



We joyfully welcome
Merle & Rabbi Ed Feld
Michlean & George Amir

Please reserve now for the High Holy Days!
Rosh Hashanah is Saturday and Sunday September 19th and 20th
Who wouldn't want to be in the Hamptons?
To reserve go to www.synagoguehamptons.org and download the form.

LAST CLASS TONIGHT
followed by Siyum

LEARNING WITH RABBI UHRBACH
Join us for a close study and spirited discussion
of the Book of Genesis (Bereshit).
100 Redwood Road, Sag Harbor, 6-7:30 pm.

Literary Seminar and Dinner with
Michlean Amir
at the home of Lenore Weitzman
Sunday August 30th at 5:30pm
Please RSVP immediately to: lenore.weitzman@cox.net
Even if you signed up for the original date, please send Lenore a note.

Candle Lighting Friday, August 28st 7:11 pm

Kabbalat Shabbat Services 6:30 pm

100 Redwood Road, Sag Harbor

Dinner sponsored Sandy Mehl

For directions to Rabbi's home:

<http://www.synagoguehamptons.org/wp-content/uploads/2009/06/DIRECTIONS-TO-100-REDWOOD-ROAD3.pdf>

Shabbat Morning, Services 9:30am

Old Whaler's Church

Kiddush sponsored by Miriam and David Brous

Parashat Ki Teitsei

Annual: Deuteronomy 16:18 – 21:9 (Etz Hayim, p. 1088)

Triennial: Deuteronomy 18:6 – 19:13 (Etz Hayim, p. 1088)

Haftarah: Isaiah 51:12 – 52:12 (Etz Hayim, p. 1108)

Torah Thoughts on Parashat Ki Teitsei

It is amusing how Jews curse enemies by reciting the enemy's name and then adding the phrase in Hebrew (or Yiddish) "may his name be blotted out" We might say something like "...that evil Hitler, may his name be blotted out!..." Amusing, because one cannot rub a name out of existence by making a point of mentioning it.

It seems that the impetus in Jewish life to remember is very strong - even stronger than the *mitzvah* to forget something evil. The result is a paradox. And the paradox is explicit, as a matter of fact, in *Ki Tetze*, this week's Torah portion. On the one hand, the book of Deuteronomy commands us to rub out the memory of Amalek (25:19) much in the way that ancient Pharaohs would rub out the hieroglyph denoting a predecessor's name, thus extinguishing memory of a forebear. Yet, only two verses before, the Torah had commanded Israel, "Always remember what Amalek did to you..." (25:17). The Hebrew verb used for the word "remember" in this verse is rendered as an infinitive absolute, a grammatical form elsewhere understood by the Rabbis as meaning "always remember" (Rashi to Ex 20:8). to

read the entire commentary go to: <http://www.airsem.org/index.php?id=409>

Energy conservation is explicitly a *mitzvah*, a commandment, rooted in the central-for-a-Jewish-ecological-ethic law of *bal tashchit* ('do not waste / wantonly destroy'). This law itself is extrapolated from Deuteronomy 20:19, which enjoins an army from cutting down the enemy's fruit trees during wartime. If we should not cut down even an opponent's trees at a time when doing so might save lives (by denying the enemy cover, or by helping the besieging army to subdue the city that much sooner), the rabbis of old saw the Torah implying that all the more so should we not cut down our own trees, in peacetime, for short-term economic benefit.

to read the entire commentary go to: <http://scherlinders.files.wordpress.com/2009/05/4-fsd-thesis-text-theology-pp-57-72.doc>

WHAT DID IT MEAN TO WEAR FRINGES IN ANCIENT CULTURES?

- In many ancient cultures fringes were a well-known style of dress rich with meaning.
- Assyrians and Babylonians believed that fringes assured the wearer of the protection of the gods.
- The fringed hem was ornate in comparison with the rest of the outer robe and frequently had tassels along the edges. This ornate hem was a "symbolic extension of the owner and more specifically of the owner's rank and authority. "
- Requests accompanied by grasping the fringes of the one from whom you wanted something could not be refused.
- Exorcists used the hem of a patient's garment in their healing ceremonies.
- A husband could divorce his wife by cutting off the hem of his wife's robe.

