a date for a sale, I get one. The answer is always yes.

We have had lady farmers from Itamar and other yishuvim come and sell their dried fruits, jams, fruit leather and spices.

We have had authors who have written books come to sell... We had a fellow from the Golan who grew apples with a sunprint that read Shana Tova! We have had the Gush Katif people before and after the exile selling their stuff. Sa-nur jewelers have come to sell their wares...

If you are interested in having a Yesha Fair in your area, at your shul or school, as a one-time event or at intervals, contact Avi or Malka, again, in Hebrew only, at 052-233-0081 or you can email me at dsattler1@gmail.com and I will make the shidduch.

## More Thursday (July 14th)...

10:30am (to 12:30) Midrash HaShavua - **Dr. Hayim Abramson**

1:30pm KNITTING / VERNA BLACK, CROCHETING / DVORA ZIPPOR - LIBRARY

Thursday, July 7th • 7:30pm

No charge

### MovieTime at the Israel Center

**SHREK 2** Full-length animated film. Great for children and thoroughly enjoyable for adults as well.

## Yom Shishi • 13 Tamuz • FRI July 15th

8:30am (to 9:45am) **Kollel Yom Shishi** HaRav Eliav Silverman

9:00am **"Not your typical Parsha Shiur"**

Summer series with **RABBI CHAIM EISEN**

Insights into Parshat HaShavua - each session stands on its own.

11:00am **RCA Daf Yomi**

## UPCOMING...

Shabbat Parshat Pinchas, July 16th, 5:00pm (followed by Mincha at 6:00pm)

### Yaakov Peterseil & Co.

Monday, July 18th (the night of 17th Tammuz) • 8:00pm

### Rabbi Ephraim Sprecher

Did a Rabbi's humility cause the Temple's Destruction?

Tuesday, July 19th • **SHIV'A ASAR B'TAMUZ**

5:30pm - Guest speaker: **Rabbi Steven Weil**

Executive Vice President of the Orthodox Union

6:45pm - **Slow-paced Mincha for the Fast Day**

followed by mini-shiur, Maariv (8:05pm - fast ends 8:14pm), Refreshments

OU Israel Center TT 961 ♣ 53 ♣ The Balak 5771 issue

## UPCOMING AT THE CENTER...

Three enlightening, informative lectures  
by the OU Israel Center's  
most senior guest speaker:

### Dr. David Luchins

Chair, Political Science Department, Touro College  
Senior Vice President, Orthodox Union

Wednesday, July 20th • 8:00pm

### Obama and Israel - What is going on?

Tuesday, July 26th • 8:00pm

### Elections 2012 - Are Tea Parties kosher?

Monday, August 1st • 8:00pm

### Gay Marriage an Orthodox public policy perspective

Wednesday, July 27th • 8:00pm

### Rabbi Neil Winkler

introduces us to his new book:

### Bringing the Prophets to Life

**Hold the Date:** Motza'ei Shabbat Nachamu, August 13th at 9:30pm

**HOWIE KAHN's** Annual Sing-along featuring Jewish Music of the 60s and 70s including SHLOMO CARLEBACH plus a Salute to Summer of 2011 Concert Favorites BOB DYLAN and PAUL SIMON *"A splendid time is guaranteed for all."*

OU Israel Center TT 961 ♣ 54 ♣ The Balak 5771 issue

The Avrom Silver Jerusalem College for Adults and OU Israel's Project YEDID are the educational components of the Seymour J. Abrams Orthodox Union Jerusalem World Center and include the classes & lectures of the OU Israel Center  
Rabbi Sholom Gold, Dean • Phil Chernofsky, Educational director

961

"Regular" classes & lectures - 25₪ members, 30₪ non-members, 5₪ maintenance fee for life members. Special rates for mornings with two or more shiurim: 40nis members, 50nis non-members. 10nis for life members.  
No one will be turned away for inability to pay.  
Yearly membership 360NIS couple, 275NIS single. Life membership, call us.  
Programs of the Center are partially funded by the Jewish Agency for Israel

