



Estimated to be 100 times more massive than our Sun, Eta Carinae may be one of the most massive stars in our Galaxy. It radiates about five million times more power than our Sun - One of the great mysteries of stellar astronomy.

"Praise Him sun and moon, praise Him all bright stars for He commanded, and they were created."

R King David: Psalm 148

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Woman in Judaism

RABBI MOSHE BEN-CHAIM
commentary by
RABBI REUVEN MANN

Reader: Clearly the only way for a human being to reach God is to learn Torah and develop a deep understanding of His ways. However, within the Halachik system that God created, He makes it easier for some to do this more than others. The perfect example of this is the different "roles" the Torah lays out for man and woman. The Jewish man is encouraged to study Torah, delve into the deep rational ideas, and develop his mind with the study of Talmud. Because of this, the great sages were able to reach great spiritual heights. The woman however, was mapped out a different path by God Himself. She is to run the house, raise the children and not question her husbands authority. She cannot own property, inherit, or be a witness in a court, or pasken Halacha. A raped woman is not compensated for, except the fine that the rapist pays to her father, now that she is worthless property, unless she chooses to marry her rapist. It seems that women really got the raw end of the deal in the halachik system. Her whole purpose is to make it easier for men to learn Torah, by doing the dirty work and staying out of the way. Although women are not specifically prohibited from learning most parts of Torah (although some clearly are prohibited), the practice of teaching a daughter Torah was always considered absurd, and a waste of time. The Rambam seems to be pretty solid on this as well. It has only been recent that women began learning Torah, and this was only a response to their recent access to secular education, which was taking them away from the sheltered life of the ideal Jewish woman. Since I know that God is just, and is not either male or female, the only rational reason I can think of to explain this is the curse of Eve, that man will rule over her.



WHY DID ELIEZER WAIT TO REQUEST WATER UNTIL AFTER REBECCA FILLED HER PITCHER? COULD HE NOT ASK HER WHEN HE FIRST SAW HER LEAVE HER HOUSE?

(Think for yourself before you read the answer.)

Answer: Only afterwards was Rebecca's pitcher 'drawn for herself'. It was 'hers'. The giving of one's own, drawn water demonstrates a greater act of loving kindness, more than merely responding to someone else's request. Eliezer sought the *highest* level of kindness. He therefore waited until Rebecca drew for herself, then asked for water, to see if she would part with her *own* water.

Have your children email us with their questions: questions@mesora.org

SUGGESTED READINGS:

SEE THESE AND OTHER ARTICLES AT OUR SITE

Maimonides' 13 PRINCIPLES

THE BASIC FOUNDATIONS WHICH ALL JEWS MUST KNOW AS TRUE. WE URGE YOU TO READ THEM:
www.mesora.org/13principles.html

God's Existence Belief or Proof?

www.mesora.org/belieforproof.html

God's Land Without God?

AN OPEN LETTER TO THE JEWISH COMMUNITY:
www.mesora.org/openletter/openletter2.html

Chassidische Silver Rings

RABBI MOSHE BEN-CHAIM

Dear "Jewish Publication", □
In the xxxx-th issue of the "Jewish Publication" you ran an article endorsing "powers" reportedly contained in chassidische silver rings. I wish you to give equal time in your publication to the view that there are no powers in the world other than Hashem. A human does not have power over his own life, how can he control another's life, even with rings? We do not rely on "any" inanimate object of any kind for protection. I will support my claim by the words of the Torah and Rishonim.

(continued on page 2)

Love & Marriage - The Torah's Criteria

RIVKA OLENICK

"And Isaac brought her into the tent of Sarah his mother; he married Rebecca, she became his wife and he loved her; and thus was Isaac consoled after his mother." Genesis 24: 67

It appears that the sentence above contains some unnecessary as well as some needed information. However, this would be contrary to the idea of not adding to or taking away from the Torah since the Torah's statements are all perfect truths. There is an order to the above statements. "And Isaac brought her into the tent of Sarah his mother." The word "and" indicates a continuation from Sarah to Rebecca. We already know that Sarah is Isaac's mother yet the Torah states "Sarah his mother." He married Rebecca, she became his wife this seems obvious, yet it was necessary to make two separate statements. "And he loved her; and thus was Isaac consoled after his mother". It was after Isaac married Rebecca she became his wife. And it was after she became his wife that he loved her, not before. Love came after marriage. It also seems obvious that since Isaac married Rebecca and she became his wife, he loved her. Why does the sentence add: "And he loved her?" Is there a difference between love and consolation? Isn't love part of consolation? The dictionary's definition is as follows: "Console- to comfort, to cheer, especially by making up for a loss or disappointment, to give contentment or moderate happiness by relieving from distress." When you love your neighbor as yourself isn't part of that love to also console your neighbor in his/her time of pain and sorrow? Yet the Torah is indicating two separate ideas here: love and consolation. The Ramban's statement below joins love and consolation together by adding through. And it is through his love for his wife, was he consoled. The Torah does not say "and she loved him and he was consoled". Here Isaac loves Rebecca, and is consoled by her through his love for her. His love for her is not just because she loves him - that would be strictly an emotional reciprocation of her love. Rather it was based on her greatness, how she lived her life, her emulation of Sarah. Isaac grieved for his mother and all that she was. He needed comfort from his wife who would continue in the righteousness and deeds of his mother.

(continued on page 3)