LIVING IN HIS IMAGE

TEACHER'S EDITION

WITH MORAL DILEMMAS & INSPIRATIONAL STORIES

AN INTEGRATED CURRICULUM OF JEWISH PRACTICE & PHILOSOPHY

A comprehensive study of the Mitzvos that can be observed today, demonstrating how each commandment serves to perfect human character and elevate the world, guiding man to resemble and come close to Hashem.

BY

RABBI YITZI WEINER

LIVING IN HIS IMAGE

PART 1 • MASTER INTRODUCTION

Living in His Image • The Chavrusa Edition
A Comprehensive Curriculum of Halachah, Hashkafah, and Character Refinement

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PRIMARY RABBINIC SOURCES & HALACHIC FOUNDATIONS

Primary halachic rulings and moral dilemma analyses drawn from the works of *Rav Yitzchak Zilberstein shlit"a* (including *Chashukei Chemed*, *Veharev Na*, and *Shiurei Torah L'Rof'im*), alongside the classical commentators: the *Rambam*, *Ramban*, *Sefer HaChinuch*, *Tur*, *Shulchan Aruch*, *Mishnah Berurah*, and the *Sfas Emes*.

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BOOK 3 • BEIN ADAM LAMAKOM — MITZVOS BETWEEN MAN & HASHEM (326 ENTRIES)

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SEDER SEVEN: EDUS (SANCTIFYING SYMBOLS)
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MISSION STATEMENT & CURRICULUM GUIDE

MISSION STATEMENT

This Sefer has five goals. They are:

I. A COMPREHENSIVE CURRICULUM OF ALL HALACHAH AND HASHKAFAH

To create a comprehensive curriculum for teachers and mentors that teaches both the philosophy and practice of all of Judaism through the prism of all the mitzvos, both d'Oraisa and d'Rabbanan, that are practiced today

II. HOW EACH MITZVAH PERFECTS OUR CHARACTER TO RESEMBLE AND DRAW CLOSE TO HASHEM

To demonstrate how the goal of all of the mitzvos is to help us perfect our character so that we become similar and close to Hashem. This sefer studies each mitzvah and teaches how it helps to either perfect our character or inspires us to perfect our character so that we can come close to Hashem.

III. THE HALACHOS AND HASHKAFAH OF EACH MITZVAH

To briefly teach the basic halachos of each mitzvah and the philosophy that is taught by each mitzvah

IV. THE INTERRELATION BETWEEN THE MITZVOS

Chazal teach that each mitzvah is connected to all of the rest. (Taryag mitzvos hateluim bo). This sefer demonstrates the interrelation between each mitzvah, and how they are unified towards the goal of perfecting our character and perfecting the world in order to resemble and come close to Hashem. This teaches that the mitzvos are not disjointed, but all work together synergistically to achieve the goals of the Torah.

V. THE SYSTEMATIC STRUCTURE OF THE MITZVAH SYSTEM

To teach the systematic structure and categories of the mitzvah system. This teaches that the Torah is an organized and systematic system.

TARGET AUDIENCE

This book is primarily made for mentors who are studying with someone who is growing in their observance, or as a resource for teachers to teach this course.

WHAT IS THIS CURRICULUM?

Many of us know that the purpose of the mitzvos is to bring us closer to Hashem, but it is not clear how each mitzvah help us achieve that. There often seems to be a disconnect between what we know is the goal of the mitzvah system, and the mitzvos themselves. In addition, Mitzvos are often perceived as disjointed, unrelated to each other, and not part of a cohesive whole. Each of the mitzvos, as well any specific point of Jewish philosophy are often mistakenly seen as part of a jumble of disparate and separate items, and don't relate to each other in an organized system with a single defined purpose.

This curriculum, based on the works of Rav Samson Raphael Hirsch, attempts to demonstrate how the goals of the mitzvah system are connected to the mitzvos themselves. It demonstrates how every mitzvah is part of an integrated system to perfect our middos (character) to make us similar and consequently close to Hashem. It shows how every single mitzvah, even the mitzvos that are bein adam lemakom, have their purpose in helping us achieve shleimus, or character perfection.

The program uses the classic works of the Sefer Hamitzvos of the Chofetz Chaim and the Sefer Chareidim as its primary texts. The mitzvos are taught using Rav S.R. Hirsch's structure as he has outlined in his books The Nineteen Letters, and Chorev. This structure beautifully illustrates how all of the Mitzvos lead toward the single goal of shleimus, which is to resemble Hashem's perfection.

There are five goals of this Halachah and Hashkafah program:

1. To create a comprehensive curriculum for teachers and mentors that teaches both the philosophy and practice of Judaism through the prism of all the mitzvos, both d'Oraisa and d'Rabbanan, that are practiced today

2. To demonstrate the interrelation between each mitzvah, and how they are unified towards the goal of perfecting our character to resemble Hashem and to perfect the world

3. To teach the systematic structure the mitzvah system

4. To briefly teach the basic halachos of each mitzvah and the philosophy that is taught by each mitzvah

5. To study each mitzvah and teach how it helps to either perfect our character or inspire us to perfect our character

This curriculum is also attempting to fill a current void. Many people who begin learning with someone who is looking to learn more about Judaism are faced with the dilemma of what to learn. Some begin to learn Jewish philosophy, like Derech Hashem or Strive for Truth. But as they progress, they feel that while they are teaching fundamental ideas of Jewish thought, they aren't presenting any concrete Yiddishkeit. It seems abstract, theoretical, and "airy-fairy". They may begin to feel that they are not learning how to live as a Jew. On the other extreme, others begin with Halachah like Kitzur Shulchan Aruch, but for a beginner that can be dry, technical and very intimidating.

This program offers one solution to that problem by presenting the student with a wholesome balance of both Halachah and Hashkafah; to teach all of the mitzvos and their basic halachos, and use those mitzvos as a springboard to teach important principles of Hashkafah (Jewish thought)

This book is divided into several sections. The first section is entitled "All of Torah on One Foot". It is an explanation of the structure of the mitzvah system, based on the teachings of Rav Hirsch and Rav Moshe Chaim Luzatto. It is the philosophical introduction and underpinning of the program.

The next section is the actual curriculum that you use to learn with. It includes a comprehensive listing of all the mitzvos, based (with slight modifications for clarification) on the structure of Rav Hirsch's Chorev.

The mitzvos are presented in the following format.

This book divides all of the mitzvos into nine categories of mitzvos, called Chesed, Mishpatim, Pekudim, Limud, Chukim, Moadim, Edus, Toros, and Avodah.

At the beginning of each mitzvah category, there is a basic overview of the purpose of the mitzvos in that category, and how it fits within the general framework of all of the mitzvos. All of the mitzvos in that category are broken down further into smaller mitzvah "clusters". Before each mitzvah cluster there is a brief overview of the mitzvos in the section, and how it helps to make us similar to Hashem.

Within each cluster, you will find each individual mitzvah. Each mitzvah is composed of up to six parts.

1. First, the scriptural source for each mitzvah is listed.

2. That is followed by a list of questions that the halachah addresses. These questions can be read to the student before you learn the halachah. It is often helpful to discuss the questions with the student before the halachah is read. These questions engage the student, and make it more interactive, interesting and memorable. They can be used to create an interactive discussion about the mitzvah before the text is studied together.

3. After the questions, you will find a quotation of the sefer Hamitzvos HaKatzar written by the Chofetz Chaim, based on the Rambam's Sefer Hamitzvos. I have chosen this text because it is a brief description of the fundamental halachos from that mitzvah. I believe it is worthwhile to study the text of a classical book, rather reading a list of selected halachos. For the mitzvos that the Sefer Hamitzvos Hakatzar does not quote, I have used the short text from the Sefer Chareidim. I have chosen to use the Sefer Chareidim as well is because the Sefer Chareidim is a comprehensive list of all of the mitzvos that the Rishonim count. It has many mitzvos d'Oraisa that the Sefer Hamitzvos leaves out. (They were left out by the Rambam because he held that they were details of other broader mitzvos, or because they were so fundamental and broad that they were the axioms of the other mitzvos) Additionally the Sefer Chareidim lists the mitzvos d'Rabbanan and mitzvos Medivrei Kaballa that are not listed by the Sefer Hamitzvos.

4. After the halachah, you will find a paragraph describing how that mitzvah works in tandem with the rest of the mitzvos to help perfect our character, to make us similar to Hashem, and therefore how it can make us close to Hashem.

5. Next you will find a listing of additional ideas, lessons, and explanations behind the mitzvah. These explanations are in addition to the central concept of the mitzvah being either an emulation of Hashem, or an inspiration to emulate Hashem.

6. Finally you will find a list of suggested Hashkafah topics that relate to the mitzvah. Rav Hirsch taught that the entire worldview and hashkafah of the Torah, can be seen through the prism of the mitzvos themselves. I therefore have added a list of suggested fundamental hashkafah topics that relate to each mitzvah. The teacher is of course

welcome and encouraged to add any hashkafah that he or she thinks is appropriate.

On the top of each page, you will find a short description of the purpose of the mitzvos in that section. This also serves to remind the student where the specific mitzvah fits within the broader framework of all of the mitzvos.

May it be Hashem's will that we all succeed in being marbitz Torah, and succeed in bringing many people closer to Him.

HOW TO USE THIS CURRICULUM

As we mentioned earlier, the goal of this curriculum is to teach the basic halachos of all the mitzvos, their philosophical ideas, and how all of the mitzvos work together to help perfect our character to make us similar to Hashem.

This program is designed to be an engaging dialogue rather than simply a unilateral and didactic lecture.

You begin with the introduction called "All of Torah on one foot". This can either be taught by having the student read it independently ahead of time, it can be read together, or the teacher can teach it in his own words. This section gives the general overview of the program.

After that is complete, you begin to learn the mitzvos. The book is divided into nine sections. Before each section there is an introduction of the mitzvos in the section. This should be read together

Next within each section, the mitzvos are clumped together in clusters. Before each mitzvah cluster, there is short a description of how these mitzvos help to make us more similar to Hashem. This should also be read together.

You are now ready to begin the individual mitzvah. Begin by reviewing where this mitzvah fits within the mitzvah chart. You can use the headings at the top of the page to review where it fits.

Next, read the description of the mitzvah and its scriptural source. You can now ask your student their opinion to some of the question that will be addressed in the Halachos of the mitzvah. These questions should lead you into an engaging discussion. Ask their opinions, and what they intuitively feel the answer should be. Next read the text of the halachos. This will either be the text of the Sefer Hamitzvos Hakatzar or the text of the Sefer Chareidim.

Then read the description of how that mitzvah helps to perfect our character to make us similar and so close to Hashem.

Next, share some of the additional reasons and insights given by the other commentaries. After you finish the reasons, you can move on to discuss the related Hashkafah topics.

After the student feels satisfied, you are ready to move on to the next mitzvah. In an average session of an hour you can usually complete 2 or 3 mitzvos.

FOUNDATIONAL PHILOSOPHICAL TREATISE BEHIND THIS CURRICULUM

ALL OF TORAH ON ONE FOOT

An overview of how all mitzvos are part of a system to perfect our character to make us resemble the Creator, and ultimately perfect the world.

-1- The Question

Imagine that you are a rabbi sitting in your office. You are interrupted by a gentle knock at your office door. "Come in", you call out. In walks a young man in his mid-twenties, with dark, wavy hair, wearing a knapsack slung over his shoulder. You smile and ask, "How can I help you?" "I just wanted to ask you a question, Rabbi", he replies. "It would be my pleasure", you answer. "Please pull up a seat". You begin with a bit of small talk to put the young man at ease. You both chat for a while. Finally the young man reveals the purpose of his visit. "Rabbi", he begins, "my parents are both Jewish but we never really practiced much. I'm a very curious person and I've delved a bit into Islam and Buddhism. I think I know what they are all about. Can you tell me what the bottom line of Judaism is? What is the goal of Judaism, what does it seek to develop in man and what does it seek to achieve in the world?" You pause, look carefully at him, and smile, clearly impressed at this young man's unusual sincerity and maturity. You take a deep breath and answer...

-2- Purpose of the Universe

Indeed, what would you answer him? What really is the bottom line of Judaism? What is its goal? What does it seek to accomplish in man and in the world? After a bit of thought we all realize that this is really not a simple question.

Before we can address that question, we first have to ask ourselves a more fundamental and basic theological question. If the Almighty is infinite then He does not need us. If so, why did He find it necessary to create the universe? Was He bored? Did He need a job? Obviously not. Why then did He bother creating the universe?

The Torah teaches us that because the Almighty is perfect, He is the quintessential giver. Being a giver means that the Almighty has a desire to give pleasure to others. The Almighty created the world simply as an act of kindness in order to give pleasure to His creations. But because the Almighty is perfect, the pleasure that He gives to His creations has to be the greatest, most perfect pleasure possible.

There are obviously different levels of pleasure. Eating pizza and ice cream is pleasurable, but is that the greatest pleasure possible? What do you think is the greatest, most rich, most satisfying, and most meaningful pleasure that we know?

Most people who are asked this question give the same answer in two different forms. They usually answer that the greatest pleasure that they know is love; either the love they shared with their spouse, or the love that they have for their children. People have an instinctive awareness that the spiritual and emotional attachment to another good person is a true pleasure. Humans were created as gregarious and social creatures, and are designed to experience pleasure as a result of a loving and intimate bond with another. The greater the partner in the relationship is, the more caring, the more thoughtful, the more gracious, and the more sensitive the partner is, the greater and more rich is the pleasure of the relationship. Using this line of reasoning, if the greatest pleasure that we know is the close relationship we share with others, and the more virtuous the partner in the relationship is, the more satisfying the relationship is, then the greatest pleasure possible, the most rich and meaningful pleasure that we can possibly achieve, would be an intimate connection to the most virtuous being possible. Our Creator. Jewish tradition teaches that an intimate and loving bilateral relationship with the Almighty is the greatest pleasure possible. That pleasure is what the Torah calls, the pleasure of Dveikus. The Torah teaches that the Almighty altruistically created the entire universe simply to give this incredible pleasure of Dveikus to humanity.

-3- The Pleasure of Dveikus

At first it may seem hard to relate to this. How is it possible to have a pleasurable relationship with someone who we can't even see? But I would now like to demonstrate that we can all agree that this is indeed a tremendous pleasure.

The truth is that our Sages teach that the ultimate place for this pleasure of Dveikus, the pleasure of the intimate closeness to the Almighty, is in the spiritual realm of the World to Come. Nevertheless, it is possible to experience the exquisite pleasure of Dveikus even in this physical world.

This pleasure has four parts. Two are direct results of Dveikus, and the other two are peripheral results of Dveikus.

-4- Acting G-dly

Our intimate relationship with the Almighty is governed by the same law that governs all relationships. That law is that successful relationships are predicated upon a similarity, or commonality, between the two parties. When someone goes to a friend to ask him to set him up on a date, he doesn't say, "Well, these are my tastes and interests so I'm looking for someone who is the exact opposite". Obviously, he looks for someone who shares the same interests that he does. That is because the basis of any relationship is the ability to relate to one another. In fact the root of the English word "RELATionship", is relate. In order to have a relationship you have to be able to relate. A relationship that shares no commonality only leads to great friction and separation.

Another example: You obviously can't have a relationship with a rock. How about with a rabbit? Can you have a relationship with a rabbit? At least more so than with the rock. How about with someone else's infant? Can you have a relationship? More than with the rabbit? Of course. So why is that true? Why can we have a more meaningful relationship with an infant than with a rabbit or a rock? Neither of them can talk to you. Neither can share a bilateral

relationship. The answer is obvious. The child is a human being and we have more in common, so we can relate more. And you can certainly have an even greater relationship with someone who shares the same interests as you, the same tastes in music as you and the same ideals as you.

Another illustration: Your mother asks, "Honey, why aren't you David's friend, he is such a nice boy"? "Ma, he's just not my type", you reply. We say that we need to be the "same type" to be friends. If we are too different then we cannot connect.

If it's true that the basis of a spiritual attachment is similarity, then the ability to have an intimate relationship with the Almighty will be based upon our similarity to Him. The more similar we are to the Almighty the closer we can get to Him and the more pleasure we will get from the relationship.

Before we can be similar to the Almighty we have to know what He is like. We know very little about the Almighty's essence. The little we know about the Almighty's essence is what the Torah reveals to us about Him. The Torah teaches us that the Almighty is perfect, or shalem. The aspects of His perfection include His perfect character, infinite wisdom and holiness. But although we know very little of His essence, we do know a lot about the way the Almighty relates to the world. He relates to the world with two basic qualities.

The first one is the quality of Chesed, kindness. The greatest evidence to this quality of chesed is the fact that the universe exists. If the Almighty is infinite, then He surely does not need us. If that's true, then the world is purely a manifestation of the Almighty's infinite and purely altruistic kindness. Every breath we take, every bite we eat, every joy we experience, every second of our life, is a demonstration of the Almighty's infinite kindness.

The next basic quality with which the Almighty relates to the world is the quality of Mishpat, justice. Justice means that one experiences or receives what he or she deserves. If one is good, he will ultimately get rewarded. If one is evil, he will ultimately get punished. Justice also has a mirror image; namely, that if one is not evil he will not get punished.

Therefore, if we aim to resemble the Almighty, then we have to resemble the Almighty in His wisdom and perfect character. We have to seek to share the depths of the Almighty's infinite Wisdom, which He revealed to us in His Torah. In order to resemble His character, we must resemble Him with compassion and concern toward all of the creatures around us. We have to give charity, make people happy, lend others money, and comfort the sorrowful. We also have to emulate the Almighty by behaving justly toward all of His creatures. Justice demands that because one does not deserve any harm, we are forbidden to harm them. So we are not to harm anyone's feelings, property, or health. We don't speak negatively about people, we don't lie to them, and we don't cheat them. If someone is indeed evil, then we need to have a court system to determine that and the courts should administer justice accordingly. The courts are to be the nation's representatives to administer that facet of justice. Resembling the Almighty in His wisdom and character is what we describe as acting G-dly, or G-dlike. The Torah's description of acting G-dly is Shleimus. Shleimus is sharing the Almighty's perfect nature. Shleimus is the Torah's definition of a good, refined person.

Interestingly, the English word for Good comes from the Old English and German cognates for God. The implication is that being good is defined by acting like G-d does.

Most people that you speak to will agree that acting G-dly can be one of the greatest of life's pleasures. Allow me to demonstrate this. Ask the following question to anyone that you know: "If I gave you the hypothetical choice to either be extraordinarily rich, but not a good person, or to be an extraordinarily good person and poor, what would you

choose? You can't have both, just one, what would you choose?" Nearly everyone that you will ask will likely answer without any hesitation that they would rather be a good person. So respond, "But if you were rich you would be able to buy all of the pleasures the world can offer, fame, expensive cars, yachts, mansions, gourmet food, etc". 'Yes", they will reply, "but if I wasn't a good person it would all be meaningless, and I wouldn't be able to live with myself".

This question helps us to identify that there is an undeniable pleasure in being a good person. As the question above demonstrates, people understand that being a good person is a pleasure greater than all of the worldly pleasure that money can buy. People would rather give up all of those pleasures in order to be a good person, because they realize that being a good person is even a greater pleasure. We all get pleasure when we give someone a compliment and we see that we made his or her day. We get pleasure when we want to hurt someone's feelings and we nevertheless overcome that urge. We get pleasure when we insist on telling the truth even when it is difficult for us. The question we now have to analyze is, "Why is that so"? Why indeed do we get pleasure when we act "good", when we act G-dly?

The Torah teaches us that the pleasure that we get when we act G-dly is the pleasure that the neshamah, the soul gets when it develops shleimus, G-dliness, and it achieves a Dveikus, a sense of deep closeness to the Almighty. The spiritual, inner pleasure we get when we act G-dly is really the pleasure of being Davuk, of feeling intimately close to the Almighty. Therefore, if a person would live his or her whole life trying to emulate the Almighty in His character and wisdom, he or she would truly live a blessed life rich with pleasure. Not just any pleasure but the greatest, most visceral pleasure. No matter how wealthy she is, no matter how successful she is, no matter how famous she is, if she lives a life of striving to resemble the Almighty, she will literally live a life of meaningful pleasure. And this is a pleasure that can be accessed at any moment of the day, as many times as one would like. That is the first pleasure of Dveikus. This is the first way that we can appreciate how a deep and loving relationship with Hashem can be an incredibly satisfying pleasure.

–5– Security

This relationship to the Almighty goes two ways. The closer one is to the Almighty, the closer the Almighty is to that person. The Almighty's closeness to someone is manifest in His special miraculous providence and protection. We can observe this idea with the history of the Jewish nation. The Jews are the oldest family in history, we are scattered throughout the world, and we have faced more fierce opposition than any other nation has ever faced. According to the paradigm of all other nations, we should have ceased to exist two and a half millennia ago. Yet despite the most unbelievable odds, the Jews are surviving and thriving. Historians are baffled at the anomalous arc of Jewish history. Yet we can appreciate that the answer is simple. We are the nation that is the closest to G-d and we therefore receive His miraculous protection. When we analyze the history of the Jews, we can all observe this idea that the closer you are to the Almighty the closer He is to you, and the more you are worthy of His loving protection.

This special protection can also be observed on an individual level. The Torah as well as subsequent Jewish history is filled with stories of righteous people who were protected by the Almighty through miracles. A tzadik (righteous person) is closer to the Almighty, so he has this special protection. The closer you are to the Almighty, the closer He is to you, and the more you deserve His special miraculous care.

This feeling of security that the Almighty loves you and is watching over you, is an unbelievable pleasure. A person who does not believe that Hashem is involved in his life can easily live a life of anxiety. Because he maintains that G-d is out of the picture, he faces the entire world and its problems on his own, and he lives in a capricious, unpredictable, dog eat dog world. In contrast, someone who is close to the Almighty has the confidence that the Almighty will be with him because he is close to Him. If he faces difficult times, he can face them with serenity, because he knows that the Creator of the universe is holding his hand. This is the unbelievable pleasure of bitachon, the pleasure of a serene security that the Almighty is protecting and tending for you. The Hebrew word Bitachon comes from the word betach which means to be assured and secure. One who has bitachon that Hashem loves, cares and looks out for him, faces each of life's challenges with a serene sense of security. This is another pleasure that is a result of a relationship with Hashem.

So far we have discussed two pleasures of being close to the Almighty; the pleasure of resembling the Almighty, and the pleasure of Bitachon. The next two are results of that closeness.

-6- A G-dly Community

Imagine living in a community where murders were very prevalent. Imagine living in a community where people constantly abuse each other emotionally and physically. Or imagine living in a community where people constantly slander each other. It would be a dark, miserable world. Thank G-d most of us don't live in such a society. The fact that we don't is actually a pleasure. It's a pleasure not to live in such a dark world. Now imagine the opposite extreme. Imagine a world where all people were truly G-dly, where all people truly emulated the Almighty. Imagine a world where all people were extremely compassionate, gentle, sensitive, thoughtful and holy. It would be a beautiful world. There would be no war, no violence, and no strife. There would be no poverty because people would immediately come to help those who were in need. Marriages would be perfect, because both spouses would be G-dly and treat each other in a G-dly way. Children would be perfect because they would resemble the Almighty. It would truly be a perfect world. The reason for this is simple. Because the Almighty is perfect, if all people resemble the Almighty, then the world would become perfect like Him. It would be a society that would be a great pleasure to live in.

A brief glance at the sorry state of our world now will tell us that the world surely does not look like that. But as hard as this ideal is to imagine, that is the Torah's destiny for human history. The Torah's goal for history is to lead the world to a state in which all people resemble the Almighty and thereby create the perfect peace. To create a world where all people are G-dly and thereby bring heaven down to earth. This destiny, this destination, is what the Torah describes as the utopian Messianic era which we hope to create by observing and teaching the lifestyle patterns of emulating our Creator.

As of yet, although we haven't reached that historical goal, those who keep the laws of G-dliness have created for themselves a perfected G-dly community, a community of love, respect and thoughtfulness. We are forbidden to be insensitive to each other, lie to each other, and we all do our best to help each other. A community that strives to emulate the Almighty is invariably a beautiful one to be a part of. So the first result of G-dliness is that we create a beautiful, pleasurable G-dly community. This is another pleasure that is a result of being close to Hashem.