### Yom R'vi'i • 4 Tamuz • WED July 6th

9:20am *Rabbi Macy Gordon* - Contemporary Halachic Issues

10:45am **PARSHAT HASHAVUA R' Yosef Wolicki**

12:00pm **WED, July 6th • Exploring Israeli culture, history and society**

**Who are they? - Minorities and ethnicities in Israel**

"Reaching the "Promised Land" - but how and why? - Those who really came to Israel as refugees, and foreign workers and those who don't": the hot topic and complicated issues of refugees, foreign workers and illegal immigrants in Israel

Interactive lectures with **Gabriella Licsko**

12:30pm Dr. Maurice E. Joseph Jewish Video Resource Center presents...

**VIDEO in the LIBRARY: Rabbi Leff: "The Essence of Spirituality"**

12:45pm **TAICHI FOR HEALTH** with **Avi Hirsch**

1:30pm **MEDICAL CHI KONG** with **Avi Hirsch** 050-7671-722

2:15pm *Women's Beit Midrash* - **Pearl Borow**

First hour: the Haftorot; Second hour on Chumash with Rashi

7:30pm **RABBI AHARON ZIEGLER**

**"Reading Another Person's email - Does it Violate Cherem Rabbeinu Gershon?"**

This and other issues related to invasion of privacy

OU Israel Center TT 961 [↩](#) BackPage **A** [↩](#) The Balak 5771 issue

### Yom Chamishi • 5 Tamuz • THU July 7th

**Posture/Balance Exercise Class for Women** Thu, 9:00-10:00am

**DR TOVA GOLDFINE** Chiropractor/Rehabilitation  
FOR WOMEN OF ALL AGES AND EXERCISE FITNESS LEVEL  
Contact Dr Tova 052-420-1201 chirodivine@gmail.com

10:30am (to 12:30) Midrash HaShavua - **Dr. Hayim Abramson**

1:30pm **KNITTING / VERA BLACK, CROCHETING / DVORA ZIPPOR - LIBRARY**

Thursday, July 7th • 7:30pm

No charge

### MovieTime at the Israel Center

**SHREK** (the first one) Full-length animated film

Great for children and thoroughly enjoyable for adults as well.

### Yom Shishi • 6 Tamuz • FRI July 8th

8:30am (to 9:45am) **Kollel Yom Shishi** HaRav Eliav Silverman

9:00am **"Not your typical Parsha Shiur"**

Summer series with **RABBI CHAIM EISEN**

Insights into Parshat HaShavua - each session stands on its own.

11:00am **RCA Daf Yomi**

### Shabbat Parshat Balak • July 9th

5:00pm Shabbat shiur: **Parsha & Perek** with  
**Rabbi Aharon Ziegler**

Shabbat afternoon shiur sponsored in memory of  
**Mrs. Rachel Reinitz** ע"ה רבקה רחל בת מרדכי  
on her 2nd yahrzeit, ז' תמוז

6:00pm **Mincha**

OU Israel Center TT 961 [↩](#) BackPage **B** [↩](#) The Balak 5771 issue

## Sun-Thu in the Ganchover Beis Medrash (first floor)

XXX	Rabbi Jeff Bienenfeld resumes IY"H Sunday, July 24th
11:15am	<b>RCA Daf Yomi</b> by Rotation (and Fri. at 11:00am) in tribute to <b>Rabbi Yitzchak Botwinick</b> ז"ת
1:20pm	<b>Mincha</b> (this time stays the same throughout the year)
TUE, WED 3:15pm	<b>Rabbi Chaim Sendic's shiur:</b> We will learn together about money matters that are relevant to everyday life Topics prepared by Machon Tzurba MeRabanan, committed to making the study of practical halacha available to everyone. www.tzurba.org
4:30pm	(Not TUE) <b>Gemara Kesuvos with Rabbi Hillel Ruvel</b>