- In Mari, an ancient city in what is now Syria, a professional prophet or diviner would enclose with his report to the King a lock of his hair and a piece of his hem....Sometimes the hem was impressed on a clay tablet as a kind of signature.
 - Fringes could also be pressed onto the clay instead of the hem. E.A.Speiser has suggested that when we press the corner fringe of the tallit to the Torah scroll we are reflecting this ancient custom.
 - The primary significance of the tassel in ancient times was that it was worn only by those who counted; it was the "I.D. of the nobility." to read the entire article go to : <http://www.bluethread.com/fringeold.htm>
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ELUL MUSINGS

From **Daily Reflections for Elul** <http://wilshireboulevardtemple.org/news/item/100/news>

Elul 7 (August 26): The Weightiness of Sin

"No sin is so light that it may be overlooked. No sin is so heavy that it may not be repented of." [Moses Ibn Ezra]

For reflection:

Everything matters, life is in the details. And it is all details. What 'details' will you consider today, that might have seemed insignificant to you, but may be important to someone else? What broken details are you prepared to repair?

Elul 6 (August 25): Anger

"Anger will never disappear so long as thoughts of resentment are cherished in the mind. Anger will disappear just as soon as thoughts of resentment are forgotten." [Buddha]

For reflection:

What thoughts or experiences of anger do you still hold on to? What could help you to let those go? Perhaps your desire that another person should let go of their resentments can help you to release your own thoughts of resentment.

Elul 5 (August 24): Bad Habits

"The impulse to do evil is at first like a passer-by, then like a lodger, and finally like the master of the house." [Talmud Sukkah 52b]

For reflection:

What habits have taken up residence this year—welcome or unwelcome, good or harmful? What are you ready or able to escort to the door?

Elul 4 (August 23): Awe-Inspiring Power

"If [a person] were able to survey at a glance all he has done in the course of his life, what would he feel? He would be terrified at the extent of his own power." [Rabbi Abraham Joshua Heschel]

For reflection:

Consider all that you have accomplished in your life-what inspires you? What overwhelms you? Be judicious today in using your power.

Elul 3 (August 22): Pardoning

"Be assured that if you knew all, you would pardon all." [Thomas A. Kempis]

For reflection:

We are prone to judge others; let us remember today that there is often a complicated web of

experience behind each person's action or word. May we give the same grace that we hope to receive.

Elul 2 (August 21): Kindness

"Constant kindness can accomplish much. As the sun makes ice melt, kindness causes misunderstanding, mistrust, and hostility to evaporate." [Albert Schweitzer]

For reflection:

Have you ever experienced your kindness to 'melt away' the difficult feelings of someone else? Or perhaps, today you will open yourself to receiving kindness, letting it melt open your heart.

Elul 1 (August 20): Holding On To The Past

"Moreover, if the wicked person repents of all the sins that one committed and keeps all My laws and does what is just and right, he shall live; he shall not die. None of the transgressions she committed shall be remembered against her; because of the righteousness she has practiced, she shall live. Is it My desire that a wicked man shall die?—says God. It is rather that he shall turn back from his ways and live." [Ezekiel, 18:21-23]

For reflection:

Repentance is always possible. And if God can accept true repentance from us, then surely, so can we from each other. Where in your life can you practice righteousness? What is your first step today toward change?

We look with uncertainty...

**We look with uncertainty
beyond the old choices for
clear-cut answers
to a softer, more permeable aliveness
which is every moment
at the brink of death;
for something new is being born in us
if we but let it.**

**We stand at a new doorway,
awaiting that which comes...
daring to be human creatures,
vulnerable to the beauty of existence.
Learning to love.**

--Anne Hillman

Quote of the Week

There is in us an instinct for newness, for renewal, for liberation of creative power. We seek to awaken in ourselves a force which really changes our lives from within. And yet, the same instinct tells us that this change is a recovery of that which is deepest, most original, most personal in ourselves. --Thomas Merton

Shabbat shalom

Stacy