-7- Meaning

Humans have been hardwired with an existential yearning for meaning in their lives. This is one of the uniqueness that makes us different than animals. We have all heard of successful lawyers who have returned back to their professions after they retire because they couldn't bear the prospect of having emptiness in their life. We've surely heard of doctors who refused to retire because they couldn't bear the sense of emptiness that they feared that retirement would bring. Victor Frankyl, a psychologist who survived the Holocaust wrote a wonderful book called "Man's Search for Meaning" that highlights the ontological human need for purpose and meaning. We can all relate to the fact that human beings desperately need meaning and purpose in their lives. A person whose lifelong goal and striving is to resemble the Almighty to the greatest degree that he can, is blessed with a life rich with meaning. Every day he or she wakes up with excitement and enthusiasm that today is another day to grow in his self perfection. Today he can grow in his level of wisdom, in his level of kindness, and in his degree of respect for others. Today he will do his part to help perfect the universe and make a difference that will last for all time. Every day is a blank check for him to write out the exact amount of G-dliness that he wants to achieve. This pleasure of having a rich, fulfilling purpose to your life is truly an amazing pleasure.

To summarize, so far we have shared the Torah axiom that the Almighty created the world simply to give the greatest pleasure possible to His creations. That pleasure is the pleasure of dveikus, intimacy to the Almighty, which is a result of shleimus, resembling the Almighty. We have seen that although the primary arena for this intimacy is in the World to Come, we can nonetheless experience the unbelievable pleasure of dveikus, the pleasure of being close to the Almighty in many, many ways in our lives.

-8- In the Image of Hashem

In English, what something is called often reflects its calling, its mission and purpose. For example, a refrigerator is called a refrigerator, and its calling, its purpose, is to refrigerate. A computer is called a computer, and its calling, its purpose, is to compute. What we call something reflects its calling - its purpose. In Hebrew the same is true. The Hebrew word for man is ADAM. The aleph before a word always refers to the self. Like AKUM, I will get up. Or ELECH, I will go. The Shela explains that ADAM means "I will be similar". Man's calling, his mission and purpose, is to be similar. Similar to whom? To the Almighty.

We are now positioned to answer a very basic and fundamental question. The Torah teaches us that man was "created in the image of G-d". But ostensibly that seems to rub against the grain of Judaism. Isn't one of the basic tenets of Judaism that the Almighty has no image? He is incorporeal. So in what sense do we have the Almighty's image?

The Torah teaches us that when man was created, the Almighty took the physical material of man and "blew into his nostrils a breath of life". That breath of the Almighty in man is called a neshamah, man's soul. The Hebrew word for soul, neshamah, actually means "Divine Breath". The Zohar teaches that this breath of the Almighty was a piece of the Almighty himself. Man's soul is a piece, an emanation of G-d. As our Sages call it, a "Chelek Elokah Mimal". What does having a part of God in us do? Having a piece of G-d in us means that the Almighty's qualities of compassion,

justice, truth, freewill, and holiness, were blown into man as his neshamah, his soul. That piece of G-d called a soul is what the "image of G-d" in us is. So to answer our question, having the Almighty's image means that we have a piece of G-d in us called a neshamah which gives us, and urges us to manifest, the Almighty's G-dly qualities.

In contrast, animals do not have a divine soul and so they do not have these divine attributes. Animals do not have a sense of altruism. They don't have a sense of justice. They don't have a desire for truth. They rather act out of instinct and self preservation. Animals don't have human free will, because they simply act reactively as programmed by their instincts and hormones.

-9- The Horse and its Riders

What is the purpose of being created in the Almighty's image? What is the purpose of having a divine soul that is a piece of the Almighty? What is the purpose of having this piece of G-d in us that gives us His qualities? To answer that, let us now discuss the anatomy of the human psyche.

As every child can sense, we all have three parts to our psyche. The child calls it the little angel on his shoulder, the little devil, and the third is the real "him", his consciousness, the part of him which decides to listen to either side. Dr. Sigmund Freud famously elaborated on this same idea. He labeled this tripartite structure as the Id, Ego and Superego. The Id is what we would call the little devil, the superego is our conscience, our little angel, and the ego is our mind, our consciousness. The Torah refers to these three as our yetzer hara, evil desire, yetzer tov, good desire and sechel consciousness, (or nefesh tachtona). The following is a picturesque and more descriptive demonstration of the Torah's perspective on the human psyche.

We are described as having three parts, a horse with two spiritual riders. The "horse" is our body, with all of its physical and animal drives. Our body without its neshamah is simply a sophisticated ape. It's merely an animal, and a cunning one to boot. The horse's job is to be a vehicle for its spiritual riders.

On top of the horse are two spiritual riders, the neshamah, and the sechel. As we mentioned before, the neshamah is a piece of the Almighty Himself. It gives man the qualities of G-dliness. The neshamah is the man's adviser, or conscience. Its purpose is to urge man to resemble the Almighty.

The other spiritual rider is the man's sechel. This is the consciousness, or what Freud called the Ego. This is the part of us that holds the reins of the horse and makes the decision to either listen to the neshamah or to the horse.

We therefore observe Man locked in a battle between two opposing forces, the horse and the neshamah. The horse is simply an animal. It just wants to satisfy its sensual pleasures. It wants to eat, to reproduce, and gratify itself. The horse is primarily motivated by self-interest, and the desire to take. In contrast, the neshamah on its own (being a piece of G-d Himself) simply wants us to be like the Almighty, to be wise, kind and just. The neshamah is motivated by "other-interest" and the desire to give. It is up to the sechel, the ego, to choose which side to listen to. Does one take the horse by the reins, and steer it to do the will of the neshamah, or does one let the reins loose, and let the horse drag its riders to gratify its demands. The more the sechel chooses to listen to the neshamah, the more G-dly it gets, and hence the closer it comes to the Almighty. The more one lets the horse take control, the less G-dly one becomes, and drifts further from the Almighty. That is the reason why the Almighty gave us a piece of himself. To enable us to direct and guide ourselves to behave like Him, and so come close to Him.

–10– Holding the Reins

Let us now discuss the importance of discipline, of being the master of the horse and having a tight grip on its reigns. Imagine that you were sitting on a bus and you were tired. An elderly woman walks on the bus and has to stand because there are no seats available for her. You instinctively know that she surely needs the seat a lot more than you do. What do you do? Now I am sure that you would get up to give her the seat, but as we know, unfortunately a lot of other people wouldn't. Why is that so? Why doesn't anyone else get up? Isn't their neshamah, their conscience, screaming that the G-dly thing to do would be to help her? We all know that the answer is, that although their neshamah was telling them to get up, their "horse" was more powerful. They acted with self interest. They weren't in charge of the horse. They didn't have a tight grip on their horse's reins.

Here is another example. Imagine that you were speaking with a group of friends. As you are standing with your friends, someone comes over to you, insults you and publicly embarrasses you. How do you react? How should you react? Many people would explode with anger and do whatever they could to repay the insult. Yet we all realize that is clearly not the G-dly thing to do. Clearly, the neshamah would not tell us to do that. It only happens if we allow our horse to take charge. But if we would be the master of our horse, then we would grab the horse by the reins and tell it, that although we would like to take revenge, we are going to react in a peaceful and thoughtful way because that is the urging of the neshamah, and the G-dly thing to do. We see from both of these illustrations that when the horse is in charge, we act selfishly and violently. When we are the master of the horse, however, we are positioned to act G-dly.

So we have now identified the first impediment to G-dliness. We have to find a way to master the horse, and to subordinate the horse to the directives of the neshamah. Only then can we transform the horse to be a tool to allow ourselves to resemble the Almighty and experience the pleasure of being close to Him.

–11– Holiness?

This leads us to the fundamental concept called "holiness". Holy is a word that you've probably used often. But have you stopped to consider what it truly means. What is the definition of holiness? How does a holy person act? Before you answer that question, ask yourself, whichever definition you give to the term holiness, how does that apply to the Almighty? What does it mean that the Almighty is holy? It's not a simple question.

The word holy literally means parush, separate. In G-d's terms, being holy, separate, means that He is transcendental. That means that He transcends, and is separate from the physical. He doesn't have any physical limitations. He has no body, He can't die, and He can't get sick. It means that He totally transcends the physical because He created it and He is the master of it.

In human terms holiness means the same thing. A person who is holy is someone who transcends the physical and is entirely spiritual. "Wait a minute", you may ask, "How can any person transcend the physical if we live in an entirely physical world?" Excellent question.

The answer is, that believe it or not, physical things can be entirely spiritual. It simply depends on how it is being used. I can eat an apple in two ways. I can either eat it to gratify my senses, which is purely physical. Or I can eat the apple with the intention of keeping my body healthy, and keeping it a fit tool to use to come close to the Almighty.

Believe it or not, when a person eats with this second motivation, his eating is purely spiritual. He is using a physical object to achieve a spiritual purpose. Someone who is holy is someone who is the master of his physical side, the master of his horse, and uses the physical things of the world exclusively for a spiritual purpose. Holiness is being the master of our horse and directing it to the spiritual. To be holy is to have self control, to hold the reins tight, in order to direct the physical to the spiritual. "Holy" means to manifest the desires and direction of the neshamah, instead of the direction of the horse.

In our example of the bus, the holy person is the one who gets up to help someone despite the fact that his horse is very tired. He grabs the horse by its reins and directs it to do what is right. He is the master of his horse, and he channels it for a spiritual purpose, he channels it to follow the advice of the neshamah.

The same is true in our example of the person who was disgraced in front of his friends. Although his horse's reaction is to take revenge, if he would be holy and the master of his physical side, then he would master his horse's urges and direct it to do the bidding of the neshamah which in this case urges him to react peacefully.

We therefore see that holiness is really the foundation and prerequisite of all G-dliness. It's a very beautiful ideal to try to be like the Almighty. But if our physical side is too powerful, that ideal cannot be reached. If we are slaves to our horse we cannot become G-dly, and to the contrary, the world becomes brutal in its original sense; like a brute. Such a world becomes dark, selfish, and animalistic. Mastery and subordination of the horse to the neshamah is absolutely imperative in order to achieve the ideal of G-dliness.

Most modern cultures and religions encourage their adherents to practice altruism and respect for others. But the reason why they often fail to eliminate immoral behavior is because they often stumble over this hurdle. It is not enough to tell be people to act selflessly. One has to address the internal dynamic that makes people selfish and impulsive. That is what the Torah hopes to address with the concept of Kedushah. That is why Kedushah, holiness, is the foundation of G-dliness.

–12– A Driving Sense of Duty

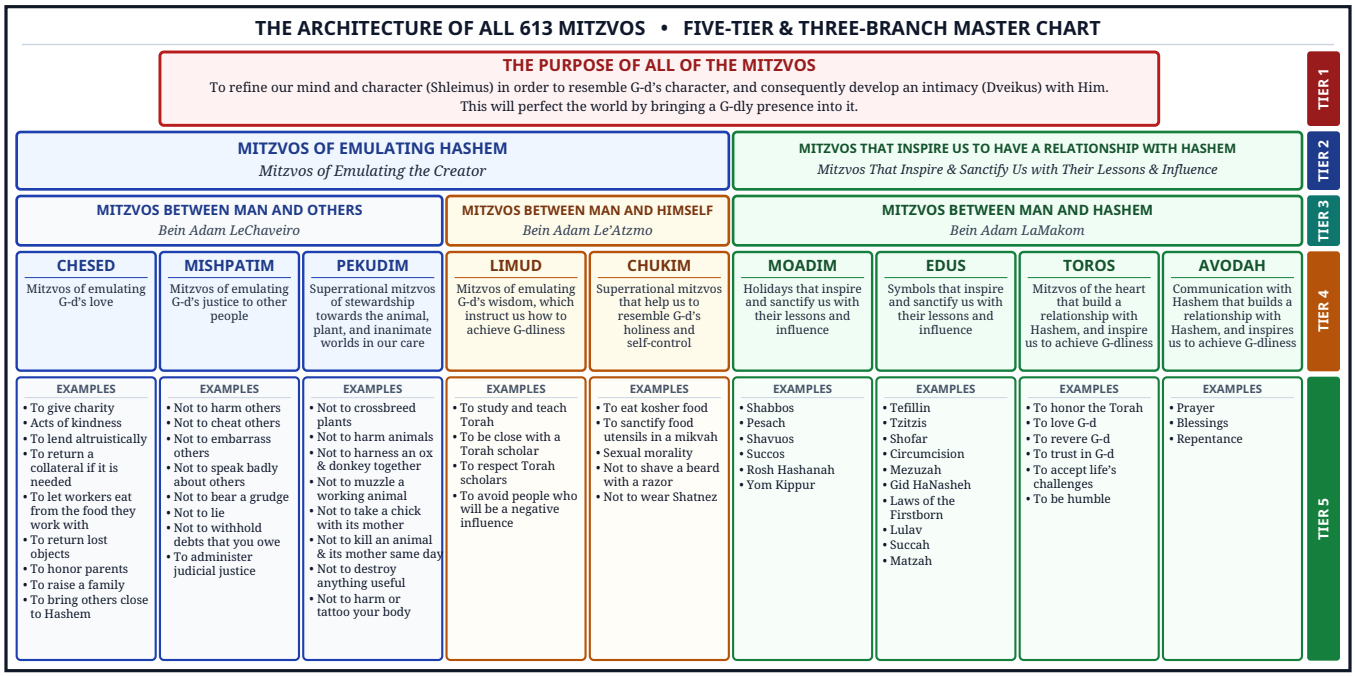
We have discussed the first hurdle to G-dliness, which is the necessity of being the master of our horse. There is another hurdle that has to be addressed before the Torah can achieve its eschatological goal of a world of G-dliness. Even if people are masters of their horse, and are well educated exactly how to be G-dly, people still need a driving sense of duty to push and inspire them to be G-dly. Although as we described, being G-dly is an incredibly wonderful thing, it also takes an incredible amount of exertion and drive. Behaving in a G-dlike manner usually requires sacrifice and selflessness, things which often run against the grain of our nature. G-dliness is certainly not a simple ideal to achieve, and people therefore need to be constantly inspired and revitalized to keep striving towards that goal. Without this constant rejuvenation (or shall we say reJEWvenation) this ideal will remain just that. A dry and sterile ideal. That is why another large component of a pursuit of emulating G-d requires us to take time, perform actions and devote thought to recharging and repledging ourselves to our commitment to pursue a life of emulating G-d. We will elaborate on this concept shortly.

–13– Goal of the commandments of Torah

So far we have shown that we achieve the blissful pleasure of dveikus to the Almighty through shleimus, character perfection and being similar to the Almighty, but that has to be predicated upon two other things, mastery of the horse, as well as a driving sense of duty. Shleimus and dveikus are the goal and purpose of all of the commandments in the Torah. That is what we can call the bottom line of Judaism. The Torah is a manual revealed to us by the Almighty Himself, detailing exactly how to achieve this beautiful goal of shleimus and dveikus.

–14– The Chart

Enclosed below is a chart describing the structure of the mitzvos (commandments) of the Torah. We now know enough information to study the chart together.



THE ARCHITECTURE OF ALL 613 MITZVOS • FIVE-TIER & THREE-BRANCH MASTER CHART

TIER 1 — THE PURPOSE OF ALL OF THE MITZVOS

To refine our mind and character (Shleimus) in order to resemble G-d's character, and consequently develop an intimacy (Dveikus) with Him. This will perfect the world by bringing a G-dly presence into it.

TIER 2

MITZVOS OF EMULATING HASHEM *Mitzvos of Emulating the Creator*	MITZVOS THAT INSPIRE US TO HAVE A RELATIONSHIP WITH HASHEM *Mitzvos That Inspire & Sanctify Us with Their Lessons & Influence*

TIER 3

MITZVOS BETWEEN MAN AND OTHERS *Bein Adam LeChaveiro*	MITZVOS BETWEEN MAN AND HIMSELF *Bein Adam Le'Atzmo*	MITZVOS BETWEEN MAN AND HASHEM *Bein Adam LaMakom*

TIER 4

CHESED	MISHPATIM	PEKUDIM	LIMUD	CHUKIM	MOADIM	EDUS	TOROS	AVODAH
Mitzvos of emulating G-d's love	Mitzvos of emulating G-d's justice to other people	Superrational mitzvos of stewardship towards the animal, plant, and inanimate worlds in our care	Mitzvos of emulating G-d's wisdom, which instruct us how to achieve G-dliness	Superrational mitzvos that help us to resemble G-d's holiness and self-control	Holidays that inspire and sanctify us with their lessons and influence	Symbols that inspire and sanctify us with their lessons and influence	Mitzvos of the heart that build a relationship with Hashem, and inspire us to achieve G-dliness	Communication with Hashem that builds a relationship with Hashem, and inspires us to achieve G-dliness

TIER 5 — EXAMPLES

CHESED	MISHPATIM	PEKUDIM	LIMUD	CHUKIM	MOADIM	EDUS	TOROS	AVODAH
• To give charity • Acts of kindness • To lend altruistically • To return a collateral if it is needed • To let workers eat from the food they work with • To return lost objects • To honor parents • To raise a family • To bring others close to Hashem	• Not to harm others • Not to cheat others • Not to embarrass others • Not to speak badly about others • Not to bear a grudge • Not to lie • Not to withhold debts that you owe • To administer judicial justice	• Not to crossbreed plants • Not to harm animals • Not to harness an ox & donkey together • Not to muzzle a working animal • Not to take a chick with its mother • Not to kill an animal & its mother same day • Not to destroy anything useful • Not to harm or tattoo your body	• To study and teach Torah • To be close with a Torah scholar • To respect Torah scholars • To avoid people who will be a negative influence	• To eat kosher food • To sanctify food utensils in a mikvah • Sexual morality • Not to shave a beard with a razor • Not to wear Shatnez	• Shabbos • Pesach • Shavuos • Succos • Rosh Hashanah • Yom Kippur	• Tefillin • Tzitzis • Shofar • Circumcision • Mezuzah • Gid HaNasheh • Laws of the Firstborn • Lulav • Succah • Matzah	• To honor the Torah • To love G-d • To revere G-d • To trust in G-d • To accept life's challenges • To be humble	• Prayer • Blessings • Repentance

As we have said, the ultimate goal of the Torah is to achieve shleimus — to refine our mind and character in order to resemble the Almighty in His wisdom, justice, and lovingkindness, and consequently achieve the blissful closeness of dveikus with Him. That is the apogee of the chart.

In order to achieve that goal, the chart is arranged in an integrated multi-tiered architecture. At the primary level, all mitzvos divide into two fundamental modalities:

1) Mitzvos of Emulating the Almighty: Direct actions that refine our character by mirroring Hashem's compassion, justice, wisdom, and holiness.

2) Mitzvos of Relationship with Hashem: Observances that inspire, remind, and sanctify us with their lessons and spiritual influence to build an intimate bond with our Father in Heaven.

These two modalities then flow directly into the classical rabbinic triad — the three main branches of the mitzvah system:

• Bein Adam LeChaveiro (Between Man and Others / His Fellow): Emulating Hashem's love, justice, and stewardship through Chesed, Mishpatim, and Pekudim.

• Bein Adam LeAtzmo (Between Man and Himself): Cultivating our mind and sanctifying our physical nature through Limud (Torah study) and Chukim (laws of personal holiness and self-mastery).

• Bein Adam LaMakom (Between Man and Hashem): Cultivating our relationship with the Almighty through Moadim, Edus, Toros, and Avodah.

Let us now explore each of these three branches in detail, beginning with the mitzvos Between Man and Others.

–15– Bein Adam LeChaveiro: Mitzvos Between Man and Others

The first main branch of the chart contains three categories of commandments: Chesed, Mishpatim, and Pekudim. These are all mitzvos that govern how we interface with others in a way that resembles Hashem's lovingkindness, justice, and stewardship. Let's begin with discussing the first category of mitzvos called Chesed — emulating Hashem's boundless love. These mitzvos all ask us to emulate Hashem's compassion and concern for others. Here are a few examples of G-dly kindness: To love your fellow man. To provide shelter for the homeless. To care for the sick. To promote peace. To give people a greeting. To greet people with a smile. To lend others money and items. In short, anything that you would possibly want to be done to you, do to your fellow.

Another cluster of mitzvos in the category of Chesed are the mitzvos that deal with getting married and raising children. The mitzvah of bearing and raising children is in itself an emulation of the Almighty's love. When we bring children into the world, and we raise them, we resemble the Almighty who does that as well. The love and concern that we display towards our spouse and our children are an emulation of the love and concern that Hashem displays toward us.

–16– Mishpatim – Emulating Hashem's Justice

The next category of mitzvos are mitzvos of emulating Hashem's justice. As we mentioned earlier, justice means that because you don't deserve any harm, I am forbidden to harm you. We are therefore forbidden to harm anyone's feelings, property, or health. Mitzvos in this category ask us not to hate another, not to hurt another's feelings, not to hurt another physically, and not to speak badly about people. We are not to lie to others, not to cause anyone a financial loss, not to be inactive while another person is in danger, and not to bear a grudge. As Hillel famously summarized, simply look in the mirror, and whatever would be hateful to you, do not do to others.

These mitzvos are very straightforward, logical and sometimes apparently intuitive, but at the same time they are often the most difficult. For example, oftentimes keeping kosher or observing Shabbos can be a lot easier than properly observing the mitzvah of not harboring a grudge.

What if a person is indeed evil? The mitzvos of emulating Hashem's justice requires that we set up a court system to determine if a person is guilty and they are to accordingly administer justice. They are the nation's representatives to administer that facet of justice.

–17– Pekudim - Mitzvos of Stewardship

The Almighty's justice and concern isn't limited to people alone. It extends to all of His creatures. Therefore, in our quest to emulate the Almighty, we have to be just toward all creatures as well. This takes us to the next category of mitzvos called Pekudim. Pekudim are mitzvos of justice to the subordinate creatures that Hashem put in our care; either to inanimate objects, to plants, to animals, or to our very bodies. According to Rabbi Samson Raphael Hirsch,

the word pekudim comes from the word pikadon, which means something that is entrusted in your care. These commandments are all commandments that ask us to act justly and wisely toward the objects that Hashem placed in our stewardship.

Now, mishpat (justice) toward other humans is very straightforward. We all understand what is unjust about being robbed or assaulted. But we can't intuitively relate to what is just toward an animal or plant, because we are not animals or plants. That is the reason why some of the mitzvos in this category may seem incomprehensible to us. We can't relate to what is just or unjust towards plants and animals because we don't share their nature. We need the infinite wisdom of the Almighty, who knows the true inner nature of all of His creations, to reveal to us what is just or what is not just towards them. In this category of mitzvos the Almighty gives us a glimpse into the inner nature of the plant and animal world and reveals to us what would be just or unjust toward these creatures.

For example, the first mitzvah in this category is the mitzvah of baal tashchis. Baal tashchis is a prohibition against needlessly destroying anything that has value. Everything was created by the Almighty for a purpose, and destroying that object senselessly would be injustice toward that object. Another example is the aveirah (prohibition) of causing harm or pain to animals. Needlessly causing pain to any animal is injustice toward the animal.

We then come to the aveirah of kilaim, which prohibits grafting, and crossbreeding different plants. When we get to this mitzvah we are puzzled. What is wrong with that? What could be wrong with grafting an orange with a grapefruit to make a tangelo? What would be wrong with genetically modifying vegetables to make them resistant to cold?

Let's use the following analogy to address that question. Imagine that you designed a computer and ask for me to look at it. I unscrew the case and begin to fiddle around with its innards. I pull out a wire and cross it with another one. You try to stop me but it is too late. "What's the problem", I say to you. "Look, the computer still works". But you reply, "Listen, I created the computer, and although to an observer it may seem as if the computer is still working fine, because I designed the computer, I understand the internal damage that your meddling caused".

The same is true with our natural world. Although we observers may not understand what is wrong with crossbreeding plants, the Designer of this intricate universe has told us not to cross those lines. Although we don't understand what is wrong with it, that is simply a result of our own limited understanding of the inner workings and the delicate balance of the natural world. If we shared the Almighty's infinite knowledge of the inner workings of plants, it would be clear to us how crossing the lines of these plants is destructive to the world, and therefore unjust.

The same is true for many other mitzvos in this category that relate to plants and animals. They seem incomprehensible to us because we are unaware of their inner nature. But if we understood their inner nature the same way their Designer does, these mitzvos would be as rational and intuitive to us as the prohibition of murder.