## Yom Rishon 8 Tamuz • SUN July 10th

*L'ayla* Learning program for women 25NIS/class • 35NIS for both

9:45am Mrs. Rivka Segal - Living Tehilim

11:00am Rabbi Yitzchak Breitowitz - The Aseret HaDibrot

12:05pm to 1:00pm

## HEALTHY COOKING--DELICIOUS EATING

### July 10: Shakes and Smoothies

25NIS

Prepare these energy drinks and start your day off deliciously right

**Chef Chana Mark** is a certified raw/vegan chef by Living Light Culinary Arts Institute in Fort Bragg, CA and is also certified by the Ekaya Institute of Living Foods as a personal lifestyle coach and raw foods nutrition specialist...

12:30pm **Life: A fantastic adventure** - Alan Romm

12:00pm **Hebrew for Beginners** 10<sup>₪</sup> per session

Learn to read and converse in Hebrew and feel more comfortable

when you daven. Given by **Haya Graus**

Interested in a BEGINNERS' class, call 560-9125

2:00pm **Rabbi Ephraim Sprecher** (July 10th)

**"Why name a month after a Babylonian deity?"**

5:20pm **Pri Chadash Women's Writing Workshop** (2 hrs)

Contact: Ruth Fogelman (628-7359) and Judy Caspi (054-569-0410)

OU Israel Center TT 961 ↘ BackPage C ↘ The Balak 5771 issue

## More Sunday...

Sunday, Monday, Tuesday • July 10-12 • 7:00pm

The Financial Resource Network invite you to a 3-part series on **Critical Financial-Legal-Organizational issues** everyone needs to get right!

Sunday: **Wills, healthcare directives, trusts and related documentation**

- Wills vs. Living Wills and other important documents you should have done a long time ago • How the Israeli system works so you get the kind of care you deserve in the event of incapacitation or terminal illness, and beyond • Durable Powers of Attorney, for both health care and finances – who is really going to make decisions for you? The problems you want to avoid • Who is in charge? Loved ones, former spouses, the state, other countries? • Managing your affairs – How concierge services can solve major problems for you and your loved ones. Featuring: Jean Kauffmann and Mark van Gelderen, Financial Planners of the Financial Resource Network, & Martin Feder, Lawyer and management consultant.

25nis per session - Pay for two seminars, get the third one free

To register or for more information 02 - 580 7013 or info@isrenet.com

Sunday, July 10th • 7:00-8:30pm

35<sup>₪</sup> per person

**PREGNANCY WORKSHOP** with **Dr Tova Goldfine**

To register: call 052-420-1201 or email Dr.TovaGoldfine@gmail.com

7:30pm **Rabbi Chaim Eisen** - Torat Eretz Yisrael:

Am Yisrael & Eretz Yisrael in Jewish Law and Thought

No charge for these shiurim...

7:30pm Shiur in Sefer Mishlei

- Rabbi Mordechai Machlis on Torah and Wisdom

8:30pm Shiur in Sefer Shmuel Bet

- Rabbi Dr. Joseph C. Klausner/Yedidyahu on David Hamelech as a Rosh Yeshiva, Chassidic Master and Chief Warrior as per the Rambam

9:15pm Tribute to the Two luminaries: Rabbi Judah L. HaCohen Maimon zt"l and Harav David Lifshitz zt"l

## Yom Sheini • 9 Tamuz • MON July 11th

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

OU Israel Center TT 961 ↘ BackPage D ↘ The Balak 5771 issue

## MOMMY & BABY MUSIC CLASSES with Jackie

Mondays at the Israel Center • 9:30am for 6-18 months • 10:30am for 1-3 year olds  
Call Jackie to register for classes: 999-5524 / 054-533-9305