This category of mitzvos also has mitzvos that require us to care for our health and treat our bodies in a just way. Contrary to what we intuitively think, the Torah teaches that our bodies do not fully belong to us. Our body is a tool given to us by the Creator in order to accomplish our mission on earth. It can be compared to a company car a corporation gives to one of its salesmen. The car is given in order to accomplish a job. Because our bodies truly belong to Hashem, we have to care for it and make sure that it is healthy and fit to fulfill its purpose. We are also not allowed to needlessly and unjustly harm our bodies. This perspective can help us understand the mitzvos of guarding one's health, not wounding one's body, and not getting a tattoo. These are all examples of justice towards the things that are given to us as a pikadon, for us to guard in our care.

–18– MAN AND OTHERS, MAN AND HIMSELF

Let us now discuss the next category, the mitzvos called Limud. In a certain sense, this category as well as the next category of Chukim share the same elements of the first three mitzvah categories. They all help us resemble Hashem's character.

However, Limud and Chukim are in another sense different from the first three. The first three all primarily related to how we interface with others in a way that resembles Hashem. They help us resemble Hashem in the way that we relate to others. However, these next two categories deal with relating toward our very selves in a way that resembles Hashem. The first three categories are called by our Sages as Bein adam le'chaveiro, between man and his friend. These next two categories of Limud and Chukim are called by our Sages as Bein adam le'atzmo, between Man and himself. They help us resemble Hashem's wisdom and Hashem's holiness.

In addition, as Rav Hirsch explains, these two categories are distinct because they serve as prerequisites, or foundations for the rest of the mitzvos. Let's now elaborate on this concept.

–19– Limud — Emulating Hashem's Wisdom

Let us now discuss the next category, the mitzvos, called Limud. Just as we are to resemble Hashem in his kindness, we are also to resemble Hashem in his wisdom. Because our goal is to resemble the Almighty, not only are we to resemble the Almighty in His perfect character, but we are also to resemble the Almighty by sharing His wisdom, and becoming wise like Him. When we study the Almighty's will and make it our will as well, we are now becoming more similar to the Almighty. When we study the depths of the Torah and strain our minds (Ameilus) to try to understand the way the Almighty thinks, and we consequently also begin to think that way, we become more similar to Him. When we incorporate Hashem's wisdom into our minds, we begin to become wise like Him, and emulate him. So the first role of Torah study is that it makes us similar to the Almighty by allowing us to share His will, and to share the way He thinks. This helps us to expand, sharpen, and develop our mind in a G-dly way.

But there another important role for this category of mitzvos. The mitzvah of learning should not be relegated to being merely an intellectual exercise of expanding and sharpening our minds. Learning is a prerequisite to action and learning must be completed by action. It is impossible to be G-dly if people do not know what it means to be G-dly. Just as one cannot become a doctor without first studying how to be one, then one certainly cannot be similar to the Almighty before studying how to do so. If a person who isn't medically trained attempts to dispense medical care, he or she may have the noblest intentions, but can likely cause more harm than good with their actions. Similarly, without knowing how to act in a G-dly way, one may try to do something with the best of intentions trying to be G-dly, and yet in reality do the very opposite.

For example, it is very possible that people advocating assisted suicide, or unlimited on-demand abortions, have noble motivations of trying to help people. They may very well believe that they are doing a moral and G-dly thing. But after one studies the laws of G-dliness, it becomes apparent that it is in fact the opposite. Similarly, many well meaning people likely believe that spaying and neutering animals is a noble, responsible, and compassionate thing to do. But an

education about the laws of G-dliness would reveal that in fact the contrary is true. These two examples illustrate to us that before we can become G-dly, it is first imperative that we in fact spend the time to study how to become G-dly and not leave it to the whims of subjectivity. This is the second role of the mitzvah of Talmud Torah.

Torah study also has a third role. Later we will discuss the mitzvos of kedushah that allow us to master our horse. As we will explore, those mitzvos help us put our horse in a subservient and passive state towards the neshamah. But what gives the neshamah the strength to master the horse? What gives it the power to yield in the horse's reins? The answer is, that as we will elaborate about shortly, there are different spiritual influences that give our neshamah spiritual strength to master the horse. The greatest of these influences of spiritual strength comes with the study of Torah. The study of Torah is like spiritual food for the neshamah. When the neshamah is healthy and fed with its spiritual fuel, it is more vocal and it has the strength to master the horse. But when the neshamah is not supplied with its fuel, it becomes weak and silent, and it is then much easier to fall prey to the illicit desires of the horse.

To give a basic example of this phenomenon, imagine a Jew who knows nothing about the laws of Shabbos. When he turns on the light on Shabbos he likely doesn't feel any pangs of conscience. But if you invite that very same fellow to spend some time to learn the laws of Shabbos with you, he may feel a bit self-conscious or guilty the next time he turns on the light. His conscience will now be much more vocal and it will bother him. Our Sages explain this as a manifestation of the neshamah gaining strength through the study of Torah. When we study Torah, our conscience, our neshamah is much more vocal and has greater influence over the horse.

To illustrate further, our Sages teach that on days that one fails to learn Torah, one will feel spiritually weak, and it will be much easier to slip and do aveiros (transgressions). The study of Torah gives the neshamah an influence of spiritual energy that gives it the strength to master the horse. This is one understanding of the saying of the Sages of Barasi yetzer hara, barasi Torah tavlin. The Almighty says, "I have created the desire for evil, and I have created the Torah to be an antidote for it". The study of Torah is the antidote, the counter-balance to the power of the horse. When we study Torah, we have much greater spiritual strength to master our horse.

This mitzvah category contains many mitzvos that relate to emulating Hashem by sharing his wisdom. These mitzvos include the mitzvos to learn Torah, to teach Torah, and to be close to Torah scholars so that we can learn from their wisdom and behavior. It also includes mitzvos that enjoin us to avoid forming peer relationships with people who can be a negative influence on us.

-20- Chukim — Mitzvos of Kedushah

The next way we emulate Hashem is with the Mitzvos of Chukim, the mitzvos of emulating Hashem's holiness. According to Rabbi Hirsch, the Chukim are all superrational mitzvos of emulating Hashem's Kedushah. We have defined Kedushah, holiness, as a spiritual state in which one is the master of their physical side and channels it purely for its spiritual purpose in order to come close to the Almighty. This is a positive spiritual state. There can be two other spiritual states. Taharah means purity. Taharah is a neutral spiritual state in which the body is translucent, and the light of the neshamah can penetrate and influence the horse. Finally, the opposite of kedushah is tumah, which means blocked. Tumah is a negative spiritual state in which the light and influence of the neshamah is blocked from directing the horse. It is a state in which the rider has lost his grip on the horse's reins.

As we explained before, the mitzvos in category of Chukim are really the foundation of the entire Torah. It's a very beautiful ideal to try to be G-dly, but if our horse prevents us from being G-dly it will be very difficult. Earlier we illustrated a scenario in which one struggles whether they should stand up for an elderly woman on a bus. If our horse is too powerful, we won't be able to get up for her and do what our neshamah encourages us to do. If our horse is too powerful we won't be able to restrain ourselves from taking revenge for an insult. If our horse is too powerful we won't be able to get up in time for davening (Prayers), or we won't be able to control ourselves from saying that juicy piece of gossip. Therefore, because the ability to master our horse is the basis of the entire Torah, the Torah gives us mitzvos of kedushah that allow us to master the horse. Rather than subjugate our physical urges, these mitzvos transform them into a subservient and obedient tools, in order to properly channel their energies to fulfill the will of the Almighty.

In this category of mitzvos we emulate the Almighty by being holy like Him. We emulate the Almighty's holiness, and mastery of the physical. In this sense, the Chukim share the goal of the other mitzvos of emulating Hashem, such as Chesed, Mishpat and Pekudim. But the mitzvos of kedushah are not only there to help us emulate Hashem, but also to give us the inspiration and discipline to inspire us to become G-dly.

The two most basic examples of the mitzvos of this category are the mitzvos that pertain to eating kosher food and the laws of sexual morality. Let us now explore those two.

–21– Kosher

When we were born most of us weighed between six and eight pounds and we were not much taller than a foot long. For arguments sake, let's guess that there were about 40 trillion molecules of carbon in your body when you were an infant. Now as adults we weigh at least 100 pounds and are more than five feet tall. Again, for arguments sake, let's guess that there are about 500 trillion molecules of carbon in an adult body. Obviously, we have grown a tremendous amount since the time that we were an infant. Where did our additional molecular mass come from? Did it come from the air? Where did all of those extra molecules in our body come from? We all understand that the additional molecular mass in our bodies comes from the food that we eat. As we eat, our bodies assimilate the organic material in the food, allowing our cells to use that organic material to replicate and produce more cells. In essence our bodies are truly products of what we eat. Our hormones, our brain and ultimately our thought process, are products of the food that we ingest.

The Almighty tells us that the ideal relationship between the horse and the neshamah is one in which the neshamah is in control and the horse is a subservient and obedient tool for the neshamah. The Almighty says that because our horse is composed of the food that it ingests, we should only eat food that will keep the horse in a passive and obedient state towards the neshamah. We should only eat food that will keep the horse tahor, pure and translucent. As the Almighty tells us in the Torah, "You should be my holy people, so don't eat a treifah (an example of non kosher food)." The Almighty created every single creature, and He knows the inner nature of each creature. He therefore knows which foods will keep us tahor and which ones will make our bodies tamei. There are several categories of food. The first category of food is plants. Every single edible plant is kosher. The Almighty says that the passive and neutral quality of plants will give the horse that same passive and neutral quality when it's ingested and assimilated into the horse. A horse composed of plant particles will remain tahor. The other extreme are carnivorous animals. Every single

carnivorous animal is tamei, not kosher. The Almighty says that if one were to ingest a carnivore, such as a lion or a bear, then the dominant and recalcitrant quality of the carnivore would be absorbed by his or her horse, and give that aggressive and dominant quality to the horse. If your horse has those qualities, it will make your horse much harder to subdue. Your yetzer hara will be much more powerful, because your body has tumah, it is blocked off from the influence of the neshamah. It will be a state in which the horse is in control and you have lost control of the reins.

If a person would like to eat meat, it is permitted. However, only those animals which have signs that reveal them as being kosher animals can be eaten. Those signs are indications that the quality of the animal is such that when it is ingested it will keep the horse in a pure and submissive state. The signs that an animal is kosher are rumination and split hooves. Those signs reveal the animal as being tahor. Its inner nature will keep the body in a tahor state if it is ingested.

Now, we humans can't explain the reason why this animal is kosher and why this one is not. We can't explain why the inner nature of a cow is more tahor than a pig. But the Almighty, who knows the inner nature of each animal, has told us that aside from the animals that have the signs of being kosher, all others will make our horse tamei. The mitzvos in the category of Chukim are often incomprehensible to us. But once we have the confidence that these directives come from the Creator and Designer of the universe who has intimate knowledge of inner nature of this animal, then we can feel comfortable to take His word for it.

In short, the role of the laws of kashrus is to keep our horse tahor. To keep our horse in a neutral, passive and submissive state towards the neshamah, so that we can master our horse and direct it to be a tool of G-dliness. If we lose control of our horse, then as we have described earlier, it is very difficult to be G-dly, because our horse is self centered and its innate desires run counter to the Almighty's.

-22- Sexual Morality

The next major category among the laws of kedushah are the mitzvos that pertain to sexuality. The Almighty created the sexual drive for a very holy and noble purpose. That purpose is to unite a husband and wife in an intimate and close relationship. Within the context of that loving relationship, they are to jointly raise children together. When sexuality is used for this purpose - namely to create an intimate marriage and to raise children - then sexuality is extremely holy and noble. It is a spiritual act. Despite the fact that it uses physical means, because its purpose is a spiritual one, The Torah considers sexuality to be a holy and spiritual activity.

However, sexuality is like nuclear energy. It is an incredibly powerful force. When nuclear energy is utilized properly it brings incredible blessing. The sun provides its wondrous blessing using nuclear energy. Nuclear power can produce essential electricity. We all know however, that nuclear energy can also wreak incredible devastation when it is misused.

The same is true of sexuality. Although when it is used properly for its true purpose it is a very holy and wonderful thing, when it is misused outside of its proper framework, its energy is seen as incredibly destructive. When sexuality is used outside the context of marital intimacy, it becomes lowered to a mere lustful and impulsive physical act. It is simply the gratification and charging of the horse's primal urges. When that happens over time, the misused sexual energy makes the horse incredibly powerful, and it then becomes very hard to subdue it and control it. The horse is

then in a state of tumah, blocked from the control and influence of the neshamah. We can all easily understand that a person who is involved with arayos, forbidden sexuality, will have a much harder time getting up for davening in the morning, because he is used to gratifying his horses desires. In our scenario of the bus, we can all relate that a person who is tamei from arayos, will be much less likely to get up than someone who is kadosh, someone who is the master of his horse. In our scenario of someone getting embarrassed in front of his friends, we can all relate that someone who is tamei from arayos will more likely respond angrily, because he is not in control of his horse. In short, a person who has become tamei from arayos will have a much more difficult time mastering his horse whenever he has any serious internal struggle between his horse and his neshamah. With this in mind, we can now more readily appreciate the foundational role of sexual morality, and the kedushah it can create.

-23- Mitzvos that Inspire and Sanctify Us to Have a Relationship with Hashem (Bein Adam LaMakom)

Up until now we have explored the left half of the chart, the mitzvos of emulating the Almighty. As we discussed earlier, living life constantly striving to emulate the Almighty in every situation presented to us is obviously a very lofty ideal, and it is very easy for idealism to inexorably burn itself out. Being constantly involved with the daily grind of the material world can easily make us forget our idealistic goals and aspirations. As we mentioned before, the second hurdle to G-dliness is the necessity to inspire people with a passionate sense of duty to strive toward this ideal of G-dliness. And that is the central purpose of the second half, the right half of the mitzvah system. All of these mitzvos help supply us with the passion, the drive, and the spiritual fortitude to strive to achieve the lofty goal of shleimus, of G-dliness. That is the purpose of the Mitzvos of Inspiration and Sanctification

As we have established, the first half of the Torah are mitzvos of emulating Hashem. They can be compared to a turbo-charged Ferrari. It has a powerful engine that will take us all the way to G-d. But that Ferrari can't move anywhere without gasoline. The gasoline of the Torah comes in the form of this second half of mitzvos. All of these mitzvos give us the fuel to reach our destination.

-24- Edus and Moadim

This fuel can come to us in many different ways. The first two categories in the mitzvos of Inspiration and Sanctification are the categories called Edus and Moadim. All the mitzvos in these categories are mitzvos that teach us certain lessons, or remind us of certain events. When we fulfill one of these mitzvos, and concentrate on the idea that the mitzvah is trying to teach us, we then access an edifying spiritual influence from above, called a hashpah, which charges us with spiritual energy to be able to fulfill our goal of shleimus.

These mitzvah categories are unique. With every other category of mitzvos, the lesson of the mitzvah is not an essential part of the mitzvah. For example, a person is required simply to do chesed and it is not essential that he understands the underlying idea of chesed. A person is required to simply keep kosher and again, it is not essential that he understands the underlying idea of kashrus. However, in the categories of Edus and Moadim an essential part of the mitzvah is its underlying lesson and idea. For example, an integral part of keeping Shabbos is to understand what keeping Shabbos is expressing. A person has to understand what keeping Pesach is about to observe the mitzvah

properly. The same is true with Tefillin, Tzitzis, Sukkah, Matzah, Milah, etc. With all of these mitzvos, an integral part of the mitzvah is its underlying lesson. And to the degree that we concentrate and meditate on its lesson, to that same degree will we access its edifying spiritual influence.

Let's now begin with the Edus, the Sanctifying Symbols.

-25- Edus - Sanctifying Symbols

The most basic archetype of this mitzvah category is the mitzvah of Tefillin. Tefillin are black leather boxes that men are required to strap on their left arm, across from their heart, and on their head placed right above the cerebrum (the part of brain that controls conscious thought, speech, learning and memory). Inside the leather boxes are four passages of the Torah. Those passages all together describe the following: There is one Creator who wants us all to fulfill His will with every facet of our life. The Bnei Yisrael (Children of Yisrael) were redeemed from Mitzraim in order to be the people of G-d who fulfill His will and help to perfect the world. If we fulfill His will, we will merit the Almighty's protective closeness and blessings. But if we don't, the Shechina, the Almighty's presence will withdraw, and we will naturally fall prey to a host of troubles. In short, these four passages exhort us to fulfill the Almighty's mitzvos and merit His closeness. So we take these passages, and place them upon our arm. As we strap them on, we think, "I am hereby dedicating my arm, and my actions to the idea contained inside of the Tefillin; namely, that I pledge to dedicate my arm to fulfill the Almighty's will". We put it across from our heart, and express that we are dedicating our emotions to fulfill the Almighty's will. We put it on top of our cerebrum and we express that we are dedicating our thoughts to fulfill the Almighty's will. When we have the message of Tefillin in mind, when we have in mind that we are dedicating and subordinating our actions, emotions, and consciousness to serve the Almighty, we then draw forth a sanctifying hashpa, an incredible spiritual energy from heaven. That spiritual energy gives us a spirit of holiness which gives us the ability to indeed subordinate our entire physical body to fulfill the Almighty's will.

The same is true for all of the mitzvos in this category. Tzitzis, Shofar, Sukkah, Matzah, Mezuzah etc. Each of these mitzvos has a certain lesson that it teaches. When we concentrate on the ideas they are conveying to us, we draw forth to ourselves a spiritual influence that gives us a particular and unique spiritual strength. Every one of these mitzvos has its own unique lesson and spiritual influence, and each and every one of these influences is needed to give us the spiritual strength necessary to achieve our lofty goal of shleimus.

-26- Moadim — Holy Days

The next mitzvah category is the Moadim. Western culture conceives time as linear. It maintains that time proceeds from a specific starting point in a relentless straight line with no recurrences. Other cultures, such as the ancient cultures of the Mayans and Native Americans, as well as eastern religions like Hinduism and Buddhism observed the recurring cyclical patters of the seasons and nature and conceived of time as a "wheel of time". They perceive time as one large circle, constantly recurring, with no beginning or end point.

The Torah's conception of time affirms that both ideas are indeed correct. Time is both linear and cyclical. It is a spiral. The Hebrew word for year is Shana. That word also means to repeat. That is because a shana, a year, is really a repetition. A year is an objective not merely conceptual cycle and many aspects of it repeat every year. However, we are not simply caught in a perpetual circle. At the same time the word shana also means to change. We are also progressing in time. Each beginning of the year takes us one more year ahead. So we are both cycling and progressing at the same time. We are spiraling upwards in time, from the beginning point of Creation towards the world's historical destiny.

We have just described the cycle of a year. Within that large yearly cycle, there are also twelve smaller cycles of a month, and within a month there are four smaller cycles of a week. Just like with a year, the beginning of a month or the beginning of a week is the beginning of the same cycle, just one step further.

The Almighty caused certain seminal events in world history. The Kabbalists, the Jewish mystics taught that concurrent with those seminal events, the Almighty brought a "great enlightening holiness" into the world. That enlightening holiness had great spiritual power to inspire us to master our physical side and come close to the Almighty. But the enlightening holiness of that time period was not limited to that cycle alone. Every time the cycle returns again to that period of time, we enter that very same incredible spiritual energy.

Let's illustrate this mystical concept. When the Almighty freed the Bnei Yisrael from the bondage of Mitzraim, He caused a powerful spiritual influence of "freedom from the shackles of negativity" to shine in the world. But that influence was not limited to that particular era alone. Every time the yearly cycle returns to that point in time, we once again tap into that very same spiritual influence of freedom. That spiritual influence of "freedom from the shackles of negativity", even today has the power to free us from the limitations of our material nature, to free us from being slaves to our yetzer hara, in order to allow us to strive for the spiritual. We can once again access the incredible spiritual influence that was present at the time of the Exodus.

Imagine a giant spiral staircase made out of glass. Each revolution of the spiral takes a year to complete. At certain levels of the staircase, a large spotlight shoots upwards through all the thousands of levels of the staircase. Every time you reach the same place above the spotlight you are once again awash in its powerful light.

That is what a Yom Tov (Holy Day) is. At certain points in history, at certain areas and levels of the "staircase", the Almighty brought an incredibly powerful edifying influence into the world, and every time we go above the "spotlight" we are once again surrounded by its powerful light.

That light, however, needs to be absorbed by us in order to give us its spiritual boost. When we reach the time of Shabbos or a Holy Day the air is filled with powerful ambient spiritual energy. But how do we absorb it?

All of us are constantly surrounded with music. However that music is not audible to us because it is modulated into radio waves. In order to hear the music we need a radio, which has a receiver (using an antenna and demodulator) to receive the waves, and a tuner (using a capacitor and an inductor) to filter out all other frequencies. The same concept is true for all of the Holy days. At the time of Shabbos or a Yom Tov the air is filled with a tremendous amount of ambient spiritual energy. But like radio waves, we can't absorb that energy without a receiver and a tuner/filter. Certain activities on each Holy day act as receivers of that energy (such as eating matzah on Pesach), and others are

filters (such as not doing melacha, creative work on Pesach). The special mitzvos of each of the Holy days allow us to absorb the special holy influence of the day. We are used to the concept of sanctuaries in space, but these are sanctuaries in time.

Shabbos is the greatest of all the Holy Days. Let's elaborate on Shabbos' lesson and its effect. The Almighty created the world in six days. After the Almighty created Man and Woman, he rested. He was done. That rest, that completion, was called Shabbos. Shabbos immediately followed the creation of humans. We know that humanity's purpose is to use the physical world around us as tools to achieve closeness to the Almighty. But because the Almighty is invisible, it would be easy for Man to forget his purpose, and rather than use the world as a tool to serve the Almighty, use his dominance over the world for his own selfish designs. So on the seventh day, the very first day that Man was able to use the world creatively for his own selfish designs, Man was given a reminder that the world in fact belongs to the Almighty and that it is to be used as a tool to fulfill the Almighty's will. This reminder was called Shabbos. Shabbos was to accomplish this reminder by means of Man resting. Rest did not mean to take a nap. It meant that man was not to do Melacha, not to make creative improvements to the world. He was not to do work that expressed his mastery of the world. He was not to light fire, plant trees, harvest, or write, because those are all creative activities which demonstrate man's mastery over the earth. For one day, Man was to "tread lightly upon the earth", and by not utilizing his dominance over the world he was to express the idea that the world is not his world, but the Almighty's.

To illustrate, when I walk into a neighbors house I don't begin to bake bread, I don't light fires, I don't show my dominance there, because it is not my house. The same is true of our world. Once a week we are to rest from expressing our dominance over the world, and we thereby declare that we acknowledge that the Almighty is the creator and owner of the world, not us.

The result of acknowledging that this is the Almighty's world is that we acknowledge that we have to live by His rules. For example, when I walk into your house and I am aware that it is your house, I follow your rules. If you want me not to speak loudly, I will comply. If you want me to remove my muddy shoes, I will comply. If I'm in your house I will obey you because I understand that if I don't follow your rules I will have to face the consequences. You may ask me to leave, or you may not invite me back.

Similarly, on Shabbos, when we demonstrate by not doing any melacha, any creative work, that this is the Almighty's world, the logical corollary is that we are reminded that we have to live by His will. It is His "house", and we have to follow His mitzvos. So in short, our rest from creative work on Shabbos is an expression that we acknowledge that it is not us, but the Almighty, who is the creator and master of the earth, and we therefore have to live on this earth by His will.

That is the inner meaning behind our rest on Shabbos. But in addition to symbolizing the idea stated above, our rest also helps us to accomplish another powerful thing. On the day of Shabbos, the air itself is filled with ambient spiritual energy. When we rest on Shabbos, and focus on what it means, that is a "receiver" to absorb the incredible spiritual energy of Shabbos. Proper absorption of that energy charges us with renewed strength to live by the message of Shabbos and fulfill the Almighty's will throughout the rest of the week.

The same is true for all of the Holy Days. As we mentioned before, on Pesach the air is filled with great spiritual energy that can free us from the binds and limitations of our material nature, from the binds of the yetzer hara. When we fulfill the mitzvos of Pesach, such as eating Matzah and Sipur Yetzias Mitzraim, retelling the story of the Exodus

from Egypt, they are receivers to absorb the liberating and purifying ambient energy of Pesach.

We mentioned before that Tefillin also give us an inspiration with its influence of spiritual energy. Tefillin have an incredible holiness, but the influence that they give is much less than the influence of the Holy Days. The influx of spiritual energy on a Holy Day is far greater than the influx absorbed from Tefillin. That is why we don't wear Tefillin on the Holy Days. Wearing Tefillin on such a day of holiness would be superfluous. It would be like lighting a candle in the sunlight.

Parenthetically, that is the reason why women are exempt from doing many of the symbolic mitzvos in the category of Edus. Just as men do not have to recharge themselves with Tefillin on a Holy day because it is superfluous, the Almighty decreed that women generally have an inner spiritual stability that doesn't demand that they constantly recharge themselves with many of these symbolic mitzvos.

-27- Toros — Mitzvos of the Heart

The next mitzvah category, the mitzvos of Toros, has a similar effect. It contains mitzvos of the heart that give us the passion and the drive to become G-dly. It contains mitzvos such as the mitzvah of knowing the Almighty exists, of loving the Almighty, of revering the Almighty, and of trusting in the Almighty. These mitzvos of the heart give us the fuel and drive to achieve our goal of perfecting ourselves and coming close to Hashem.

More than simply means of inspiration, these mitzvos also serve as the philosophical framework of the Torah. Believing in the existence of G-d, in his Oneness, and in our responsibility to love and develop a relationship with him, are philosophical axioms that undergird the whole mitzvah system

Often the result of the influence accessed by a mitzvah of Edus will be one of these mitzvos. For example, the spiritual influence of Succos is Bitachon, trust in the Almighty, which is one of the mitzvos of the heart. Another influence from Pesach is Ahavas Hashem, love for Hashem, which is also one of the mitzvos of the heart.

-28- Avodah — Inner Worship

The final mitzvah category among the Inspirational and Sanctifying Mitzvos is the category called Avodah. This is the category of Avodah shebalev, or inner worship.

Contrary to what many people believe, Jewish prayer isn't simply about petitioning the Almighty for our requests. In fact, much of our prayers are not requests at all. The Maharal teaches that the word tefillah, comes from the world hispallel which means to judge oneself. This tells us that the purpose of prayer is to be an introspection. It is a time to look inward, and make a gritty, honest self-assessment of our spiritual condition and consequently make new commitments for our future.

Being constantly involved with the material world tends to pull us down. We forget that we were sent down to this world in order to perfect ourselves and the world and so come close to the Almighty. We don't see the Almighty, and as the saying goes, "Out of sight is out of mind". Prayer's role is to pull us out of the monotonous grind of struggling against the material world, and to reorient us with the true purpose of our life. Prayer contains praises of the Almighty which are designed to remind us of the Almighty's majestic greatness. (G-d obviously doesn't need our

praise, but we sure do). Prayer contains our expressions of gratitude for all of the beneficence that the Almighty has showered upon us, which helps us to become appreciative and serves to remind us where our blessings have come from. Prayer contains a reaffirmation of the purpose of our lives as individuals and as a part of Klal Yisrael. (Krias Shma). These help us to introspect, to judge ourselves based on these standards, and to make fresh commitments for the future based on the inspiration that we have received.

Even the parts of prayer that do ask the Almighty for things are meant to engender introspection and a concomitant elevation. When we turn to the Almighty for assistance, we express our awareness that we are utterly dependent upon the Almighty for our needs, that He is the true Master of the world, and consequently we can only receive His blessing to the degree that we are close to Him. Furthermore, our liturgy helps to educate us about the things we really should be hoping for.

In addition to all of the above, when we pray, we have the opportunity to speak directly and intimately to the most majestic and powerful Being in the universe. When we daven properly, and thoughtfully, we feel a tremendous feeling of closeness and love for the Almighty. That feeling of closeness and love for the Almighty that we can develop through prayer charges us and energizes us to fulfill His will out of love.

Hence, the result of a focused and passionate prayer should be a fresh inspiration about the Almighty's greatness, our mission in this world, our dependence upon the Almighty for our needs, and the awareness that we will be deserving of the blessings that we need from the Almighty to the degree that we are close to Him. A focused and passionate prayer can help to revitalize this most important of relationships. A focused and passionate prayer rewards us with a powerful drive to strive towards G-dliness.

The mitzvos requiring us to make Brachos, blessings throughout our day, have a very similar effect. Of course pausing for a moment throughout our day to recognize the blessings that we have in our lives helps to make us into grateful and appreciative people. But when we make a berachah on a fruit, what we are expressing is far more than a simple thank you. We are expressing our awareness that this food came from the Almighty and that He has given it to us exclusively for us to use as a tool to come close to Him. So when we make a berachah and express that this food came from the Almighty, we are also reminded of the food's purpose. We remind ourselves that we aren't eating simply to satisfy our sensory impulses. Rather, we are eating to have the strength and healthy vitality to live a life of closeness to the Almighty.

Parenthetically, when we eat food with the awareness that we are using it as a tool to be healthy in order to achieve closeness to the Almighty, we elevate and sanctify the food. Not only do we elevate the food itself, but we also elevate all that was involved in the growth and production of that food.

In short, this category of mitzvos gives us a boost of inspiration by means of redirecting our minds and our hearts to the Basis of our lives and the Purpose of our lives.

-29- Like a Body

We have now completed our skeletal overview of the Torah's structure and the different categories of mitzvos. We now have a fundamental understanding of the goal of the entire Torah, and understand how the Torah is structured to achieve that goal. That structure, very briefly put, is the following: One half consists of mitzvos of emulating the

Almighty in His kindness, wisdom, universal justice, and holiness. The other half contains mitzvos that give us the spiritual strength, inspiration and sanctity to achieve those goals.

The Torah is like a body. The body is a holistic and integrated system. It has a multitude of different organs which each have their own unique function. Yet despite their vast differences, they all work together symbiotically in order to achieve one purpose: To sustain a functional human being. Some organs may be more essential than others, but as we know, if even a non-essential organ is not in proper order, the entire body will be less functional. For example, the brain is obviously a more vital organ than a leg. Yet despite that fact, a person who lacks a leg is handicapped and is unfortunately severely limited in his ability to function properly.

The same is true for the Torah. The Torah has a multitude of different "organs", each with its own unique and specific function. Yet despite their vast differences, all of the mitzvos work together synergistically to achieve one purpose: To allow man to resemble his Creator, to help perfect the world, and so help him achieve an intimacy with Hashem. And although some mitzvos may be more vital than others, if a person is lax in even a minor mitzvah, the ecology of the system will be compromised, and he will thus be "handicapped" in his ability to achieve shleimus.

–30– A Light to the Nations

So far we have helped define our mission as individuals. As individuals our mission is to become Godly and thereby achieve the pleasure of being close to the Almighty. This mission is universal. It is the calling of every single human being. Jews as well as gentiles are enjoined by the Torah to behave in a moral and G-dlike way.

Yet the Jewish people as a nation has a unique mission among mankind. We were selected from all the nations to be a vehicle of gilui kvod Shamayim, a vehicle charged with the mission to increase the respect for Hashem among all mankind. We have a national mission of Kiddush Hashem, a mission to reveal to the entire world the Basis of our life and the purpose of our life. We do this by being a silent role model, a light, for all of the nations to observe and consequently be illuminated by. By means of our miraculous fate, as well as our G-dly way of life, mankind is to be illuminated about both the existence of the Almighty, and Man's responsibility towards Him. And our national destiny is to effect what we pray for three times a day: "Lesaken olam bemalchus shakai, vechol bnei basar yikru beshimcha. To perfect the world with the Almighty's kingdom where all mankind call His name". We aim to help create an aguda achas, one giant brotherhood of men living in peace, each helping each other to achieve shleimus and the consequent bliss of being close to the Almighty. This historic stage is the goal and destiny of our nation and is referred to as the Messianic Era, an era in which all mankind appreciate the importance of perfecting their character and consequently connecting to Hashem.

We increase this respect for Hashem in both a practical way as well as a mystical way. In a practical sense we spread greater respect for Hashem and his Torah when we interact with all people in a way that manifests the sensitive refinement that the Torah tries to develop in us. When people see the beautiful character Hashem's Torah creates, they have a much greater appreciation and respect for Hashem and His Torah.

But we also perform this in a mystical way. Every time we perform any mitzvah, we draw down a spirit of a holiness called a hashpa. This spiritual hashpa spreads and diffuses all across the earth, and this holy influence, in a subtle way has the power to make the world more receptive and attuned to the moral values of the Torah.

–31– A Surface of Mirrors, Heaven on Earth

Imagine the following scenario. People from all different ages, races and backgrounds gather in the city square of a city that for many years has been plagued with crime and a host other social ills. In the center of the square there is a large truck with thousands of mirrors, 24 x 24 inches large. All of the people line up and each picks up a mirror. After everyone has a mirror, they each lift their mirror above their heads, with the reflective surface facing the sky. They all move their mirrors close together. An observer in a nearby building looks out to the square below and sees the mass of individual mirrors become one large reflective surface. The observer looks closer. He no longer sees the rundown façade of the city. He doesn't even see the individual mirrors. He rather sees the sky and all of the heavens reflected on the earth.

This is a beautiful metaphor describing our national mission to be a light to the nations. The world has become rundown by selfishness and insensitivity. But we all have a Torah that teaches us how to polish our hearts so that we become reflective surfaces that reflect Hashem and Godliness. We are to be people who have each polished and refined ourselves to such a degree that we reflect Hashem in the world. If we can succeed in inspiring all of humanity to polish their hearts and become mirrors of godliness as well, we can come together and create one large surface of mirrors reflecting Hashem. That large reflective surface will reflect godliness to such a degree that we can experience heaven on this earth. This is the meaning of our prayer "He who makes peace in the heavens, may he make peace among us." We yearn to bring the heavenly peace down to this world and perfect the world. All of the world's social problems can be boiled down to flaws in people's character. But if we can succeed in inspiring each person to become a mirror of the Divine, we can solve all of the world's problems. In the ultimate expression of allowing us to resemble God, God wants us to resemble him by partnering with Him to help create and perfect the world.

This is the future that is set out for us to create. That future of a perfected world, a world that reflects godliness across the earth is what our Sages call olam haba, the future world. That is the Jewish vision of heaven, right here on earth. It is that perfected earth, teach our Sages, where the souls of the righteous of all humanity will experience their true paradise.

–32– Conclusion: The Answer

After you finish, you take a deep breath, stretch your legs a bit, and sit back in your office chair. You study your young visitor's face carefully. He still appears engrossed in his thoughts, resting his chin on his hand, biting his lip and ignoring your presence. Finally, after a few moments he looks up at you with apparent admiration on his face. "Rabbi, would it be okay if I try to summarize on one foot what you have been telling me", he asks. "It would be my greatest pleasure", you smile. "So basically you are telling me that Judaism seeks to develop G-dliness in man, so that man can come blissfully close to his Creator, and it seeks to perfect all of mankind by spreading that light throughout the world." "Excellent synopsis", you respond, impressed at the clarity of his understanding. "All of this is really remarkable," he excitedly exclaims. "How come I never heard of this before? Why don't they teach that in Hebrew school? I always got the impression that Judaism was basically about keeping the holidays, keeping kosher, and

supporting Israel. Do you think you can find some time in your busy schedule to teach me the rest of the commandments, and show me how they fit into this chart?" You look at him, smile broadly, and answer, "I would love to, when would you like to start. I have just the right book..."

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Allow a danger in your house (Not to)
- The snake — Or everyone who lived around the courtyard? *(Rav Yosef Shalom Elyashiv)* — **Bk 1: 436**
- Whether it is permitted to put up a fake 'Beware — Is it OK to have a 'beware of dog' sign when there really is no guard dog? *(Rav Tzvi Berkowitz)* — **Bk 1: 436**

A man cannot wear female attire
- The pink umbrella — Was he allowed to use his sister's pink umbrella to walk to shul? *(Rav Yitzchak Zilberstein)* — **Bk 2: 340**

A man should not gaze at a forbidden woman's body
- An officiating rabbi at an observant wedding — Is he halachically required to remain behind to protest the improper dancing *(Rav Moshe Feinstein)* — **Bk 2: 277**

Appoint judges and law enforcement (To)
- Does his severe moral failure retroactively disqualify the conversions he certified, requiring the converts to undergo a new *(Rav Yosef Shalom)* — **Bk 1: 626**
- A shul had a policy that if clothing or books — Can Yehuda keep his book? *(Rav Yitzchak Zilberstein)* — **Bk 1: 627**
- The Kovna Lawyer — Second of all, was the community right that someone who was not accepted *(Rav Ephraim Oshry)* — **Bk 1: 627**
- Would pursuing these killers perhaps cause a backlash of hatred and danger toward the surviving Jews in Europe? *(Rav Ephraim Oshry)* — **Bk 1: 628**

A woman cannot wear male attire
- The undercover soldier who wanted to know — What do you think he should do? *(Rav Yitzchak Zilberstein)* — **Bk 2: 342**

B

Be holy, to be the master of your physical drives and direct
- There is a concept of not eating in public — How about eating on a bus? *(Rav Yitzchak Zilberstein)* — **Bk 2: 223**

Be inactive while another is in danger or may face a loss (Not to)
- A couple who struggled with infertility for many — Which allocation takes halachic precedence? *(Rav Yitzchak Zilberstein)* — **Bk 1: 411**
- Who is legally or morally obligated to pay: the father, the seller, or neither? *(Rav Yitzchak Zilberstein)* — **Bk 1: 411**
- On May 7th, 1942 the Nazis in Lithuania — Perhaps we would be killing a person to save a dead baby? *(Rav Ephraim Oshry)* — **Bk 1: 412**
- Is a company permitted to offer monetary bounties to attract competitors' clients, and is the existing plan permitted to prohibit *(Rav Yitzchak Zilberstein)* — **Bk 1: 412**
- The hospital surgeon/administrator — Would he be doing a sin if he declines to share his knowledge? *(Rav Yitzchak Zilberstein)* — **Bk 1: 413**
- Does the obligation of 'Lo Sa'amod Al Dam Rei'echa' require the medic to accompany the solitary soldier who is already critically *(Rav Yitzchak Zilberstein)* — **Bk 1: 413**
- Mordechai was in his mid 60's — Should Hatzalah violate Shabbos in such a case? *(Rav Yosef Shalom Elyashiv)* — **Bk 1: 419**
- Rationing the ventilators for people who can be saved — If a terminally ill patient comes in to the hospital and there is one ventilator *(Rav Yitzchak Zilberstein)* — **Bk 1: 419**
- The giant who rescued the man from the oncoming train — How should David react and relate to his rescuer? *(Rav Yitzchak Zilberstein)* — **Bk 1: 420**
- Or does the principle of chayecha kodmin allow him to protect himself first when helping another person would increase the danger *(Rav Yitzchak Zilberstein)* — **Bk 1: 420**
- The young doctor who had only a permit, not a license — Or do we say that the father is helping make the lifesaving trip possible? *(Rav Yitzchak Zilberstein)* — **Bk 1: 421**
- Whether an oath taken under duress in order to save — Was his oath even binding in the first place? *(Rav Chaim Kanievsky)* — **Bk 1: 422**
- Smashing the getaway car with cinder blocks — Or would you say that Zev chased away the thieves, and that allowed the car *(Rav Yitzchak Zilberstein)* — **Bk 1: 423**
- The child who was saved by the baby bathtubs — Does he have to pay for the broken tubs? *(Rav Yitzchak Zilberstein)* — **Bk 1: 424**
- Or do we say that it would be better to be passive in this situation, and not actively kill anyone and let nature take its course? *(Rav Yitzchak Zilberstein)* — **Bk 1: 427**
- A truck laden with explosives was heading — Is it ok to actively kill a few in order to save many more? *(Chazon Ish)* — **Bk 1: 427**
- Would turning around to get his wallet be wasting precious tie that is risking the person's life? *(Rav Yitzchak Zilberstein)* — **Bk 1: 429**

Build a protective fence around your roof (To)
- Does hanging everyday wash upon the railing constitute a degradation of a divine commandment (bizuy mitzvah)? *(Rav Yitzchak Zilberstein)* — **Bk 1: 435**

C

Care for your health and body (To)
- Is a teacher permitted to risk his personal safety to ensure the rescue of his students? *(Rav Yitzchak Zilberstein)* — **Bk 1: 771**
- During the Holocaust, the Nazis decided to send — Was that considered committing suicide? *(Rav Yitzchak Zilberstein)* — **Bk 1: 771**
- Or should they intervene to save one, but potentially risk all of them to severe brain damage? *(Rav Yitzchak Zilberstein)* — **Bk 1: 771**
- Whether it is permitted to shoot at terrorist — According to the Torah, could Yair fire back if he might likely kill *(Rav Yitzchak Zilberstein)* — **Bk 1: 772**
- The weight loss surgery — Was he permitted to purposely add the 20 pounds in order to reach the threshold *(Rav Yosef Shalom Elyashiv)* — **Bk 1: 772**
- The plastic surgery — What do you think, is the doctor allowed to perform this plastic surgery? *(Rav Yitzchak Zilberstein)* — **Bk 1: 772**
- A man was admitted to the hospital — However the professor was more intelligent, but he was an expert in this one *(Rav Yitzchak Zilberstein)* — **Bk 1: 773**
- The person who died in the remote village — This question was brought to Rav Zilberstein, What do you think? *(Rav Yitzchak Zilberstein)* — **Bk 1: 773**

- The tangled parachutes — Keep the status quo and both die? *(Rav Yosef Shalom Elyashiv)* — **Bk 1: 774**
- The Hatzala member and the rockets — In a similar vein, was the mohel obligated to do the milah, if there was a small *(Rav Yitzchak Zilberstein)* — **Bk 1: 774**
- Turning off the electricity — What do you think the Torah would say? *(Rav Yitzchak Zilberstein)* — **Bk 1: 774**
- If there is a strong rumor that the authorities are killing people for their organs, it will be a chillul Hashem to get an organ *(Rav Yitzchak Zilberstein)* — **Bk 1: 775**
- Perhaps one should passively hope that he is awarded the card instead — what do you think? *(Rav Ephraim Oshry)* — **Bk 1: 775**
- Doctor gave a patient a placebo on Shabbos — It makes you better, but it is not really medicine? *(Rav Yitzchak Zilberstein)* — **Bk 1: 776**

Cause another to stumble physically, spiritually, or with bad advice

- Giving the sugar on Shabbos — In either case, what do you think she should say in order to maintain *(Rav Tzvi Berkowitz)* — **Bk 1: 377**
- The mishloach manos — Would Binyamin have an obligation to overcome his embarrassment and call each *(Rav Yitzchak Zilberstein)* — **Bk 1: 377**
- The seder on the airplane — Should the company prepare seder night airline food? *(Rav Yosef Shalom Elyashiv)* — **Bk 1: 378**
- The car that was repossessed — Does Avi have to pay the money to his friend, Dovid? *(Rav Yitzchak Zilberstein)* — **Bk 1: 378**
- Man comes to a sefarim store for a sefer — Does he have to give him a good eitza even if it against his interests? *(Rav Yitzchak Zilberstein)* — **Bk 1: 378**
- A religious policeman discovers a kosher store — Should he bust the store immediately to prevent people from eating treif today *(Rav Yitzchak Zilberstein)* — **Bk 1: 379**
- Cohen have an obligation to give Shlomo good advice, and send him to his competitor? *(Rav Yitzchak Zilberstein)* — **Bk 1: 379**
- Should the publication print the halachic resolutions alongside the questions, and if so, how should they be presented? *(Rav Tzvi Berkowitz)* — **Bk 1: 381**

Celebrate Chanukah (To)

- Which menorah is preferred — The one that looked more beautiful, or the one that cost more money *(Rav Yitzchak Zilberstein)* — **Bk 3: 200**
- If consecrated oil from a burning Chanukah menorah dripped into a bowl of salad, is the salad permitted for consumption *(Rav Yitzchak Zilberstein)* — **Bk 3: 203**

Celebrate Purim (To)

- The cheap wine in the expensive bottles — Was Zev permitted to serve his guests cheap wine in an expensive bottle? *(Rav Yitzchak Zilberstein)* — **Bk 3: 185**
- The primary purpose of the mitzvah of Mishloach Manos — However, did Avi fulfill his personal obligation of Mishloach Manos through this *(Rav Yitzchak Zilberstein)* — **Bk 3: 191**
- The cake — Can he give a cake cut in half, and fulfill his obligation? *(Rav Yitzchak Zilberstein)* — **Bk 3: 191**
- The mishloach manos tin — Or can she just leave it as it is? *(Rav Tzvi Berkowitz)* — **Bk 3: 192**
- Does this charitable act fulfill the specific biblical and rabbinic mitzvah of Matanos LaEvyonim on Purim day, or is it merely *(Rav Yitzchak Zilberstein)* — **Bk 3: 195**
- The framed check — Should the gabbai contact the Gadol at the last minute to tell him to give *(Rav Yitzchak Zilberstein)* — **Bk 3: 195**

Cheat or overcharge in business (Not to)

- There was once a man named David — Was that forbidden extortion? *(Rav Yitzchak Zilberstein)* — **Bk 1: 537**
- The fine print for the fish sale — Was the store being deceptive, or is this simply a case of a customer not reading *(Rav Yitzchak Zilberstein)* — **Bk 1: 538**
- The car recall — Did he have to offer to return it, or could he just be quiet and go on his merry *(Rabbi Yitzchak Zilberstein)* — **Bk 1: 538**
- The suit — Left with this conundrum, the question remained: was Aaron entitled to keep *(Rav Yitzchak Zilberstein)* — **Bk 1: 539**
- The noisy sleepwalker — Or is Eli's claim, emphasizing the flawless condition of the apartment itself *(Rav Yitzchak Zilberstein)* — **Bk 1: 540**
- Yaakov purchased a very nice suit from The Suitery — But on the other hand, was this really the store's intention when they created *(Rav Yitzchak Zilberstein)* — **Bk 1: 540**
- The person who dressed up as a Gadol — Did Avraham have a right to ask Chaim to repay him for the 300-dollar brandy *(Rav Yitzchak Zilberstein)* — **Bk 1: 541**
- The person who accidentally appointed two people — Or should the extra amount be disregarded because the 'competition *(Rav Yitzchak Zilberstein)* — **Bk 1: 542**
- The antique dealer who sold cats — According to the Torah, can Ari get his money back because he paid much more *(Rav Yitzchak Zilberstein)* — **Bk 1: 542**
- Buying the condo without mentioning — Did Zalman do the wrong thing by not disclosing that his deaf brother *(Rav Yitzchak Zilberstein)* — **Bk 1: 543**

Cling to Torah scholars and associate with righteous peers (U'ldavkah Bo)

- Which is a greater merit — Which path provides the greater spiritual merit? *(Rav Yitzchak Zilberstein)* — **Bk 2: 177**

Covet another's property and pressure him to sell it to you (Not to)

- Poaching away the cleaning lady of another person — May a homeowner offer significantly higher wages to lure away a trusted household *(Rav Tzvi Berkowitz)* — **Bk 1: 548**

D

Delay Mitzvos (Zerizus) (Not to)

- The stained talis from the gadol — What do you think would be a greater mitzvah, to buy a new one, or should he use *(Rav Yitzchak Zilberstein)* — **Bk 3: 455**
- For the mitzvah of hiddur mitzvah (beautifying a mitzvah), which takes priority: the design that costs more money (gold) *(Rav Yitzchak Zilberstein)* — **Bk 3: 455**

Derive Benefit from Idols (Not to)

- A residential house was designed from above — Is an observant Jew permitted to live in it? *(Rav Yitzchak Zilberstein)* — **Bk 3: 341**

Desecrate Hashem's name or mistreat gentiles (Not to)

- May he exit the room and cause the light to shut off to avoid arrest and public humiliation? *(Rav Yitzchak Zilberstein)* — **Bk 1: 304**
- Whether the man can get a certificate — But on the other hand was he allowed to even pretend to get baptized to save — **Bk 1: 304**
- Are they allowed to report this to get the money back if it will cause a chillul Hashem? *(Rav Yitzchak Zilberstein)* — **Bk 1: 304**
- Tomer was a religious Jew living in Israel — Should Tomer put his job on the line and say no to his bosses? *(Rav Yitzchak Zilberstein)* — **Bk 1: 307**
- There was a barber shop in the Geulah neighborhood — On one hand he was not doing a sin, but on the other hand *(Rav Yitzchak Zilberstein)* — **Bk 1: 308**

Desecrate Shabbos (Not to)

- The parking lot — Perhaps he should even offer them drinks and snacks on Shabbos to reach out *(Rav Yitzchak Zilberstein)* — **Bk 3: 39**
- Binyamin lived in Bnei Brak and had a last minute — On the other hand, however, Binyamin was causing the driver to drive on Shabbos *(Rav Yitzchak Zilberstein)* — **Bk 3: 40**
- A doctor was in an Israeli hospital on Shabbos — Can he bill the insurance in order to save this Jew from chillul Shabbos? *(Rav Yitzchak Zilberstein)* — **Bk 3: 40**