9:15am **EXCURSIONS INTO THE BOOK OF YESHAYAHU**  
with **Pearl Borow**

## Yesha Fair

Monday, July 11th • 10am - 3pm  
Advance orders possible: email Malka at foryesha@walla.com for details

10:30am **Pirkei Avot - Rabbi Zev Leff**

11:35am **FIT FOREVER: LOOK & FEEL YOUR BEST!**

Exercise for women of all ages • Call Sura Faecher 993-2524 • 050-415-3239

11:35am July 11th **"Who's who and what's what?"**

**Israeli orthodox Communities:** Mitnaged, Litvish, Yeshivish - the absolute truth and the greatness of man - The mussar movement and its ideology, most famous achievements and its different yeshivot, mindsets and its influence on contemporary Litvish society (part 2)

Interactive lecture with pictures - **Gabriella Liesko**

12:30pm Dr. Maurice E. Joseph Jewish Video Resource Center presents... (one hour)

**VIDEO in the LIBRARY: "Relentless"** - Powerful documentary relating the crisis facing Eretz Yisrael. The film uses primary source clips to examine the history of the Mideast conflict and to explain how the Peace Process unraveled in a surge of violence. "Provides a comprehensive understanding of the critical issues facing Israel and the Western World. A must-see." - Natan Scharansky

## Women's Beit Midrash

2:00pm **The world of Jewish Women in Tanach and Beyond - Pearl Borow**

3:00pm **Everything in the Koren Siddur - Phil Chernofsky**

**MASK** 050-754-2717 NEXT MEETING: Monday, July 11, 7:30-9:30pm

**More Monday...**

Sunday, Monday, Tuesday • July 10-12 • 7:00pm

OU Israel Center TT 961 ♡ BackPage E ♡ The Balak 5771 issue

The Financial Resource Network series on Critical  
Financial-Legal-Organizational issues everyone needs to get right!

Monday: **Why most of your money needs to be in Israel, and how to do it wisely** • How the Israeli Banks work, their strengths and weaknesses • How the investment world works in Israel • The best form of Savings may be right here in Israel, and how to easily use it • How the Stock Market does compared to the Western World and successful strategies for using it • Israeli Pension Plans. Betterment funds and other tax advantaged investments • What else is available to the Israeli based investor. Featuring: Mark van Gelderen & Jean Kauffmann, Financial Planners of the Financial Resource Network, & Moshe Jonas, the holder of Israel Security Licence #1.

25nis per session - Pay for two seminars, get the third one free

To register or for more information 02 - 580 7013 or info@isrenet.com

**Yom Sh'lishi • 10 Tamuz • TUE July 12th**

**The Israel Center** and the **Old City Free Loan Association**  
21st year • well over 5500 loans granted  
**Gemach - Free Loan Society**

to provide interest-free loans for people in financial distress (living in the Jerusalem area).  
Interviews at the Center on Tuesdays from 10:00-12:00 and 19:00-20:30 • Please bring ID

9:00am **Rabbi Aharon Adler's Shiur**

Rabbi Adler's shiur is in memory of **Howard Sherby** ז"ל  
on his 5th yahrzeit - dedicated by his family

10:15am **Rabbi Elan Adler on Parshat HaShavua**  
(Watch for announcement of Rabbi Gold's return)

11:20am **Esther Sutton's inspirational series** for women  
*Spiritual-Psychological Health*  
based on the book (available) "Stages of Spiritual Growth" by Batya Gallant

11:30am **Jewish History - Dr. Henry Goldblum**  
**Why R. Abbahu had a headache in Caesarea 1700 years ago?**

12:30pm Dr. Maurice E. Joseph Jewish Video Resource Center presents... (2 hrs)  
**VIDEO in the LIBRARY: "Gentleman's Agreement"**  
Cont. from previous page...