Destroy Chametz (To)

- Yoni owned a small company that manufactured — What is Yoni's obligation? *(Rav Yitzchak Zilberstein)* — **Bk 3: 91**
- A man whom we will call Yosef had a large collection — Would it be permitted to keep the insurance money? *(Chashukei Chemed)* — **Bk 3: 92**

Disgrace another (Not to)

- The classmate replied, 'You humiliated me in public, and I cannot grant you complete forgiveness unless you gather all *(Rav Yitzchak Zilberstein)* — **Bk 1: 440**
- Yekusiel walked into a store that sold beds — So you should not ask me to pay you for the picture!' Who is right? *(Rav Yitzchak Zilberstein)* — **Bk 1: 440**

- The present that was given to the bar mitzvah boy — Or should he risk embarrassing them by telling them? *(Rav Yitzchak Zilberstein)* — **Bk 1: 441**
- Making a new minyan to read the leining again — Shlomo wondered if it would be okay to read the Torah portion once again *(Rav Tzvi Berkowitz)* — **Bk 1: 441**
- Or could he kindly and politely direct the guest to the benches in the back so that Avi could sit in the seat he had purchased? *(Rav Yitzchak Zilberstein)* — **Bk 1: 441**

Do Kiddushin before marriage (To)
- Does the concealment constitute a fraudulent marriage (kiddushei ta'us) that renders the marriage void, or is the marriage *(Rav Yitzchak Zilberstein)* — **Bk 1: 240**
- Was this seclusion considered halachically valid yichud for the marriage? *(Rav Yitzchak Zilberstein)* — **Bk 1: 241**
- A young man was progressing toward an engagement — Is he halachically required to disclose this family medical condition *(Rav Yitzchak Zilberstein)* — **Bk 1: 241**
- A young man scheduled to be married shortly — Which honor takes halachic precedence? *(Rav Yitzchak Zilberstein)* — **Bk 1: 243**
- The hotel — Was he obligated to offer to pay the difference, or was the onus on the family *(Rav Yitzchak Zilberstein)* — **Bk 1: 243**

E

Ease the pain of a suffering animal (To)
- Returning the escaping rabbit — Should he return the rabbit to do the mitzvah of returning lost objects *(Rav Yitzchak Zilberstein)* — **Bk 1: 735**
- The cat and the bird — Should you scare away the cat to protect the bird, or should you be passive *(Rav Shimon Sofer)* — **Bk 1: 735**

Eat a mixture of meat cooked with milk (Not to)
- The Jewish convert who wanted to drink a dairy drink — Was Michael allowed to have the dairy liqueur even though he was still fleishig *(Rav Chaim Kanievsky)* — **Bk 2: 268**
- Are the 30 schnitzels kosher, must the neighbor compensate for the ruined food, and if one relies on halachic nullification *(Rav Yitzchak Zilberstein)* — **Bk 2: 268**
- Sara and Nachum, a young couple, had a very endearing — Maybe it would be permitted to eat the supper? *(Rav Yitzchak Zilberstein)* — **Bk 2: 268**

Eat Chametz on Pesach (Not to)
- The man who converted — Did Betzalel have to keep that eighth day of Pesach, his first day as a Jew? *(Rav Yitzchak Zilberstein)* — **Bk 3: 99**
- Who is legally entitled to the promotional prize awarded on Pesach: the property owner whose products qualified, or the temporary *(Rav Yitzchak Zilberstein)* — **Bk 3: 100**
- The bagel truck — Should Chaim tell Carlos not to use the truck for the duration of Pesach? *(Rav Tzvi Berkowitz)* — **Bk 3: 100**
- Chaim wondered if he was obligated to suffer the pain or spend $50,000 in order to fulfill the mitzvos of Pesach? *(Rav Yitzchak Zilberstein)* — **Bk 3: 100**
- The office snacks that were in Israel and not yet sold — Can the chometz be sold even though it is already Pesach in Eretz Yisrael? *(Rav Yitzchak Zilberstein)* — **Bk 3: 101**
- The wormy matzah — Krause? *(Rav Yitzchak Zilberstein)* — **Bk 3: 101**
- How should two Jews in a labor camp allocate a single kezayis of matzah —should they split it so both participate, or ensure *(Rav Yitzchak Zilberstein)* — **Bk 3: 101**
- In extreme wartime circumstances where neither wine nor matzah is available, may one recite Kiddush on bread on Pesach *(Rav Yosef Shalom)* — **Bk 3: 102**
- Whether the Jewish nurse can hand out chametz — Is she allowed to pass them their sandwiches on Pesach? *(Rav Yitzchak Zilberstein)* — **Bk 3: 102**
- The matzah in the washing machine — What should they do in this case? *(Rav Yitzchak Zilberstein)* — **Bk 3: 102**

Eat Chametz Past Midday on Erev Pesach (Not to)
- A man missed shul on Erev Pesach — Would that work? *(Rav Yitzchak Zilberstein)* — **Bk 3: 98**

Eat Matzah (To)
- A patient suffering from a chronic, intensely painful — Is he obligated to postpone the surgery and pay the exorbitant fee to fulfill *(Rav Yitzchak Zilberstein)* — **Bk 3: 83**

Emulate Hashem (To)
- Yosef asked his Rav which would be preferred, to heal his arm, or to leave it, as a reminder to feel grateful to Hashem *(Rav Yitzchak Zilberstein)* — **Bk 1: 22**

Eradicate Idols and Their Paraphernalia (To)
- The water bottles — Can Yehuda take the very tempting, ice cold bottle of water? *(Rav Yitzchak Zilberstein)* — **Bk 3: 335**

F

Fashion or Own an Idol (Not to)
- The books — And can the seller in Eretz Yisrael sell the Christian books to a non-Jewish book *(Rav Tzvi Berkowitz)* — **Bk 3: 328**

Fast on the Five Rabbinical Fast Days (To)
- The question that Mark had was, would that mitzvah to help this person, would that override his mitzvah to hear the Megillah *(Rav Yitzchak Zilberstein)* — **Bk 3: 179**
- If a person mistakenly recited a blessing over food two minutes before a public fast concluded, may he taste a tiny morsel *(Rav Yitzchak Zilberstein)* — **Bk 3: 180**

Fast on Yom Kippur (To)
- How should she allocate her six hours of fasting: should she fast during the night of Yom Kippur while she is still halachically *(Rav Yitzchak Zilberstein)* — **Bk 3: 168**
- So in Chaim's case which method would be preferred – to drink the liquid which would be breaking his fast, or for another Jew *(Rav Yitzchak Zilberstein)* — **Bk 3: 168**

Fulfill your personal vows (To)
- Perhaps she was only obligated to fulfill her vow if she found both, and because she didn't find the other half she does not *(Rav Yitzchak Zilberstein)* — **Bk 1: 612**
- Before he passed away, a generous benefactor donated — Chaim wanted to know if he could use the fund for this purpose *(Rav Yitzchak Zilberstein)* — **Bk 1: 612**
- A woman was told by the doctors that she had a deadly — Does she have to give the money? *(Rav Yitzchak Zilberstein)* — **Bk 1: 613**
- Putting an addition on the home — Do they have to honor their word even after his death? *(Rav Yitzchak Zilberstein)* — **Bk 1: 613**
- In this case, perhaps because he never gained any money, he would be exempt? *(Rav Yitzchak Zilberstein)* — **Bk 1: 613**
- The wedding band — Or do we say that although they agreed under duress, they nevertheless agreed *(Rav Yitzchak Zilberstein)* — **Bk 1: 614**
- The chazzan and the thousand songs — Was 'a thousand' simply a figure of speech meaning a very large number *(Rav Yitzchak Zilberstein)* — **Bk 1: 615**
- The woman who wanted to convert — So the question brought before Rav Chaim Kanievsky was this: Do they now *(Rabbi Chaim Kanievsky)* — **Bk 1: 616**
- The doctor who accidentally hit a boy — What should I do?' What do you think? *(Rav Chaim Kanievsky)* — **Bk 1: 617**
- The shopping cart — Perhaps I can't suddenly decide that it's all for me and then start a new cart *(Rav Yitzchak Zilberstein)* — **Bk 1: 617**
- The discount on shul pledges — Did Chaim have the right to offer 'a sale', a discount on the shul pledges? *(Rav Yitzchak Zilberstein)* — **Bk 1: 618**
- The Gabbai who made a mistake and gave away one — Or should the shul absorb the loss so Donny only has to pay $1,500? *(Rav Akiva Meister)* — **Bk 1: 619**

G

Get married and raise children (To)
- Is the community or prison chaplaincy halachically permitted — or even obligated — to assist him in fulfilling his desire *(Rav Yitzchak Zilberstein)* — **Bk 1: 233**

Give charity (To)
- One year, on Parshas Beshalach, a worshiper pledged — Is the congregant obligated to pay his pledge? *(Rav Yitzchak Zilberstein)* — **Bk 1: 138**
- From a Torah perspective, which is more important: allowing the charity collectors to solicit door to door *(Rav Yitzchak Zilberstein)* — **Bk 1: 138**
- The money placed in the Pushka — Friedman still wanted to know, if she didn't have the money available *(Rav Yitzchak Zilberstein)* — **Bk 1: 138**
- Which is more important total honesty and transparency, or being able to support your family? *(Rav Yitzchak Zilberstein)* — **Bk 1: 139**
- The baby gift — What do you think Shoshana should do next? *(Rav Tzvi Berkowitz)* — **Bk 1: 139**
- A man's son was inducted into the army — He was physically healthy but now he was worse off spiritually? *(Rav Yitzchak Zilberstein)* — **Bk 1: 139**
- Mrs — What do you think would be preferred? *(Rav Yitzchak Zilberstein)* — **Bk 1: 140**
- Or do we say that once he gave her the zechus, he can't take it back, just like one can't take back a present that he gives? *(Rav Yosef Shalom)* — **Bk 1: 140**
- You made the vow to give to yourself, and now you have it.' 'Yes,' Chaim replied, 'but I made a vow to give tzedakah *(Rav Yitzchak Zilberstein)* — **Bk 1: 140**
- The victim of terror who received a 1,000,000 shekel — He wondered if he was really obligated to give 200,000 shekels to the yeshivah *(Rav Yitzchak Zilberstein)* — **Bk 1: 141**
- The letter bought by the collector — Or should it be directed to public charitable funds to help others? *(Rav Yosef Shalom)* — **Bk 1: 142**
- The gabbai who worked behind the scenes to help — First of all, did he act properly in his situation, and second of all *(Rav Yitzchak Zilberstein)* — **Bk 1: 142**
- The person who donated money for books — And if he is, is Mordechai allowed to use money given for sefarim, given *(Rav Yitzchak Zilberstein)* — **Bk 1: 143**
- The woman who promised a ticket to America — So, is the cruise ticket acceptable? *(Rav Yitzchak Zilberstein)* — **Bk 1: 144**
- Should Nosson, the manager, give this loan knowing that the source of these funds came from Yaakov, who would not want money *(Rav Yitzchak Zilberstein)* — **Bk 1: 144**
- Rav Cohn was a Rosh Yeshivah in a well known yeshivah — Or should they both split it between themselves? *(Rav Yitzchak Zilberstein)* — **Bk 1: 145**
- The bonfire that fell and caused damage — He pledged money in order to have a meaningful celebration in honor of Lag B'Omer *(Rav Yitzchak Zilberstein)* — **Bk 1: 145**
- The janitor who became very rich and wanted to back — How could he stop just because he became wealthy? — **Bk 1: 146**
- Does the charity given before his conversion count as his annual maaser? *(Rav Yitzchak Zilberstein)* — **Bk 1: 164**
- The need to give maaser — Does Dovid have to give maaser on this gift? *(Rav Yitzchak Zilberstein)* — **Bk 1: 165**
- Two partners bought property in Eretz Yisrael — Is there a mitzvah to plant fruit trees in Eretz Yisrael? *(Rav Yitzchak Zilberstein)* — **Bk 1: 172**

Give false testimony (Not to)
- Realizing that corrupt secular courts or crooked arbiters might enforce the forged document, Simon wondered: Is he permitted *(Rav Yitzchak Zilberstein)* — **Bk 1: 603**

H

Honor a Kohen (To)
- A man saved a baby and raised him in ghetto — Can he pretend the child is his own, if the child will lose his Kohen status? *(Rav Ephraim Oshry)* — **Bk 2: 173**

Honor one's parents (To)
- Does the son have a halachic right to open the shop, or does the mitzvah of honoring one's father require him to locate elsewhere? *(Rav Yitzchak Zilberstein)* — **Bk 1: 268**
- The man who faced the prospect of being locked — Was he allowed to break the window in order to prevent his family from worrying *(Rav Yitzchak Zilberstein)* — **Bk 1: 268**
- There was a young man in his mid-twenties, named Avi — Which would be preferred, to go to shul or to stay home? *(Rav Yitzchak Zilberstein)* — **Bk 1: 268**
- Bespoke tailors — According to Jewish law, what do you think Yosef should do? *(Rav Yitzchak Zilberstein)* — **Bk 1: 269**
- Whether it would be okay to leave his father's name — Can David omit his father's name? *(Rav Nissim Karelitz)* — **Bk 1: 269**
- Two sons with the same Hebrew name — Maybe they should leave as it is? *(Rav Yitzchak Zilberstein)* — **Bk 1: 269**
- Whether the ill father can listen to his son sing — In this case would it be permitted for Donny to sing Shabbos zemiros *(Rav Yitzchak Zilberstein)* — **Bk 1: 270**
- Should concern for his mother's feelings override his desire to maximize his time for Torah? *(Rav Yitzchak Zilberstein)* — **Bk 1: 270**
- There was once a 70 year old billionaire named Paul — On the other hand, perhaps an objective, uninterested doctor would be best? *(Rav Yitzchak Zilberstein)* — **Bk 1: 271**
- The gas leak — Did he do the right thing to call the fire department, even though they broke *(Rav Tzvi Berkowitz)* — **Bk 1: 271**
- The broken dishes — Two, if he breaks something does he have to tell *(Rav Yitzchak Zilberstein)* — **Bk 1: 272**
- The man who innocently said Kadish for his dog — What do you think Gavriel should do? *(Rav Aharon Yehuda)* — **Bk 1: 273**
- Whether to move the mother to the nursing home or not — In this case which would be preferred: To keep their mother home to help extend *(Rav Yosef Shalom Elyashiv)* — **Bk 1: 273**
- Whether the young man could accept the motorcycle — Is Yoel allowed to accept the motorcycle for the purpose of improving *(Rav Yitzchak Zilberstein)* — **Bk 1: 274**
- A young man from a secular background recently — Is he halachically obligated to visit his parents when doing so exposes *(Rav Yitzchak Zilberstein)* — **Bk 1: 274**
- Which is a bigger merit for his father, to help more people learn or to help release new Chidushei Torah from his father? *(Rav Yitzchak Zilberstein)* — **Bk 1: 275**
- The Gemara says that if a father asks for a cup — Whose instruction takes precedence: the mother's or the father's? *(Rav Yitzchak Zilberstein)* — **Bk 1: 275**
- Does the mitzvah of honoring an older brother require yielding this opportunity, or should they draw lots? *(Rav Yitzchak Zilberstein)* — **Bk 1: 283**

Honor the elderly and Torah scholars (To)
- Or one who is warm and passionate about Yiddishkeit, but not as big a talmid chacham? *(Rav Yitzchak Zilberstein)* — **Bk 2: 150**
- According to the Torah what do you think would be the best course of action in this case? *(Rav Yitzchak Zilberstein)* — **Bk 2: 151**
- Yoni was riding on a packed city bus in Yerushalayim — Should Yoni give up his seat, or remain seated? *(Rav Yitzchak Zilberstein)* — **Bk 2: 151**
- Whether to stand up for the Rav, if the kana'im — They brought this question to Rav Zilberstein *(Rav Yitzchak Zilberstein)* — **Bk 2: 152**
- The person who placed an ad seeking to become a sandek — Is it acceptable to 'sell' the sandek rights to someone willing to pay a lot *(Rav Chaim Kanievsky)* — **Bk 2: 163**
- According to Halachah, can a person break Shabbos because of a message in a dream? *(Rav Yitzchak Zilberstein)* — **Bk 2: 165**

Honor the Torah (To)
- A young man owned a large wooden bookcase that served — Is she halachically permitted to use the bookcase for tableware *(Rav Yitzchak Zilberstein)* — **Bk 3: 348**
- The community leadership wondered: While gratitude (hakaras hatov) is paramount, is naming a sacred sanctuary for Torah *(Rav Yitzchak Zilberstein)* — **Bk 3: 348**
- They approached Rabbi Ephraim Oshry with an agonizing question: Is it permissible to wash, sanctify, and restore this curtain *(Rav Ephraim Oshry)* — **Bk 3: 348**
- Is such repossession halachically permitted, or does it constitute a desecration (bizayon) to the sanctity of the Torah? *(Rav Yitzchak Zilberstein)* — **Bk 3: 349**

- May the yeshivah retain and use the crown on the Sefer Torah, or does stolen property defile an adornment for the Torah? *(Rav Yitzchak Zilberstein)* — **Bk 3: 349**
- The Hagbah — But on the other hand, even if one is allowed to embarrass somebody to stop *(Rav Yitzchak Zilberstein)* — **Bk 3: 349**
- How to hold the Torah — They asked: In situations where they were in the field without a bima *(Rav Yitzchak Zilberstein)* — **Bk 3: 350**
- The water bottles — Or should he not do that because if he did, it might disrupt the shalom bayis *(Rav Yitzchak Zilberstein)* — **Bk 3: 350**
- He asked which day he should choose: Yom Kippur to daven with the congregation, Pesach for the Seder, Purim for Megillah *(Rav Yitzchak Zilberstein)* — **Bk 3: 355**
- Which halachic value takes precedence: the alacrity of zerizim makdimim l'mitzvos (the zealous perform mitzvos early) *(Rav Yitzchak Zilberstein)* — **Bk 3: 363**

Hurt another (Not to)

- The broken bridal chair — Or should it be the person who broke the chair or the last person who leaned *(Rav Yitzchak Zilberstein)* — **Bk 1: 334**
- The broken eggs — Does Yoni have no right to fly his plane there in the future? *(Rav Yitzchak Zilberstein)* — **Bk 1: 335**
- The oil change — Does Yaron have to pay for a new engine? *(Rav Tzvi Berkowitz)* — **Bk 1: 335**
- The person who spilled soda into the kugel — Or should it be a smaller amount, maybe just the cost of a whole kugel *(Rav Yitzchak Zilberstein)* — **Bk 1: 336**
- The fake snake — Does the neighbor have to pay for the cost of the exterminator? *(Rav Yitzchak Zilberstein)* — **Bk 1: 336**
- Is it permissible to require innocent people to have blood drawn, in order to catch a thief? *(Rav Yitzchak Zilberstein)* — **Bk 1: 337**
- Ilana was a doctor who owned a health clinic in Israel — Is she obligated to endure that extra expense to avoid this subtle difference *(Rabbi Yitzchak Zilberstein)* — **Bk 1: 337**
- Is the security guard obligated to pay for the loss of the bear? *(Rav Yitzchak Zilberstein)* — **Bk 1: 338**
- One day Yitzchak entered the beis medrash to learn — But on the other hand, is one obligated to clean off a trail of melted snow every *(Rav Yitzchak Zilberstein)* — **Bk 1: 338**
- The aquarium — The fish that belonged to the Bergers did the damage *(Rav Yitzchak Zilberstein)* — **Bk 1: 338**
- Is Eli responsible for covering Yaakov's medical expenses caused by the fall? *(Rav Yitzchak Zilberstein)* — **Bk 1: 339**
- The dripping laundry — Maybe she would have to go out, take down the laundry, and do it during the day? *(Rav Yitzchak Zilberstein)* — **Bk 1: 339**
- The employee who failed to notice that the checks — The responsibility is yours.' Unable to resolve the matter, they decided to bring *(Rav Yitzchak Zilberstein)* — **Bk 1: 340**
- Do Dovid's parents have to pay for the broken glasses and broken toilet? *(Rav Yitzchak Zilberstein)* — **Bk 1: 340**
- Who is liable to pay for the windshield replacement, Nachum, the owner of the store, Dave, or no one? *(Rav Tzvi Berkowitz)* — **Bk 1: 341**
- The paratrooper — Is Matan required to pay for the damage caused by this parachuting accident? *(Rav Yitzchak Zilberstein)* — **Bk 1: 341**
- The duped locksmith — On the other hand, what was he supposed to do in that situation? *(Rav Yitzchak Zilberstein)* — **Bk 1: 341**
- The person who gave the free full-page ad — Is Yaakov responsible to pay all or part of the fine that his actions caused *(Rav Yitzchak Zilberstein)* — **Bk 1: 342**
- The matching dresses — Does this woman have the right to ask for a complete set to replace the one dress *(Rav Yitzchak Zilberstein)* — **Bk 1: 342**
- The Kallah chair — Or is Chavie exempt because Eli should not have sat in the kallah's chair *(Chazon Ish)* — **Bk 1: 343**
- The person who was not invited to the wedding — Perhaps he should get compensated? *(Rav Yitzchak Zilberstein)* — **Bk 1: 344**
- The kitchen cabinet that collapsed — Does Eli the kitchen remodeler have to pay for the new shelves? *(Rav Yitzchak Zilberstein)* — **Bk 1: 344**
- The broken tiles — On one hand, he only broke two tiles, but on the other hand, breaking those *(Rav Yitzchak Zilberstein)* — **Bk 1: 345**
- The crashed car — Or perhaps he is not liable because Ben broke the law by leaving the car *(Rav Yitzchak Zilberstein)* — **Bk 1: 346**
- The Mashgiach (Kosher supervisor) — Or do we say his role was strictly to oversee the food's kosher status and not *(Rav Yitzchak Zilberstein)* — **Bk 1: 346**
- Shira wondered if she was obligated to pay the $1000 to remove the bushes in his backyard *(Rav Tzvi Berkowitz)* — **Bk 1: 347**
- The man who screamed 'terrorist' in the restaurant — Was he obligated to pay the owner for all of the meals and for the damage? *(Rav Yitzchak Zilberstein)* — **Bk 1: 348**
- The arson at the motorcycle shop — This question was brought to Rabbi Zilberstein: Was Eldad responsible to pay *(Rav Yitzchak Zilberstein)* — **Bk 1: 348**
- The ladder that flew off the van — And finally, perhaps both Aron and Moshe could argue that the accident was out *(Rav Yitzchak Zilberstein)* — **Bk 1: 349**
- The electrician — Or is it not his responsibility, since the residents could have turned *(Rav Yitzchak Zilberstein)* — **Bk 1: 350**
- It is not my fault that you put your glasses in a place where people sit!' Is Eli required to pay for the broken glasses? *(Rav Yosef Shalom)* — **Bk 1: 350**
- The cell phone jammer — Is Tzvi obligated to pay for the loss caused by his installing a phone jammer? *(Rav Yitzchak Zilberstein)* — **Bk 1: 351**
- The car that was blocked in by taxis — Yet he argued with himself -- they had unfairly blocked him in; what else *(Rav Yitzchak Zilberstein)* — **Bk 1: 351**
- Yanky lived in Eretz Yisrael and drove a nice car — On the other hand, Yanky had the right to park there due to a life-threatening *(Rav Yitzchak Zilberstein)* — **Bk 1: 352**
- The person who put the cement block behind the car — Should Shlomo be required to find the man and pay for the damages? *(Rav Yitzchak Zilberstein)* — **Bk 1: 353**
- Or perhaps he should be exempt because the damage was partially caused by Akiva's speeding? *(Rav Yitzchak Zilberstein)* — **Bk 1: 353**
- The unplugged refrigerator — Did he have to pay for the damage? *(Rav Tzvi Berkowitz)* — **Bk 1: 354**
- The baal simchah who was unable to get into the hall — Or is the person who blocked the door with the flyer liable for the damages? *(Rav Yitzchak Zilberstein)* — **Bk 1: 355**
- The garden — Or did they have to be concerned about impacting the elderly Ezra's health? *(Rav Yitzchak Zilberstein)* — **Bk 1: 355**
- The friend who was stuck in the room — Was I allowed to do that, and do I owe him anything for his losses -- the missed *(Rav Yitzchak Zilberstein)* — **Bk 1: 356**
- The fire — If Eli was a shutaf with Tzvi for lighting the menorah, is he liable for half *(Rav Yitzchak Zilberstein)* — **Bk 1: 357**
- The man who was embarrassed to go to work — Does the barber have to pay for the loss of all the work and all the mitzvos *(Rav Yitzchak Zilberstein)* — **Bk 1: 357**
- The broken camera — Or was this all Aron's fault for taking the picture when Donny repeatedly *(Rav Yitzchak Zilberstein)* — **Bk 1: 358**
- The store owner who dropped a large box of shoes — Does Yaakov have to pay damages since, at the moment he dropped the box *(Rav Yitzchak Zilberstein)* — **Bk 1: 358**
- In such a case where the doctor made this mistaken diagnosis, would he be responsible to pay for his mistake? *(Rav Yitzchak Zilberstein)* — **Bk 1: 359**
- The dog that chewed the tefillin — When the dog chewed up the tefillin, was it trying to eat the leather, thinking *(Rav Yitzchak Zilberstein)* — **Bk 1: 360**
- The sleeping passenger — Uh, sir, where are we? *(Rav Yitzchak Zilberstein)* — **Bk 1: 360**
- The person who locked their bike — Or should it be considered a grama that was not directly Aaron's fault *(Rav Yitzchak Zilberstein)* — **Bk 1: 361**
- The elevator — Is it the one who put them over the weight limit, all five of them, or the one *(Rav Yitzchak Zilberstein)* — **Bk 1: 361**
- The person who let the dog outside his house — What legal redress do neighbors have when a homeowner leaves his barking dog *(Rav Yitzchak Zilberstein)* — **Bk 1: 362**
- The sukkah that was built on the street — Or do we say that since the sukkah was built on public property, is it not *(Rav Yitzchok Zilberstein)* — **Bk 1: 363**
- A man works at a mixed martial arts gym In Israel — Is that job permitted? *(Rav Yitzchak Zilberstein)* — **Bk 1: 363**

- A prominent plastic and reconstructive surgeon — Should the hospital rehire him? *(Rav Yitzchak Zilberstein)* — **Bk 1: 363**
- Itzkowitz for the loss of the money, because Natan chose to knock on the neighbor's door? *(Rav Yitzchak Zilberstein)* — **Bk 1: 364**

Hurt another's feelings (Not to)
- Two girls are talking lashon hara about a girl — Did the woman do the right thing? *(Rav Yitzchak Zilberstein)* — **Bk 1: 448**
- Must the hospital reinstate the original director, or may the board retain the superior interim director to maximize patient *(Rav Yitzchak Zilberstein)* — **Bk 1: 448**
- Is the homeowner halachically required to heed the neighbors' objections and terminate the workers? *(Rav Yitzchak Zilberstein)* — **Bk 1: 448**
- Mr — On the other hand, it could cause embarrassment and pain to the Rosh Yeshivah *(Rav Yitzchak Zilberstein)* — **Bk 1: 449**
- Adopted person wants to have relationship — Is that ok? *(Rav Chaim Kanievsky)* — **Bk 1: 449**

Hurt one's parents (Not to)
- Traveling to the wedding — Does Yehuda have to travel to attend the wedding in order to avoid *(Rav Yitzchak Zilberstein)* — **Bk 1: 368**
- It became clear to a doctor that a son was abusing — Can the doctor be passive? *(Rav Yitzchak Zilberstein)* — **Bk 1: 369**

Hurt the feelings of a widow or an orphan (Not to)
- The widow who asked to make an appeal — Should he stick to his word, or was this an exceptional circumstance *(Rav Yitzchak Zilberstein)* — **Bk 1: 471**
- Giving the young woman a job — Would she be allowed to tell the boss that this girl would be a good employee *(Rav Yitzchak Zilberstein)* — **Bk 1: 472**

K

Kidnap (Not to)
- If the ransom is not paid: Should the community refuse to pay exorbitant ransoms so that kidnappers realize such crimes are not *(Rav Yitzchak Zilberstein)* — **Bk 1: 374**

L

Lend others money and other items (To)
- John needed to borrow $2,000 — But why should he pay both $1,000 if he didn't end up borrowing $2,000? *(Rav Yitzchak Zilberstein)* — **Bk 1: 176**
- Avi was with his friend Donny and wanted to buy — Does Avi have to pay Donny back? *(Rav Yitzchak Zilberstein)* — **Bk 1: 176**

Lie (To speak the truth) (Not to)
- Micha was laid off from his job and held a yard sale — What is his obligation? *(Rav Yitzchak Zilberstein)* — **Bk 1: 584**
- Can the Rosh Yeshivah accept the donation and remain silent, or must he inform the businessman that his actual advice *(Rav Yitzchak Zilberstein)* — **Bk 1: 584**
- Whether he should tell his wife — Should he tell her or not? *(Rav Tzvi Berkowitz)* — **Bk 1: 595**
- If someone marries her, would he be marrying her under false pretenses? *(Rav Yitzchak Zilberstein)* — **Bk 1: 596**
- Eliezer was a professional photographer — Maybe here was example of 'it's better not to know.'? *(Rav Yitzchak Zilberstein)* — **Bk 1: 596**
- The emergency room — Is that called lying for peace? *(Rav Yitzchak Zilberstein)* — **Bk 1: 597**
- The man who requested a cast — Or would we say that this is an example of lying for the sake of shalom bayis? *(Rav Yitzchak Zilberstein)* — **Bk 1: 597**
- Whether a girl can say untrue things in order — Then Sarah went to Dina and said, 'Do you really think that Devorah *(Rav Yitzchak Zilberstein)* — **Bk 1: 598**
- Is the landlord legally liable for the financial loss suffered by the tenant? *(Rav Yitzchak Zilberstein)* — **Bk 1: 600**

Listen to the Shofar (To)
- The man who blew the shofar — Would this disqualify the mitzvah for the one who blew the shofar *(Rav Akiva Meister)* — **Bk 3: 155**

Live in a Sukkah During Succos (To)
- How can you demand that someone who is obligated in the mitzvah leave to make room for people whom the Torah *(Rav Yitzchak Zilberstein)* — **Bk 3: 126**
- The ham in the succah — Should Avi allow the man to eat in his succah or not? *(Rav Yitzchak Zilberstein)* — **Bk 3: 126**
- Sleeping in the Succah — Or would it be best for only one to sleep in the succah? — **Bk 3: 127**
- The palm tree — Akiva the one who wants to move his sukkah to that spot in his own yard *(Rav Yitzchak Zilberstein)* — **Bk 3: 130**

Live in Eretz Yisrael (To)
- Or would it be better to purchase land in a very holy city filled with gentiles? *(Rav Yitzchak Zilberstein)* — **Bk 2: 359**

Love a fellow Jew (To)
- Money was missing from a college student's room — Can one do it even if it might make him miss davening? *(Rav Yitzchak Zilberstein)* — **Bk 1: 56**
- The 'parsha sheet on the father's forehead — Was that considered writing that one is not allowed to erase? *(Rav Yosef Shalom Elyashiv)* — **Bk 1: 56**
- Adopting — Was it better for them to raise all three children, or would it be more selfless *(Rav Yitzchak Zilberstein)* — **Bk 1: 63**
- There was once a man named Chaim who had several — Or should they do a lottery instead? *(Rav Yosef Shalom Elyashiv)* — **Bk 1: 63**
- A man was driving erev Shabbos, and offers someone — Does the passenger have to pay? *(Rav Yitzchak Zilberstein)* — **Bk 1: 64**
- Avi owned a small mini-market in a Yishuv — What do you think Avi should do? *(Rav Yitzchak Zilberstein)* — **Bk 1: 64**
- Lashon Hara, this question was asked to — Was she right in her actions? *(Rav Yosef Shalom Elyashiv)* — **Bk 1: 65**
- The wife taking tzedakah and telling the 'lie — Did Chani do the right thing? *(Rav Yitzchak Zilberstein)* — **Bk 1: 65**
- Does the halachah prohibiting a eulogy on Rosh Chodesh, revolve on the listeners of the eulogy, or on the giver of the eulogy? *(Rav Yitzchak Zilberstein)* — **Bk 1: 96**
- Would his suicide or a series of suicides be a desecration of G-d's name, demonstrating that the Jews have given up hope *(Rav Ephraim Oshry)* — **Bk 1: 97**
- The cache of coins found in the grave — The family or the chevra kadisha? *(Rav Nissim Karelitz)* — **Bk 1: 97**
- The children want to know if they should listen to their father, or perhaps it is not respectful to bury a siddur *(Rav Yitzchak Zilberstein)* — **Bk 1: 98**
- Whether to wait to bury the tzadik in Eretz Yisroel — What do you think the halachah would require the family to do? *(Rav Yosef Shalom Elyashiv)* — **Bk 1: 98**
- The funeral — Or would it allow a 'mock' funeral? *(Rabbi Yitzchak Zilberstein)* — **Bk 1: 98**
- Is a Jewish employee permitted to assist in cremating a gentile, or does this violate Noahide law or Lifnei Iver? *(Rav Yitzchak Zilberstein)* — **Bk 1: 99**
- When liberated from the camps, the survivors — How about the dirt around them? *(Rav Ephraim Oshry)* — **Bk 1: 99**
- Is Rob permitted to request the exhumation of the corpse to surgically retrieve his diamond so that he can fulfill the mitzvah *(Rav Yitzchak Zilberstein)* — **Bk 1: 102**
- A man was an only son — Does he have to forfeit a massive fortune to prevent the grave from being opened? *(Rav Yosef Shalom)* — **Bk 1: 103**
- Chaim asked Rav Oshry whether he should leave the grave closed and not disturb the grave, or if it perhaps might be permitted *(Rav Ephraim Oshry)* — **Bk 1: 103**
- The Jewish son asks the question whether he is obligated to give up so much money in order to prevent cremation and allow *(Rav Yitzchak Zilberstein)* — **Bk 1: 104**
- What do you think, was it permitted to remove the kidney and do surgery to return the kidney to Yosef? *(Rav Yitzchak Zilberstein)* — **Bk 1: 104**
- Are the fruits of such a tree permitted to be eaten, or do they derive prohibited benefit from the dead? *(Rav Yitzchak Zilberstein)* — **Bk 1: 105**

- The double bar mitzvah gift — Should they return it and risk embarrassing the neighbor, or should they keep *(Rav Tzvi Berkowitz)* — **Bk 1: 111**
- Aron and his family struggled financially — The customer, the Clerk or the owner? *(Rav Yitzchak Zilberstein)* — **Bk 1: 112**
- Dividing the yard, this question was brought to — Or does one family have to follow the will of the majority? *(Rav Yosef Shalom Elyashiv)* — **Bk 1: 127**
- Can the neighborhood commuters or municipal authorities claim a prescriptive right (hazakah) to preserve the seating area? *(Rav Yosef Shalom)* — **Bk 1: 127**
- Can Aron protect himself with security measures that make it easier for another to be robbed? *(Rav Yitzchak Zilberstein)* — **Bk 1: 127**

M

Make Kiddush on Friday Night (To)
- Whether to wake up the teens for Kiddush — Or should they wake them up to join them for the mitzvah deoraisa, Torah mitzvah *(Rav Yitzchak Zilberstein)* — **Bk 3: 49**

Mention the Name of Strange Deities (Not to)
- May these recovered gold vessels be used, melted down, or sold, or do they remain permanently forbidden from all benefit? *(Rav Yitzchak Zilberstein)* — **Bk 3: 340**

Mourn the Passing of a Close Relative (Aveilus) (To)
- To prevent the mourner from violating Shabbos by driving to work, the rabbi told him: 'We do not apply miktzas hayom on Shabbos *(Rav Yitzchak Zilberstein)* — **Bk 3: 610**

Murder, or commit suicide (Not to)
- A man in the ghetto named Nathan lost his whole — Can he be a shalich tzibbur on Rosh Hashanah? *(Rav Ephraim Oshry)* — **Bk 1: 328**
- In Israel a businessman was once about to be indicted — Are the inheritors obligated to pay? *(Rav Yitzchak Zilberstein)* — **Bk 1: 328**
- Shmuel was a very old man — Breuer remove or turn off the ICD? *(Rav Yosef Shalom Elyashiv)* — **Bk 1: 328**
- A group of Palestinian terrorists once kidnapped — On one hand he can't save his life by helping to kill others *(Chashukei Chemed)* — **Bk 1: 329**
- In the book 'The Myth of Rescue', by William D — On the other hand, is it permissible to kill a few Jews to save many others? *(Rav Yitzchak Zilberstein)* — **Bk 1: 329**
- Shooting down the Israeli plane — Should he order everyone to evacuate, hoping most of them would live, knowing *(Rav Yitzchak Zilberstein)* — **Bk 1: 330**
- If terminal patients are brought in to a hospital — Is that ok? *(Rav Yitzchak Zilberstein)* — **Bk 1: 330**

N

Needlessly cut down trees or needlessly destroy anything useful (Not to)
- Cutting the talis, according to — Is it permitted to cut the talis? *(Rav Yaakov Kamenetsky)* — **Bk 1: 720**
- The extra cheese sent by the store — Perhaps that constitutes wasting and is subject to the mitzvah of baal tashchis? *(Rav Tzvi Berkowitz)* — **Bk 1: 720**
- Which is worse, wasting money or wasting food — What do you think is preferred? *(Rav Nesanel Kostelitz)* — **Bk 1: 721**

Neuter any living creature (Not to)
- May municipal leaders cull or surgically sterilize stray animals to protect public health, or do both methods violate Torah *(Rav Yosef Shalom)* — **Bk 1: 746**

O

Obey the tradition and teachings of our Sages (To)
- Do we say that Yaakov is allowed to follow his own medical opinion and fast? *(Rav Yitzchak Zilberstein)* — **Bk 2: 135**

Observe the laws of inheritance (To)
- The steward/home aid — Does Avi get the money? *(Rav Yitzchak Zilberstein)* — **Bk 1: 705**
- The traveler found himself facing an acute halachic dilemma: Since he had entered the cemetery purely for personal bodily needs *(Rav Yitzchak Zilberstein)* — **Bk 1: 705**
- The draft exemption — Can the son sell it and keep all the money, or would the proceeds of the sale go *(Rav Yitzchak Zilberstein)* — **Bk 1: 706**
- A frum man got rid of all of his chametz on Pesach — Does he get automatic ownership as soon as the father dies? *(Rav Yitzchak Zilberstein)* — **Bk 1: 706**
- Two Jewish families shared a cramped apartment — How would you decide this question? *(Rav Ephraim Oshry)* — **Bk 1: 706**
- A woman was married to a doctor — Should he still inherit her? *(Rav Yitzchak Zilberstein)* — **Bk 1: 707**
- Whether a firstborn inherits a double portion — Does the bechor get pi shnayim, a double portion from the chametz *(Rav Yosef Shalom Elyashiv)* — **Bk 1: 708**

Observe the Torah's modes of acquisition (To)
- Avraham and Yosef were friends — Is Avraham obligated to give the sefarim to Yosef? *(Rabbi Tzvi Berkowitz)* — **Bk 1: 697**
- The refrigerator delivery — Does the store have an obligation to replace the refrigerator? *(Rav Yitzchak Zilberstein)* — **Bk 1: 698**
- In Veharev Na IV (page 347) the following Din Torah — Does it make a difference how expensive the Rubik's Cube is? *(Rav Yitzchak Zilberstein)* — **Bk 1: 698**
- Rob suffered an acute medical emergency — Who bears the burden of proof regarding the missing furniture? *(Rav Yitzchak Zilberstein)* — **Bk 1: 699**
- The raffle — Now they were left wondering: Do they have an obligation to call him back *(Rav Yitzchak Zilberstein)* — **Bk 1: 699**
- The horoscope ruse — Or do we say that since Marty did not stipulate that he agreed to sell *(Rav Yitzchak Zilberstein)* — **Bk 1: 700**
- According to the Torah would Noah be allowed to cancel the sale of the signed NBA poster? *(Rav Mordechai Shuchatowitz)* — **Bk 1: 700**
- Meir sold his car to Naftali — Is a GPS included in the sale of the car? *(Rav Yitzchak Zilberstein)* — **Bk 1: 701**
- Dov had a snow blower that he almost never used — What do you think, can Dov take it back to give to his Rav? — **Bk 1: 701**

Offer reproof, to direct others to the truth (To)
- The young man who was interested in learning more — Rabbi Shiff found himself grappling with the dilemma: Would he be allowed to stop *(Rav Yitzchak Zilberstein)* — **Bk 2: 107**
- The office summit — Should I spend the extra twenty shekels a head for the mehadrin hechsher? *(Rav Yosef Shalom Elyashiv)* — **Bk 2: 108**
- Arranging for a horse and buggy — Should he cancel the entire thing, or should he let it go? *(Rabbi Aharon Yehuda)* — **Bk 2: 108**
- Or should she not be given it, because it would support her upcoming marriage that is not permitted by the Torah? *(Rav Chaim Pinchas)* — **Bk 2: 109**

P

Pay for a service when payment is expected (To)
- A man calls a stock broker to buy 1000 shares — Does he deserve anything? *(Rav Yitzchak Zilberstein)* — **Bk 1: 563**
- The fundraiser who wanted the commission — Is the school still halachically obligated to pay the former fundraiser his ten *(Rav Yitzchak Zilberstein)* — **Bk 1: 564**
- The tech prodigy — Can they allow this worker to continue stealing small items from the company *(Rav Yitzchak Zilberstein)* — **Bk 1: 564**
- Is the chazan permitted to rescind his commitment, or is he bound by his initial pledge? *(Rav Yitzchak Zilberstein)* — **Bk 1: 564**
- A beis medrash is filled with sefarim — Does he still get paid? *(Rav Yitzchak Zilberstein)* — **Bk 1: 565**
- Boaz, the original matchmaker from seven years earlier, stepped forward and demanded a full matchmaker's fee (shadchanus) *(Rav Yitzchak Zilberstein)* — **Bk 1: 565**
- Does Avi owe the realtor the money? *(Rav Yitzchak Zilberstein)* — **Bk 1: 565**

- The embosser who made a mistake — Or does he not have to pay, because even if the words were correct, Shneur *(Rav Yitzchak Zilberstein)* — **Bk 1: 566**
- The agent who made the deal to sell the supermarket — Green have the right to withhold the commission from the broker *(Rav Yitzchak Zilberstein)* — **Bk 1: 567**
- Whether the owner should hire his former boss — Is an employer permitted to terminate a long-standing employee without advance *(Rav Yitzchak Zilberstein)* — **Bk 1: 567**
- Does Donny have a mitzvah to track down the driver and the cab company to pay the driver for his service of driving him home *(Rav Yitzchak Zilberstein)* — **Bk 1: 568**
- The broken bus — Is Yanky entitled to be paid for six hours, or should he receive less pay *(Rav Mordechai Shuchatowitz)* — **Bk 1: 568**
- This story takes place in Eretz Yisrael — Should Meir get paid or not? *(Rav Yitzchak Zilberstein)* — **Bk 1: 569**
- The trip to Afula — Or does he only owe him the smaller amount for the actual driving time? *(Rav Yitzchak Zilberstein)* — **Bk 1: 570**
- Leaving the Arab plumber alone — Should Zev have to pay for all of the loss? *(Rav Yitzchak Zilberstein)* — **Bk 1: 570**
- If you can't restore it exactly, then at least make all the rooms equal.' They decided to bring this question to Rav Zilberstein *(Rav Yitzchak Zilberstein)* — **Bk 1: 571**
- The two taxis, Brooklyn Posek — What do you think Yehuda should do? *(Rabbi Moshe Yosef)* — **Bk 1: 571**
- The taxi stuck in traffic — The driver could not just turn around and find another passenger like he normally *(Rav Yitzchak Zilberstein)* — **Bk 1: 572**
- The Filipino 'Shadchan — Berger obligated to pay Troy the $2000 shadchanus? *(Rav Yitzchak Zilberstein)* — **Bk 1: 573**
- The matchmaker — Or can we argue that we don't care about the definition that Gavriel *(Rav Yitzchak Zilberstein)* — **Bk 1: 573**
- Does he have to pay either of the realtors? *(Rav Yitzchak Zilberstein)* — **Bk 1: 574**
- The meat delivery driver — But on the other hand, was the employer obligated to continue employing Donny *(Rav Mordechai Shuchatowitz)* — **Bk 1: 575**
- The flawed crown, in both scenarios — Baruch wondered if he had an obligation to pay the $200 to replace the crown *(Rav Tzvi Berkowitz)* — **Bk 1: 576**
- The bodyguard who forgot his bullets — Did Ronen have to refund the money because he guarded them with no bullets? *(Rav Yitzchak Zilberstein)* — **Bk 1: 576**
- The clerk who made the bully wait a long time in line — In addition, as an hourly employee, was it permitted for me to deliberately delay *(Rav Yitzchak Zilberstein)* — **Bk 1: 577**
- The ultrasound — Or does Chaim have to pay, because the primary service, checking that the baby *(Rav Yosef Shalom Elyashiv)* — **Bk 1: 577**
- The Sushi meal — But on the other hand, is the company obligated to provide a special meal for Eli *(Rav Yitzchak Zilberstein)* — **Bk 1: 578**
- I only agreed to paint the house because I wanted that specific painting!' Does Chaim have to hand over the painting *(Rav Yitzchak Zilberstein)* — **Bk 1: 578**
- The second worker objected, insisting: 'You promised me the exact same payment as yesterday's worker—I demand *(Rav Yitzchak Zilberstein)* — **Bk 1: 579**
- Who has to pay the hospital bill the one who called or the one who was treated in the hospital? *(Rav Yitzchak Zilberstein)* — **Bk 1: 579**

Perform Circumcision (Bris Milah) (To)
- Can a non-Jewish father who supported his son be a sandek by his grandson's bris? *(Rav Yitzchak Zilberstein)* — **Bk 3: 239**
- Which takes halachic precedence: undergoing Bris Milah immediately or reporting straight to the battlefront to defend the Jewish *(Rav Yitzchak Zilberstein)* — **Bk 3: 239**
- In Israel, during one winter, a newborn baby — Which day should they do the bris? *(Rav Yitzchak Zilberstein)* — **Bk 3: 240**
- Giving a different name than Nimrod at the Bris — Name the baby Avraham without the parents realizing, or call him Nimrod *(Rav Yitzchak Zilberstein)* — **Bk 3: 240**
- The sandek — So, the question Avraham had was, did he have an obligation to call up Eli *(Rav Yitzchak Zilberstein)* — **Bk 3: 241**

Perform Holy Acts in the Presence of Nakedness or Excrement (Not to)
- Did the donor retain the right to reclaim the chandelier once his dedication plaque was removed? *(Rav Yitzchak Zilberstein)* — **Bk 3: 368**
- Is it halachically permissible to step on the Aron Kodesh to open the window to relieve the congregation? *(Rav Yitzchak Zilberstein)* — **Bk 3: 368**
- Is it permitted to tear out the sacred Names to save them from being burned? *(Rav Yosef Shalom)* — **Bk 3: 369**
- The school raising funds by offering multiple — If not, what is Rabbi Goldenberg required to do to rectify the situation? *(Rav Yitzchak Zilberstein)* — **Bk 3: 369**
- A man donated a bookshelf in shul in honor — Can he ask for his money back, or take back the shelf? *(Rav Yitzchak Zilberstein)* — **Bk 3: 370**
- Money has Hashem's name on it, does it need geniza? *(Rav Yitzchak Zilberstein)* — **Bk 3: 370**
- A man's wife was sick — Is that ok? *(Rav Yitzchak Zilberstein)* — **Bk 3: 370**

Place a Mezuzah on One's Doorposts (To)
- A homeowner removed all the Mezuzahs in his home — Should he affix an empty decorative mezuzah case to the front doorpost *(Rav Yitzchak Zilberstein)* — **Bk 3: 224**
- Because inmates were constantly subjected to sudden expulsions, selections, and transfers, and because the ghetto gates *(Rav Ephraim Oshry)* — **Bk 3: 224**
- Does the thirty-day exemption for a temporary dwelling (diras arai) require thirty consecutive days, or do intermittent annual *(Rav Yitzchak Zilberstein)* — **Bk 3: 225**
- Is an architect or homeowner permitted to intentionally design rooms smaller than this minimum size to exempt *(Rav Yitzchak Zilberstein)* — **Bk 3: 225**
- The vacation rental that did not have mezuzahs, this — Must Akiva pay the money for the rental, as he agreed, or can we say *(Rav Chaim Kanievsky)* — **Bk 3: 225**