A film classic, considered by many critics and viewers to be one of the best movies ever

OU Israel Center TT 961 ♡ BackPage F ♡ The Balak 5771 issue

made. Gregory Peck as a Christian journalist wishing to report on anti-Semitism. He assumes the identity of a Jew in order to experience the prejudice and hatred firsthand. He is shocked and horrified by what he discovers. Nominated for eight Academy Awards and winner of three including Best Picture. A simply marvelous - and important - film

1:00pm **Writing as self-discovery** (women only)  
Exploring the stories of your life - **Esther Sutton**

**RCA** • Tuesday July 12th • 3:00pm • open to men & women

Our guest speaker will be  
the newly elected President of the R.C.A.

**Rabbi Shmuel Goldin**

distinguished colleague, Rav of Ahavath Torah in Englewood, N.J.

Topic: **New Vistas - The R.C.A. in Changing Times**

Sunday, Monday, Tuesday • July 10-12 • 7:00pm

The Financial Resource Network series on Critical  
Financial-Legal-Organizational issues everyone needs to get right!

Tuesday: **An expert Tax Review for Olim, plus the Finances of Israeli Real Estate transactions** • Key issues every new and established Oleh needs to know and review • The many special issues for US citizens and Green card holders living in Israel • Once here beyond the tax holiday, how to deal with Israeli taxation • Reviewing the financial issues in Israeli Real Estate transactions so profits do not evaporate • Long-term estate planning. Featuring: Mark van Gelderen, Financial Planner and Manager of the Financial Resource Network, & Leon Harris, one of Israel's leading Tax Advisors & Strategists.

25nis per session - Pay for two seminars, get the third one free  
To register or for more information 02 - 580 7013 or info@isrenet.com

7:30pm (to 9:00) **Parsha through the Eyes of the Meforshim:**  
with **Rabbi Yonatan Kolatch**

*L'Ayla* Learning program for women 20NIS

8:15pm Rav Meir Triebitz - The Philosophy of Halacha and the  
Halachic Process with an emphasis on the responsa of the  
Chazon Ish and Rav Soloveitchik

**Yom R'vi'i • 11 Tamuz • WED July 13th**

9:20am *Rabbi Macy Gordon* - **Contemporary Halachic Issues**

9:45am **Parshat Pinchas** with **Reuven Wolfeld**

10:45am **PARSHAT HASHAVUA** R' Yosef Wolicki

12:00pm **WED, July 13th • Exploring Israeli culture, history and society**  
**Who are they? - Minorities and ethnicities in Israel**  
"Nomads and halfnomads, sheperds, tourguides and trackers"  
The Israeli Beduins from the Galil and the Negev

Interactive lectures with **Gabriella Licsko**

12:30pm Dr. Maurice E. Joseph Jewish Video Resource Center presents... (70 mins)  
**VIDEO in the LIBRARY: "Lost Episodes of Victor Borge"**  
More madcap merriment from "The Great Dane", "The Clown Prince of Denmark". Mr. Borge, a proud Jew, was one of the top entertainers in Europe in the 1930s. He incorporated anti-Nazi humor into his performances. Hitler placed Mr. Borge on his personal list of "Enemies of the Fatherland." Come and enjoy these extremely clever and very funny musical performances.

12:45pm **TAICHI FOR HEALTH** with **Avi Hirsch**

1:30pm **MEDICAL CHI KONG** with **Avi Hirsch** 050-7671-722

2:15pm *Women's Beit Midrash* - **Pearl Borow**

First hour: the **Haftorot**; Second hour on Chumash with Rashi

7:30pm **RABBI CHAIM EISEN'S SHIUR**

Does the Torah determine what Morality is - or do we? **Religious Belief vs. human responsibility**

*L'Ayla* Learning program for women See inside backpage for details

**Yom Chamishi • 12 Tamuz • THU July 14th**

**Posture/Balance Exercise Class for Women** Thu, 9:00-10:00am  
see BackPage B for details

Schedule continues on page 53-54