Pray (Tefillah) (To)
- Is the husband permitted to inform his father-in-law about his daughter's illness so that he can storm the Heavens on her behalf? *(Rav Yitzchak Zilberstein)* — **Bk 3: 537**
- Was he allowed to daven so early, before the proper time, just to avoid changing his lifestyle after his win? *(Rav Chaim Kanievsky)* — **Bk 3: 541**
- A non-Jew can say Amen too!' The boy wondered: What is halachically preferable—to have a non-Jew answer Amen in person *(Rav Yitzchak Zilberstein)* — **Bk 3: 544**
- A man walked into shul for Shacharis carrying — Who is financially responsible? *(Rav Yitzchak Zilberstein)* — **Bk 3: 548**
- Is that an interruption (hefsek) that would require him to repeat the Shemoneh Esrei? *(Rav Yitzchak Zilberstein)* — **Bk 3: 549**

Pronounce Hashem's Name in Vain (Not to)
- The Torah found in the Kovno Ghetto — Additionally, would letters stamped by accident have the same restriction — **Bk 3: 317**

Purge pots cooked with non-kosher foods, with hot water or fire (To)
- Is it halachically permissible to repurpose non-kosher dishes for this ceremonial breaking, or does it violate prohibitions *(Rav Yitzchak Zilberstein)* — **Bk 2: 272**

Put a tattoo on your body (Not to)
- Which would be better: to remove the tattoo or leave it as a reminder of what the Nazis had done? *(Rav Ephraim Oshry)* — **Bk 1: 788**
- Furthermore, if he was allowed to remove the tattoo, was he obligated to endure this painful and expensive surgery in order *(Rav Yitzchak Zilberstein)* — **Bk 1: 788**

Put on Hand Tefillin (To)
- Whether a man could leave his Tefillin behind — Can he miss one day, so that hundreds can gain for many more? *(Rav Yosef Shalom Elyashiv)* — **Bk 3: 209**
- Which takes priority: enabling a suffering youth to fulfill the mitzvah of tefillin, even though the tefillin will ultimately *(Rav Ephraim Oshry)* — **Bk 3: 210**

- May he put on his invalid tefillin without reciting a blessing, simply to avoid public embarrassment and uncomfortable scrutiny *(Rav Yitzchak Zilberstein)* — **Bk 3: 210**
- Wearing the tefillin — Perhaps Chaim is not allowed to do the mitzvah of tefillin in front *(Rav Yitzchak Zilberstein)* — **Bk 3: 210**
- The tefillin — Is it ok to wear pasul tefillin just for appearances? *(Rav Yitzchak Zilberstein)* — **Bk 3: 211**
- The tefillin found by a shady merchant — Was he allowed to use them to make a berachah on them? *(Rav Yitzchak Zilberstein)* — **Bk 3: 211**
- Whether a man could leave his Tefillin behind — Can they give the undercover police the tefillin to wear just for this purpose? *(Rav Yosef Shalom Elyashiv)* — **Bk 3: 212**
- During the Nazi occupation of the Kovno Ghetto, all — Should he instead wear the tefillin on his right arm, or place them over a sleeve? *(Rav Ephraim Oshry)* — **Bk 3: 212**

R

Rabbinic Mitzvos of Prayer: Minyan, Shul, and Kavanah

- Which mitzvah takes priority: completing the minyan for communal prayer, or completing the minyan for the bride and groom *(Rav Yitzchak Zilberstein)* — **Bk 3: 565**
- Whether they should hold the minyan in the public — Should he continue his minyan in the public school, or should he daven minchah *(Rav Yitzchak Zilberstein)* — **Bk 3: 566**
- Or is it better to keep the minyan whole and have one person step aside, making that very act of yielding their mitzvah *(Rav Yitzchak Zilberstein)* — **Bk 3: 566**
- The COVID minyan — Does everyone have to pay their own fine as the inspector *(Rav Yitzchak Zilberstein)* — **Bk 3: 566**
- The minyan outside — So the question became: What's more important, davening inside a shul, in a makom *(Rav Yitzchak Zilberstein)* — **Bk 3: 567**
- The minyan on the army base — They asked Rav Yitzchak Zilberstein if they should discontinue the minyan *(Rav Yitzchak Zilberstein)* — **Bk 3: 567**
- The bets and the air raid siren — Why should the reason for my punctuality matter?' They decided to seek *(Rabbi Chaim Kanievsky)* — **Bk 3: 568**
- The taxi paid to complete a minyan — Who is obligated to pay? *(Rav Yitzchak Zilberstein)* — **Bk 3: 568**
- Does the congregant retain the right to sit next to the new wall, or does he remain in his previous physical spot? *(Rav Yitzchak Zilberstein)* — **Bk 3: 574**

Recite Birkas HaMazon and Other Blessings (To)

- According to Jewish law, what do you think Moshe is obligated to do? *(Rav Yitzchak Zilberstein)* — **Bk 3: 585**
- In the Kovno Ghetto, many Jews would gather daily — Or is it inappropriate to recite when chained in captivity? *(Rav Ephraim Oshry)* — **Bk 3: 586**
- The popsicles for Kiddush — Also, do you make a shehakol or hagafen on frozen grape juice popsicles? *(Rav Yitzchak Zilberstein)* — **Bk 3: 590**
- Perhaps it would not be appropriate to make a bracha on a new gun, What do you think? *(Rav Yitzchak Zilberstein)* — **Bk 3: 590**
- Is a person who is released from prison against his will obligated to recite Birkas HaGomel? *(Rav Yitzchak Zilberstein)* — **Bk 3: 594**
- A Holocaust survivor in the Kovno Ghetto asked whether inmates who survived a terrifying Nazi 'aktion' (mass liquidation raid) *(Rav Ephraim Oshry)* — **Bk 3: 594**
- Is it halachically appropriate to recite Shehecheyanu upon receiving a divorce, and should listeners answer Amen upon hearing it? *(Rav Yitzchak Zilberstein)* — **Bk 3: 594**

Refrain from easing the pain of a suffering animal (Not to)

- A house had a problem with a mouse running around — Do they have to feed it? *(Rav Yitzchak Zilberstein)* — **Bk 1: 740**

Rejoice on Yom Tov (To)

- May the community slaughter and prepare an additional kosher cow on Yom Tov specifically to ensure peace, unity, and communal *(Rav Yitzchak Zilberstein)* — **Bk 3: 67**
- Buying a suit for himself to give his wife simchas — Could he fulfill the mitzvah by giving her the simchah of buying clothing *(Rav Yitzchak Zilberstein)* — **Bk 3: 67**
- Does boiling stamped eggs on Yom Tov violate the biblical or rabbinic prohibition against erasing text (mochek)? *(Rav Yitzchak Zilberstein)* — **Bk 3: 67**
- May he instruct a non-Jewish broker to liquidate his stock positions on Yom Tov to prevent financial ruin? *(Rav Yitzchak Zilberstein)* — **Bk 3: 67**

Rest on Shabbos (To)

- A chasan went to get a haircut the Shabbos — Can he ask a gentile to cut the rest of his hair on Shabbos? *(Rav Yitzchak Zilberstein)* — **Bk 3: 21**
- The boy who got a burn on his leg on Shabbos — Even if she could, would it be better for her to drive herself *(Rav Tzvi Berkowitz)* — **Bk 3: 21**
- A teenage boy sustained a deep laceration on Shabbos — Which path is halachically required? *(Rav Yitzchak Zilberstein)* — **Bk 3: 21**
- Yair was a graphic designer who worked at a marketing — Should he risk getting fired for this? *(Rav Yitzchak Zilberstein)* — **Bk 3: 22**
- A thirteen year old boy named Ari was raised — Can Ari ride in the car with his parents? *(Rav Yitzchak Zilberstein)* — **Bk 3: 22**
- The Steinbergs, an American family once made a bar — But on the other hand is it permitted to benefit from a video created on Shabbos? *(Rav Yitzchak Zilberstein)* — **Bk 3: 23**
- Is that like selling aliyos on Shabbos, or is it perhaps like selling esrogim and shul seats on Shabbos? *(Rabbi Dovid Heber)* — **Bk 3: 23**
- Which is more important for kavod Shabbos—an inherently more chashuv (prestigious) garment, or a garment that looks less worn? *(Rav Yitzchak Zilberstein)* — **Bk 3: 23**
- A Torah outreach organization that publishes a weekly — Is attaching the envelope permitted? *(Rav Chaim Kanievsky)* — **Bk 3: 24**
- Daniel was the president of a shul in Baltimore — On the other hand, one could argue that since the footage already exists *(Rav Tzvi Berkowitz)* — **Bk 3: 24**
- The Chazan breaking the lightbulb — Was he allowed to sing that high on Shabbos? *(Rav Yitzchak Zilberstein)* — **Bk 3: 25**
- Whether it was permitted to lock the door — Did Yaakov do the right thing or the wrong thing by trapping the young burglar *(Rav Yitzchak Zilberstein)* — **Bk 3: 25**
- The sunflower seed shells that fell onto the cake — Is Yaakov liable for the damage and embarrassment caused to the Schwartzes *(Rabbi Yitzchok Zilberstein)* — **Bk 3: 25**
- The Lojack — Did he have a right to show the robbers how to steal his neighbor's car in order *(Rav Yitzchak Zilberstein)* — **Bk 3: 26**
- Taking the limousine to the hospital — So, Dovid wanted to know if he has to take the stretch limo to the hospital *(Rav Yitzchak Zilberstein)* — **Bk 3: 27**
- The robber who got locked inside the crystal store — On the other hand, did the clerk have the right to let the thief escape *(Rabbi Yitzchak Zilberstein)* — **Bk 3: 27**
- The mousse — In addition, would Shmuel be obligated to pay extra damages to Arye for causing *(Rav Yitzchak Zilberstein)* — **Bk 3: 28**
- Calling the nursing home to let them know — Was he supposed to call? *(Rav Yitzchak Zilberstein)* — **Bk 3: 29**
- A doctor needs to do surgery on Shabbos — Can he smoke on Shabbos? *(Rav Yitzchak Zilberstein)* — **Bk 3: 30**

Rest on Yom Kippur (To)

- Which is halachically preferable: having the saintly elder lead the congregation while seated, or having the less righteous *(Rav Yitzchak Zilberstein)* — **Bk 3: 160**

Return lost objects and to protect a fellow's property (To)

- Ralph Rosenfeld bought a red sports car, a 1986 — According to the Torah, who should keep the money? *(Rav Tzvi Berkowitz)* — **Bk 1: 201**
- Who is entitled to keep the bicycle: Avi who first spotted it, or Donny who tracked down the owner? *(Rav Yitzchak Zilberstein)* — **Bk 1: 201**
- The ring that was found — Does Esther have to return the ring to Rivka, or would she have the right to keep *(Rav Yitzchak Zilberstein)* — **Bk 1: 202**
- The bookcase — Taking this question a step further, if one says that he should not use *(Rav Yitzchak Zilberstein)* — **Bk 1: 202**

- Returning the tools to the thief — Did Michoel have a mitzvah to return the tools, or could he keep or sell them? *(Rav Yitzchak Zilberstein)* — **Bk 1: 202**
- After grocery shopping, a person left a large box — Can she remove the cheese from the fridge to make room for her own food? *(Rav Yitzchak Zilberstein)* — **Bk 1: 203**
- The smashed camera, Brooklyn Posek — Rachel, Rachel's friend, or the stranger who dropped it? *(Rav Moshe Yosef)* — **Bk 1: 203**
- On Erev Yom Kippur, two charity boxes were placed — How should the synagogue gabbai halachically allocate the funds? *(Rav Yitzchak Zilberstein)* — **Bk 1: 204**
- The candy sale — Who bears the loss when a young boy selling sweets to raise funds for the poor *(Rav Tzvi Berkowitz)* — **Bk 1: 204**
- The wedding gift with typos on the envelope — Or should he hold off entirely and let Mordechai handle it later? *(Rav Yitzchak Zilberstein)* — **Bk 1: 204**
- A wealthy man visiting the Kotel, davened — Can they keep the money? *(Rav Yitzchak Zilberstein)* — **Bk 1: 205**
- The money found in the gown — Who should keep the money - the property owner or the finder? *(Rav Yitzchak Zilberstein)* — **Bk 1: 205**
- Returning the laptop bag — Is Dovid obligated to return the laptop because he took it down, or was it not *(Rav Yitzchak Zilberstein)* — **Bk 1: 205**
- Is Yoni obligated to pay the $300 because he borrowed the Gemara and was responsible for it, or is he exempt *(Rav Yitzchak Zilberstein)* — **Bk 1: 206**
- The check for the wedding gift — But on the other hand, it was given to them by an elderly man, who did not know *(Rav Yitzchak Zilberstein)* — **Bk 1: 207**
- Does Eli have to pay Donni for taking the parts from his car? *(Rav Yitzchak Zilberstein)* — **Bk 1: 208**
- The e-bike that was replaced with an old bike — Do we say it belonged to the robber, or do we say it belonged to someone else *(Rav Yitzchak Zilberstein)* — **Bk 1: 208**
- Who gets to keep the found bike — Chaim, who found the lost, ownerless bike, or Duvi who spent so much effort *(Rav Yitzchak Zilberstein)* — **Bk 1: 209**
- The woman who found many toys on her lawn — She brought this question to Rav Zilberstein: Was she obligated to compensate *(Rav Yitzchak Zilberstein)* — **Bk 1: 209**
- The man who left the bag on a bus — Did he have to stay and watch the package, or was he allowed to leave? *(Rav Yitzchak Zilberstein)* — **Bk 1: 210**
- The phone that was confiscated by the principal — What do you think is Eliezer's obligation? *(Rav Yitzchak Zilberstein)* — **Bk 1: 211**
- The sneaker — Did Rabbi Segal have an obligation to tell Daniel's parents what he did and make *(Rav Chaim Kanievsky)* — **Bk 1: 211**
- The diary — Should Zev return it because this was the condition of the sale *(Rav Yitzchak Zilberstein)* — **Bk 1: 212**
- Esther's cousin from England sent her a beautiful — Is the store owner responsible, or is it Esther? *(Rav Yitzchak Zilberstein)* — **Bk 1: 213**
- There was a man, we'll call him Daniel — So, what do you think? *(Rav Yitzchak Zilberstein)* — **Bk 1: 213**
- The laptop that was left outside — What do you think, does Izzy have to pay for the loss? *(Rav Yitzchak Zilberstein)* — **Bk 1: 214**
- The mystery bag and the two sheitels — The question was brought before Rabbi Yitzchak Zilberstein: Was Dovid liable *(Rav Yitzchak Zilberstein)* — **Bk 1: 215**
- The person who sold the free sefarim — What do you think he should do? *(Rav Yitzchak Zilberstein)* — **Bk 1: 215**
- The cash in the trash — Who do you think is responsible for the lost cash? *(Rav Yitzchak Zilberstein)* — **Bk 1: 216**
- The found watch — Ari the spotter, Chaim the pick-upper, or Yoni the retriever? *(Rav Tzvi Berkowitz)* — **Bk 1: 216**
- There was once a Judaica store in Israel — Is Avi, the manager, responsible for this enormous loss? *(Rav Yitzchak Zilberstein)* — **Bk 1: 217**
- The iPhones that were sold instead of burnt — If he had no right to sell them, and he did sell them, he has to give *(Rav Yitzchak Zilberstein)* — **Bk 1: 218**
- The pidyon haben — Do all of the firstborn sons have to do pidyon haben all over again, now *(Rav Yitzchak Zilberstein)* — **Bk 1: 218**
- The parrot that used profane language — According to the Torah does the store owner have a legal obligation to refund *(Rav Yitzchak Zilberstein)* — **Bk 1: 219**
- The whisky bottle — Should Shlomo keep the whiskey, return it, or handle it another way? *(Rav Yitzchak Zilberstein)* — **Bk 1: 220**

Return to Hashem Through Repentance (Teshuvah) (To)
- The 'fake forgiveness — Or must Chaim now approach Dovid himself and ask for genuine forgiveness *(Rav Yitzchak Zilberstein)* — **Bk 3: 599**

Return what you stole (To)
- The Crocs, Brooklyn posek — Or does he only need to pay for one pair, because in the end *(Rabbi Moshe Yosef)* — **Bk 1: 501**
- Whether a person is allowed to return money — May the innkeeper return the cash to the guest's pocket on Shabbos using *(Rav Shimon Sofer)* — **Bk 1: 501**
- The thief — Even though his goal was to recover his stolen property, was he permitted to act *(Rav Yitzchak Zilberstein)* — **Bk 1: 502**
- The man who brought home the siddur from shul — But on the other hand, perhaps the mitzvah to return what he stole requires *(Rav Tzvi Berkowitz)* — **Bk 1: 502**
- He considered whether he should ask them to take down the sign, as they might not realize that his reason for donating the money *(Rav Yitzchak Zilberstein)* — **Bk 1: 503**
- The tzedakah box filled on Shabbos from a poker game — And if he could not keep it, how would he return it? *(Rav Yitzchak Zilberstein)* — **Bk 1: 503**
- The lost bracelet — What do you think she should do? *(Rav Yitzchak Zilberstein)* — **Bk 1: 504**
- The car thief who stole a car that had a bomb in it — Did Eitan have an obligation to reach out to the owner of the car to offer to pay *(Rav Yitzchak Zilberstein)* — **Bk 1: 504**
- The taxi drivers — Should Avi stop and jump start Yoni, even though Yoni had 'stolen' from him? *(Rav Yitzchak Zilberstein)* — **Bk 1: 505**
- The soft-hearted thief — Or should they not keep the money and donate it to a public charity *(Rav Yitzchak Zilberstein)* — **Bk 1: 505**
- The robbers who stole the cakes and left the money — Did he have to donate it to public charity? *(Rav Yitzchak Zilberstein)* — **Bk 1: 506**
- The husband who took home meat from the store — Did giving the money to the supermarket even help to rectify the theft? *(Rav Yitzchak Zilberstein)* — **Bk 1: 506**
- The newspaper — Or was the neighbor correct that by returning them a day later, he no longer owed *(Rav Yitzchak Zilberstein)* — **Bk 1: 507**
- Whether a person is allowed to return money — May Shmuel carry or handle the money in an unusual way (shinui) on Shabbos *(Rav Shimon Sofer)* — **Bk 1: 507**

Revere Hashem (To)
- An Israeli undercover intelligence operative — Is he permitted to eat without reciting a blessing and without covering his head *(Rav Yitzchak Zilberstein)* — **Bk 3: 311**

Revere the Temple and Synagogue (To)
- A new residential development in Israel prepared — Who is correct? *(Rav Yitzchak Zilberstein)* — **Bk 3: 510**
- Can the objecting tenants legally prevent the conversion of the apartment into a synagogue? *(Rav Yosef Shalom)* — **Bk 3: 510**
- The burned wall — Is it respectful to have a charred wall on a shul to remember the miracle? *(Rav Yitzchak Zilberstein)* — **Bk 3: 511**
- Also, should they open up the Aron during parts of davening even though they don't have a scroll? *(Rav Yitzchak Zilberstein)* — **Bk 3: 511**

Rob another (Not to)
- The projection on the side of the wall — On the other hand, the owner wasn't using it at all, and the wall *(Rabbi Yitzchak Zilberstein)* — **Bk 1: 510**
- Using the seforim in the bookstore — Maybe the bookstore owner has no right to forbid people from reading the sefarim — **Bk 1: 511**
- Alternatively, perhaps Leah can reimburse Rochel the money she received from her as rent and thereby be worthy of the gift? *(Rav Yitzchak Zilberstein)* — **Bk 1: 512**
- The truck — Was he allowed to take the tire without permission, as long *(Rav Yitzchak Zilberstein)* — **Bk 1: 512**

- Using the photographer's backdrop without permission — Does Chaya have to pay for taking a picture in front of the backdrop? *(Rav Yitzchak Zilberstein)* — **Bk 1: 513**
- Whether it is permitted to take the money — Or would we say that Aron is not allowed to take matters into his own hands? *(Rav Yitzchak Zilberstein)* — **Bk 1: 514**
- The man who pretended to be disabled to retrieve — Was his action permissible in such a desperate situation? *(Rav Yitzchak Zilberstein)* — **Bk 1: 515**
- Mordechai was planning an overseas trip to London — Did he cheat the bank? *(Rav Yitzchak Zilberstein)* — **Bk 1: 517**
- Weiss have to tell the administration ahead of time about her religious scheduling needs? *(Rav Tzvi Berkowitz)* — **Bk 1: 517**
- Was it permitted for Aaron to send five of his friends to pressure David to lower the price? *(Rav Yitzchak Zilberstein)* — **Bk 1: 518**
- Whether the bus driver was allowed to change — Was it proper for them to ask him to change his assigned route? *(Rav Yitzchak Zilberstein)* — **Bk 1: 518**
- The donor's exact question had been 'What class did you fly in?' -- not 'Do you usually fly first class?' This raised *(Rav Yitzchak Zilberstein)* — **Bk 1: 519**
- Elisheva had a friend, Zehava, who was engaged to get — Did she have to tell her what she really paid for it? *(Rav Yitzchak Zilberstein)* — **Bk 1: 520**
- Having a friend call the references to see — Would employing such a scheme be permitted according to the Torah? *(Rav Tzvi Berkowitz)* — **Bk 1: 520**
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T

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MASTER CURRICULUM REFERENCE • DIVISION IV

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The Yetzer Hara, said the Vilna Gaon, will successfully steer (To Relentlessly Wage War Against the Yetzer), **Bk 3:** 467

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Epstein, Rav Moshe Mordechai (Slabodka)
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A talmid accompanied Reb Dovid Feinstein for a long day (Not to desecrate Hashem's name or mistreat), **Bk 1:** 307
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All of Reb Dovid Feinstein's psakim took into account (To Know That Hashem Exists), **Bk 3:** 281
Dovid Feinstein,' he said, and slipped out of the car (Not to desecrate Hashem's name or mistreat), **Bk 1:** 306
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I told Rav Dovid Trenk that it was at Ateres Avrohom (To Love Hashem), **Bk 3:** 298
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After concluding an address to a gathering on the Lower East (To honor the elderly and Torah scholars), **Bk 2:** 158
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Finkel, Rav Eliezer Yehudah (Mir)
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Finkel, Rav Nosson Tzvi (Alter of Slabodka)
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Finkel, Rav Nosson Tzvi (Mir Rosh Yeshiva)
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Nosson Meir Wachtfogel replied that he had already received (Not to Be Arrogant (Humility)), **Bk 3:** 426
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Frank, Rav Tzvi Pesach
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Gamliel, Rabban (Nasi)
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Although a groom is halachically exempt from reciting the Shema (To Recite the Shema Twice Daily), **Bk 3:** 555
Amazed by Rabban Yochanan's wisdom, Vespasian told him: 'I am (To Revere the Temple and Synagogue), **Bk 3:** 513
An incident occurred involving a gentile who brought fish (Not to Desecrate Shabbos), **Bk 3:** 42
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An incident occurred when Rabban Gamliel went to Chalfa ben (To Love Hashem), **Bk 3:** 298
An incident occurred when Rabbi Chalafta went before Rabban (To write and own a Sefer Torah and Torah), **Bk 2:** 122
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Gifter, Rav Mordechai (Telz)
After Rav Mordechai Gifter's short stint in Baltimore (To study and teach Torah), **Bk 2:** 97
Every year before Rosh Hashanah, Rav Gifter would give a check (To give charity), **Bk 1:** 162
He was also responsible for convincing Rav Mordechai Gifter (Not to lie (To speak the truth)), **Bk 1:** 594
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One Shavuos morning, Reb Eliyahu Chaim Helfan noticed Mordechai (To Rest on Shavuos), **Bk 3:** 116
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Rav Gifter appreciated emes in every form and became distressed (To study and teach Torah), **Bk 2:** 44
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Halberstam, Rav Chaim of Sanz (Divrei Chaim)
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The Klausenberger Rebbe's lineage included ancestors such (To honor one's parents), **Bk 1:** 278

The purpose of a mauseh' he once said, 'is the lemaaseh (Not to disgrace another), **Bk 1:** 443

Halberstam, Rav Yekusiel Yehudah (Klausenberger Rebbe)
An irreligious Jew was once standing near the Klausenberger (To Know That Hashem Exists), **Bk 3:** 279
As Shabbos approached each week, the Klausenberger (To Make Kiddush on Friday Night), **Bk 3:** 49
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During my tenure as chairman of the Knesses Finance Committee (Not to hurt another), **Bk 1:** 364
I'll go to him, but on one condition—The Klausenberger (To Return to Hashem Through Repentance), **Bk 3:** 600
Immediately after the war was over the Klausenberger (To study and teach Torah), **Bk 2:** 45
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Hillel HaZaken (Tanna)
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Beis Hillel said to Beis Shammai: 'Did it not happen (To Live in a Sukkah During Succos), **Bk 3:** 127
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He then came before Hillel, and Hillel welcomed and converted (To love a fellow Jew), **Bk 1:** 124
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It once happened that Hillel the Elder was standing at the city (To offer reproof, to direct others), **Bk 2:** 109
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Hirsch, Rav Samson Raphael
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Huna, Rav (Amora)
He came before the judge Rabbah bar Rav Huna and stated (A judge cannot make any perversions), **Bk 1:** 671
Like the incident when Rav Huna and Chiya bar Rav were sitting (To offer reproof, to direct others), **Bk 2:** 104
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Hutner, Rav Yitzchak (Pachad Yitzchak)
After the vort Reb Yaakov, Rav Hutner and my father decided (Not to Be Arrogant (Humility)), **Bk 3:** 424
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In 1945 my father, Rabbi Hirsch Diskin, still a single man (To honor the elderly and Torah scholars), **Bk 2:** 163
It was the last Succos of his life and Rav Hutner (To love a fellow Jew), **Bk 1:** 59
Once, at Rav Hutner's Pesach seder, as the Rosh Yeshivah (Not to disgrace another), **Bk 1:** 445
One of the few things that he made time for on that trip (To honor the elderly and Torah scholars), **Bk 2:** 166
Rav Hutner was alive (Not to murder, or commit suicide), **Bk 1:** 332
Recalls a talmid, ' Rav Hutner perceived our needs immediately (To love a fellow Jew), **Bk 1:** 60
Simply turn until your heart starts to beat faster.' commented (To live in Eretz Yisrael), **Bk 2:** 363
The young man was Harav Yitzchak Hutner, zt'l (To Honor the Torah), **Bk 3:** 352
When Rav Hutner was asked how many talmidim he had (To honor the elderly and Torah scholars), **Bk 2:** 158
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Ibn Ezra, Rabbi Avraham (Rishon)
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commentary on: Not to cook meat in milk, even without eating it, **Bk 1:** 764
commentary on: Not to covet another's property and make plans, **Bk 1:** 550

commentary on: Not to covet another's property and pressure, **Bk 1:** 547
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commentary on: Not to murder, or commit suicide, **Bk 1:** 325
commentary on: Not to place a stumbling block (Lifnei Iver), **Bk 1:** 376
commentary on: Not to press or embarrass a debtor who cannot pay, **Bk 1:** 197
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Isserles, Rav Moshe (Rema)
A small, nondescript room in the attic above the apartment (To Make Kiddush on Friday Night), **Bk 3:** 53
By Torah law, an animal that is mortally wounded either (Not to eat an animal that has a mortal wound), **Bk 2:** 266
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Kamenetsky, Rav Binyamin
One summer day, Rav Binyamin Kamenetsky, founder of Yeshivah (To study and teach Torah), **Bk 2:** 84
Rabbi Binyamin Kamenetsky, speaking at the levayah (To spread Hashem's awareness and make), **Bk 1:** 299

Kamenetsky, Rav Shmuel
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Kamenetsky, Rav Yaakov
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After finishing his prayers, the Alter saw the chandelier (Rabbinic Mitzvos of Prayer, Minyan & Shul), **Bk 3:** 578
At one point, a doctor suggested that Rav Yaakov Kamenetsky (To care for your health and body), **Bk 1:** 778
Because life was so precious to him, Rav Yaakov Kamenetsky (To care for your health and body), **Bk 1:** 778
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His father, who was not ready to give up, suggested (To honor one's parents), **Bk 1:** 280
I saved your life with my own bread!' Spotting Rav Yaakov (To love a fellow Jew), **Bk 1:** 121
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One of Reb Yaakov Kamenetsky's talmidim related: 'Prior (Not to Eat a Mixture of Chametz), **Bk 3:** 104

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A philanthropist went to Rav Chaim Kanievsky accompanied (Not to lie (To speak the truth)), **Bk 1:** 602
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After people would come to Rav Chaim Kanievsky for a berachah (To study and teach Torah), **Bk 2:** 71
And his son became none other than Reb Chaim Kanievsky (To love a fellow Jew), **Bk 1:** 41
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During a visit to Israel, Kobi told Rav Chaim Kanievsky (Not to Desecrate Shabbos), **Bk 3:** 41
Especially because Rav Chaim was known to be an istenus (To Recite Birkas HaMazon and Other Blessings), **Bk 3:** 591
Five long years passed, and the Rosensteins came to Rav Chaim (To lend others money and other items), **Bk 1:** 177
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83b — To cover the blood of a slaughtered bird and wild, **Bk 1:** 756
87a — To Strive to Perform Mitzvos with Utmost Perfection, **Bk 3:** 451
87a — To cover the blood of a slaughtered bird and wild, **Bk 1:** 758

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91a — Not to Eat the Sciatic Nerve (Gid HaNasheh), **Bk 3:** 249, 250
94a — Not to lie (To speak the truth), **Bk 1:** 592
94a — Not to rob another, **Bk 1:** 521
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95b — To Observe Rosh Chodesh, **Bk 3:** 174
105a — Not to eat a mixture of meat cooked with milk, **Bk 2:** 269
105a — To Recite Birkas HaMazon and Other Blessings, **Bk 3:** 587
110a — Not to cook meat in milk, even without eating it, **Bk 1:** 764
115b — Not to cook meat in milk, even without eating it, **Bk 1:** 765, 766
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1:3 — Not to turn away from lost objects, **Bk 1:** 223
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5:24 — To give charity, **Bk 1:** 166

Maseches Eduyos

2:3 — To lend others money and other items, **Bk 1:** 177
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21b — A man cannot cut off his sideburns, **Bk 2:** 344
21b — To sanctify your hands before a meal, **Bk 2:** 238
28b — To honor the elderly and Torah scholars, **Bk 2:** 152
44b — To care for your health and body, **Bk 1:** 771
53b — Not to do activities that can lead, **Bk 2:** 291
53b — To love a fellow Jew, **Bk 1:** 76
53b — To study and teach Torah, **Bk 2:** 56
62a — To Pray (Tefillah), **Bk 3:** 544
64b — Not to place a stumbling block (Lifnei Iver), **Bk 1:** 384
65a — Not to withhold money that you owe, **Bk 1:** 554
65b — A judge over Jews and any leader over Jews, **Bk 1:** 629

Maseches Gittin

4:6 — To Put on Hand Tefillin, **Bk 3:** 217
4:9 — A judge over Jews and any leader over Jews, **Bk 1:** 629
5:5 — Not to rob another, **Bk 1:** 515
7a — To Revere the Temple and Synagogue, **Bk 3:** 515
47a — A judge over Jews and any leader over Jews, **Bk 1:** 629
55b — Not to hate another in your heart, **Bk 1:** 315
56a — To Revere the Temple and Synagogue, **Bk 3:** 513
57b — To Eradicate Idols and Their Paraphernalia, **Bk 3:** 336
58a — Not to kidnap, **Bk 1:** 374
58a — Not to stand idly by another's danger, **Bk 1:** 414
75a — Not to lie (To speak the truth), **Bk 1:** 596
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10a — To study and teach Torah, **Bk 2:** 100

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2a — To Put on Head Tefillin, **Bk 3:** 220

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5:1 — To give charity, **Bk 1:** 148
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11:3 — To give charity, **Bk 1:** 147
12:3 — Not to Be Arrogant (Humility), **Bk 3:** 428
17a — To do Kiddushin before marriage, **Bk 1:** 241
17a — To love a fellow Jew, **Bk 1:** 79, 123
62a — Not to say Lashon Hara, **Bk 1:** 393
62b — Not to thieve, **Bk 1:** 488
62b — To emulate Hashem, **Bk 1:** 23
67b — To give charity, **Bk 1:** 168
67b — To love a fellow Jew, **Bk 1:** 69
77b — To go to a Chacham or a court, the trustees, **Bk 1:** 625
96a — To cling to Torah scholars (U'ldavkah Bo), **Bk 2:** 180
103a — To honor one's parents, **Bk 1:** 282
105b — A judge cannot accept bribes or flattery, **Bk 1:** 674, 676
110b — To live in Eretz Yisrael, **Bk 2:** 355, 356
111a — To love a fellow Jew, **Bk 1:** 95
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111b — To cling to Torah scholars (U'ldavkah Bo), **Bk 2:** 175
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8b — To Fast on the Five Rabbinical Fast Days, **Bk 3:** 179
22b — Not to thieve, **Bk 1:** 478
29a — To Perform Circumcision (Bris Milah), **Bk 3:** 245
29a — To care for your health and body, **Bk 1:** 778
29b — To get married and raise children, **Bk 1:** 231
30a — To study and teach Torah, **Bk 2:** 23
30b — Not to hurt another's feelings, **Bk 1:** 454
31a — Not to Be Arrogant (Humility), **Bk 3:** 432
31a — To honor one's parents, **Bk 1:** 275, 281
31b — To honor a Kohen, **Bk 2:** 173
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32b — To love a fellow Jew, **Bk 1:** 67
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41a — To Strive to Perform Mitzvos with Utmost Perfection, **Bk 3:** 450
73a — Prohibition of remarrying one's divorced wife, **Bk 2:** 323
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6:4 — Not to hybridize two forms of plants, **Bk 1:** 727
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19b — To Sanctify All Firstborn Animals (Bechor), **Bk 3:** 254
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2:17 — To Celebrate Purim, **Bk 3:** 195
2:2 — Not to forget what Amalek did, **Bk 1:** 711
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23b — To spread Hashem's awareness and make a Kiddush Hashem, **Bk 1:** 291
25b — To Eradicate Idols and Their Paraphernalia, **Bk 3:** 332
27b — Not to Leave the Techum on Shabbos and Yom Tov, **Bk 3:** 45
28a — Not to Delay Mitzvos (Zerizus), **Bk 3:** 458
28a — To be holy and master physical drives, **Bk 2:** 235
28a — To cling to Torah scholars (U'ldavkah Bo), **Bk 2:** 198
28a — To return lost objects and to protect, **Bk 1:** 220
28b — To Strive to Perform Mitzvos with Utmost Perfection, **Bk 3:** 452

Maseches Meilah

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29b — To Know That Hashem Exists, **Bk 3:** 284
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43b — To Wear Tzitzis, **Bk 3:** 234
44a — To Wear Tzitzis, **Bk 3:** 234
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Maseches Moed Katan

2:4 — A judge over Jews and any leader over Jews, **Bk 1:** 629
3:1 — A judge over Jews and any leader over Jews, **Bk 1:** 629
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4:7 — Not to violate one's personal vow, **Bk 1:** 621
23b — Not to Delay Mitzvos (Zerizus), **Bk 3:** 456
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20b — Not to have impure thoughts or look at immoral things, **Bk 2:** 283
20b — Not to have sexual relations with a woman, **Bk 2:** 327
31b — To Perform Circumcision (Bris Milah), **Bk 3:** 235
37b — To Observe Rosh Chodesh, **Bk 3:** 174
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50a — To emulate Hashem, **Bk 1:** 29
66b — Not to hurt another's feelings, **Bk 1:** 462
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5:7 — Not to violate one's personal vow, **Bk 1:** 620
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27b — To love a fellow Jew, **Bk 1:** 99
30b — Not to Be Arrogant (Humility), **Bk 3:** 435
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1:1 — To give charity, **Bk 1:** 147
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8b — Rabbinic Mitzvos of Prayer, Minyan & Shul, **Bk 3:** 570
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15a — A judge over Jews and any leader over Jews, **Bk 1:** 629
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30a — Not to use inaccurate measurements, **Bk 1:** 533
50a — Not to Be Arrogant (Humility), **Bk 3:** 434
53b — Not to Fashion or Own an Idol, **Bk 3:** 324
56b — Not to place a stumbling block (Lifnei Iver), **Bk 1:** 381
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64a — Not to Pronounce Hashem's Name in Vain, **Bk 3:** 319
64b — Not to Be Arrogant (Humility), **Bk 3:** 433
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112a — Not to hurt another's feelings, **Bk 1:** 466
113b — Not to accept testimony of less than two witnesses, **Bk 1:** 690
113b — To cling to Torah scholars (U'ldavkah Bo), **Bk 2:** 199
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1:13 — To Strive to Perform Mitzvos with Utmost Perfection, **Bk 3:** 452
1:15 — To love a fellow Jew, **Bk 1:** 124
1:15 — To study and teach Torah, **Bk 2:** 15
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1:3 — To Serve Hashem Out of Pure Love, Not for Reward, **Bk 3:** 461
1:3 — To study and teach Torah, **Bk 2:** 77
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4:12 — To honor the elderly and Torah scholars, **Bk 2:** 164
4:2 — To Strive to Perform Mitzvos with Utmost Perfection, **Bk 3:** 449
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5:20 — Not to hurt another's feelings, **Bk 1:** 458
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5:20 — To emulate Hashem, **Bk 1:** 35
5:21 — To get married and raise children, **Bk 1:** 231
5:22 — To Rejoice on Yom Tov, **Bk 3:** 69
5:26 — To Honor the Torah, **Bk 3:** 362
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1:7 — To Observe Rosh Chodesh, **Bk 3:** 174
2:8 — To obey the ruling of the judges, **Bk 1:** 668
4a — Not to Perform Holy Acts in the Presence of Nakedness, **Bk 3:** 370
17a — Not to have sexual relations with a woman, **Bk 2:** 327
17a — To emulate Hashem, **Bk 1:** 19
20b — To Observe Rosh Chodesh, **Bk 3:** 174
24a — Not to Build a Sanctuary with the Exact Dimensions, **Bk 3:** 523
28b — To Strive to Perform Mitzvos with Utmost Perfection, **Bk 3:** 443

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1:2 — Not to hurt another's feelings, **Bk 1:** 449
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5:2 — Not to accept testimony of less than two witnesses, **Bk 1:** 692
6:3 — To obey the ruling of the judges, **Bk 1:** 669
11a — Not to hurt another's feelings, **Bk 1:** 449
32a — Not to accept testimony of less than two witnesses, **Bk 1:** 691
32b — Not to accept testimony of less than two witnesses, **Bk 1:** 691
37b — To obey the ruling of the judges, **Bk 1:** 669
39a — To Perform Circumcision (Bris Milah), **Bk 3:** 242
40a — To offer reproof, to direct others to the truth, **Bk 2:** 101
42a — To Observe Rosh Chodesh, **Bk 3:** 174
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47b — To love a fellow Jew, **Bk 1:** 102
59b — Not to eat non-kosher animals, **Bk 2:** 246
63a — To Pray (Tefillah), **Bk 3:** 540
65b — To Rest on Shabbos, **Bk 3:** 30
68b — To be holy and master physical drives, **Bk 2:** 222
70a — To be holy and master physical drives, **Bk 2:** 217
72a — Not to eat the gluttonous meal of a rebellious son, **Bk 2:** 270
72a — To study and teach Torah, **Bk 2:** 16
73a — To care for your health and body, **Bk 1:** 771
74a — To spread Hashem's awareness and make a Kiddush Hashem, **Bk 1:** 294
76a — Not to do activities that can lead, **Bk 2:** 292
86a — Not to kidnap, **Bk 1:** 374
91a — Not to Entertain the Thought of Other Powers, **Bk 3:** 291
92a — Not to lie (To speak the truth), **Bk 1:** 589
96a — Not to Delay Mitzvos (Zerizus), **Bk 3:** 457
97a — Not to lie (To speak the truth), **Bk 1:** 594
98a — To Revere the Temple and Synagogue, **Bk 3:** 512
100b — To Trust Wholeheartedly in Hashem (Bitachon), **Bk 3:** 386
102a — To Eradicate Idols and Their Paraphernalia, **Bk 3:** 335
106b — To Recite the Shema Twice Daily, **Bk 3:** 556

110a — Not to hurt another's feelings, **Bk 1:** 454

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1:2 — To study and teach Torah, **Bk 2:** 23
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30b — Not to hurt another's feelings, **Bk 1:** 464
30b — To emulate Hashem, **Bk 1:** 33
31a — To be holy and master physical drives, **Bk 2:** 235
31a — To love a fellow Jew, **Bk 1:** 40, 124
31b — Not to have sexual relations with a woman, **Bk 2:** 327
32b — To Place a Mezuzah on One's Doorposts, **Bk 3:** 224
33a — Not to Be Arrogant (Humility), **Bk 3:** 434
33b — To Make Havdalah After Shabbos, **Bk 3:** 62
49a — To Put on Hand Tefillin, **Bk 3:** 216
56a — The judge cannot hear the claim of one litigant, **Bk 1:** 684
56b — Not to say Lashon Hara, **Bk 1:** 405
58a — To Put on Head Tefillin, **Bk 3:** 220
67b — Not to say Lashon Hara, **Bk 1:** 408
88b — Not to hurt another's feelings, **Bk 1:** 460
88b — Not to thieve, **Bk 1:** 478
105b — Not to needlessly cut down trees or needlessly, **Bk 1:** 719
105b — To honor the elderly and Torah scholars, **Bk 2:** 168
105b — To love a fellow Jew, **Bk 1:** 92
108b — To Observe Rosh Chodesh, **Bk 3:** 174
110b — Not to neuter any living creature, **Bk 1:** 744
110b — Not to sterilize yourself or any living creature, **Bk 1:** 781
115b — Not to Perform Holy Acts in the Presence of Nakedness, **Bk 3:** 370
118b — To Recite the Shema Twice Daily, **Bk 3:** 555
118b — To remember what Amalek did, **Bk 1:** 709
118b — To return what you stole, **Bk 1:** 504
119a — To Make Kiddush on Friday Night, **Bk 3:** 56
119a — To Strive to Perform Mitzvos with Utmost Perfection, **Bk 3:** 450
119b — A judge over Jews and any leader over Jews, **Bk 1:** 629
119b — Not to disgrace another, **Bk 1:** 439
119b — To Pray (Tefillah), **Bk 3:** 543, 545
120b — Not to Perform Holy Acts in the Presence of Nakedness, **Bk 3:** 370
120b — To Put on Hand Tefillin, **Bk 3:** 210
127a — To love a fellow Jew, **Bk 1:** 42
127b — To love a fellow Jew, **Bk 1:** 117
128b — To Observe Rosh Chodesh, **Bk 3:** 174
130b — Not to Desecrate Shabbos, **Bk 3:** 41
133b — Not to Delay Mitzvos (Zerizus), **Bk 3:** 455
133b — To Honor the Torah, **Bk 3:** 359
150b — Not to Desecrate Shabbos, **Bk 3:** 43
156b — To Trust Wholeheartedly in Hashem (Bitachon), **Bk 3:** 389

Maseches Shekalim

3:13 — To return lost objects and to protect, **Bk 1:** 204
5:4 — To Contemplate Three Truths to Avoid Sin, **Bk 3:** 481
6:2 — Rabbinic Mitzvos of Prayer, Minyan & Shul, **Bk 3:** 577

Maseches Shevuos

3:5 — To Know That Hashem Is One, **Bk 3:** 289
30a — A judge must treat both litigants equally, **Bk 1:** 677

Maseches Sotah

1:4 — To love a fellow Jew, **Bk 1:** 112
7:8 — To study and teach Torah, **Bk 2:** 47
8a — To Strive to Perform Mitzvos with Utmost Perfection, **Bk 3:** 451
10b — Not to disgrace another, **Bk 1:** 440
13:4 — Not to Be Arrogant (Humility), **Bk 3:** 437
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40a — To honor the elderly and Torah scholars, **Bk 2:** 152
41b — Not to lie (To speak the truth), **Bk 1:** 601
42a — Not to lie (To speak the truth), **Bk 1:** 601
44b — To Pray (Tefillah), **Bk 3:** 547, 548
48a — To Revere the Temple and Synagogue, **Bk 3:** 515, 516
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2:1 — To Live in a Sukkah During Succos, **Bk 3:** 127
2:13 — To Live in a Sukkah During Succos, **Bk 3:** 133
2:5 — To Be Meticulous for Minor as for Major Commandments, **Bk 3:** 441
2:7 — To Live in a Sukkah During Succos, **Bk 3:** 127
4:2 — To Make Havdalah After Shabbos, **Bk 3:** 62
34b — Not to use inaccurate measurements, **Bk 1:** 533
41b — To Live in a Sukkah During Succos, **Bk 3:** 133
49b — To love a fellow Jew, **Bk 1:** 63
53a — To Make Havdalah After Shabbos, **Bk 3:** 62

Maseches Ta'anis

5b — To care for your health and body, **Bk 1:** 778
7a — Not to Delay Mitzvos (Zerizus), **Bk 3:** 457
9a — Not to Test Hashem, **Bk 3:** 476
30b — To love a fellow Jew, **Bk 1:** 93

Maseches Taanis

1:4 — To love a fellow Jew, **Bk 1:** 121
2a — To Pray (Tefillah), **Bk 3:** 528
2:13 — To Contemplate Three Truths to Avoid Sin, **Bk 3:** 481
3:8 — To Pray (Tefillah), **Bk 3:** 537
5b — To care for your health and body, **Bk 1:** 778
7a — Not to Be Arrogant (Humility), **Bk 3:** 420
8a — A judge over Jews and any leader over Jews, **Bk 1:** 629
9a — To give charity, **Bk 1:** 166
19b — To Trust Wholeheartedly in Hashem (Bitachon), **Bk 3:** 374
20a — Not to Be Arrogant (Humility), **Bk 3:** 436
20b — To love a fellow Jew, **Bk 1:** 66
21a — To Realize All Adversity Is from Hashem for Good, **Bk 3:** 410
21b — To emulate Hashem, **Bk 1:** 36
22a — To love a fellow Jew, **Bk 1:** 113
23a — Not to needlessly cut down trees or needlessly, **Bk 1:** 721
23a — Rabbinic Mitzvos of Prayer, Minyan & Shul, **Bk 3:** 577
23b — To Revere the Temple and Synagogue, **Bk 3:** 515
24a — To allow a worker to eat from the harvest, **Bk 1:** 228
25a — To Make Kiddush on Friday Night, **Bk 3:** 52
25a — To return lost objects and to protect, **Bk 1:** 220, 222
25b — To Fast on the Five Rabbinical Fast Days, **Bk 3:** 180
26b — To study and teach Torah, **Bk 2:** 21
40:6 — Not to Test Hashem, **Bk 3:** 476

Maseches Tamid

32b — To adjudicate claims between two parties, **Bk 1:** 664

Maseches Terumos

8:10 — A judge over Jews and any leader over Jews, **Bk 1:** 629
8:10 — Not to take revenge, **Bk 1:** 372
8:3 — To cling to Torah scholars (U'ldavkah Bo), **Bk 2:** 180
8:3 — To study and teach Torah, **Bk 2:** 22

Maseches Yadayim

4:3 — To obey the tradition and teachings of our Sages, **Bk 2:** 129
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8:4 — To care for your health and body, **Bk 1:** 775

Maseches Yerushalmi Yoma

5:2 — Rabbinic Mitzvos of Prayer, Minyan & Shul, **Bk 3:** 575

Maseches Yevamos

1:6 — To study and teach Torah, **Bk 2:** 23
16:6 — To testify if you know information that will help, **Bk 1:** 687
20a — To be holy and master physical drives, **Bk 2:** 217
57a — A judge over Jews and any leader over Jews, **Bk 1:** 629
61a — A Kohen Cannot Become Tamei from a Corpse, **Bk 3:** 522
61a — To love a fellow Jew, **Bk 1:** 53
62b — To get married and raise children, **Bk 1:** 236
63a — Not to lie (To speak the truth), **Bk 1:** 584
65b — Not to lie (To speak the truth), **Bk 1:** 590
65b — Not to neuter any living creature, **Bk 1:** 746
78b — To love a fellow Jew, **Bk 1:** 92
105b — Rabbinic Mitzvos of Prayer, Minyan & Shul, **Bk 3:** 577

Maseches Yoma

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MASTER CURRICULUM REFERENCE • DIVISION VI

WEEKLY PARSHAH & FESTIVAL STUDY GUIDE INDEX (MAFTEACH LEFI SEDER HAPARSHIYOS VEHAMOADIM)

Complete Weekly Guide to Mitzvos, Scriptural Verses, Sefer HaChinuch Essays & Sfas Emes Teachings Ordered by Parshah (Bereishis – Vezos HaBrachah) and Yom Tov

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