

In memory of all those brutally murdered in the war on Israel,
including the fallen soldiers of the IDF

בס"ד

6 SEPTEMBER 2025 | 13 ELUL 5785

VOLUME 38 | #52

DAF HASHAVUA

כִּי־תֵצֵא | KI TEITZEI

SHABBAT ENDS:

London: 8.25pm
Birmingham: 8.33pm
Bournemouth: 8.33pm
Cardiff: 8.39pm
Dublin: 8.52pm
Edinburgh: 8.49pm
Glasgow: 8.52pm
Hull: 8.34pm
Leeds: 8.35pm
Liverpool: 8.42pm
Manchester: 8.37pm
Nottingham: 8.34pm
Sheffield: 8.37pm
Southend: 8.20pm
Southport: 8.44pm
Jerusalem: 7.34pm



*"When a man marries a woman...
he shall be free for the needs of
his home for one year, and he
shall gladden his wife"
(Devarim 24:5)*

כִּי תֵצֵא
KI TEITZEI

6th Sidra in:
דְּבָרִים
DEVARIM

By Numbers:
110 VERSES
1,582 WORDS
5,856 LETTERS

Headlines:
**MANY LAWS,
RELATING TO
BOTH GOD AND
TO HUMANS**

KI TEITZEI:
Artscroll p.1046
Hertz p.840
Soncino p.1098

HAFTARAH:
Artscroll p.1201
Hertz p.857
Soncino p.1115

Sidra Summary

1ST ALIYA (KOHEN) – DEVARIM 21:10-21
Ki Teitzei contains many mitzvot, a selection of which has been included here. It starts with the laws of the 'female captive' and her potential marriage to a soldier in battle. It then discusses the laws of a man who has two wives (this later became prohibited in normative rabbinic law). He has a firstborn son with the wife he does not love, and another son with his preferred spouse, but he must still give the firstborn rights to the son of the former, not to son of the latter. The laws of the 'wayward and rebellious son' are then detailed.

2ND ALIYA (LEVI) – 21:22-22:7
If one spots someone else's animal wandering off the path, there is a mitzvah to look after it and return it to its owner; this applies to all lost objects. If one sees a fallen animal on the road, there is a mitzvah to help its owner pick it up. A man is not allowed to wear women's clothing, nor is a woman allowed to wear men's clothing. If one sees a bird's nest with eggs in it, there is a mitzvah to send away the mother bird before taking the eggs (*shiluach haken*).

3RD ALIYA (SHLISHI) – 22:8-23:7
When building a new house, one must erect a fence on the roof to prevent someone falling off. One must not plant certain mixtures of seeds in one's field or vineyard (*kilayim*), nor may one plough with an ox and donkey together, nor wear wool and linen together in the same garment (*sha'atnez*). If a man falsely accuses his wife of having had pre-marital relations, a heavy fine is levied against him. Whilst men from Ammon and Moab (extant in Biblical times) are allowed to convert to Judaism, they are only allowed to marry fellow converts.

4TH ALIYA (REVI'I) – 23:8-24
A man who becomes accidentally impure must immerse himself in a mikveh. There is a mitzvah to look after an escaped slave, rather than returning him to his idolatrous master (see Ramban). The laws prohibiting the charging of

interest on loans are mentioned. A vow made to bring an offering to the Temple must be kept within an allotted time.

5TH ALIYA (CHAMISHI) – 23:25-24:4
A labourer who is harvesting crops is allowed to eat from the crops whilst working, but cannot take any produce home. The laws of divorce are stated, including the prohibition of a man remarrying his ex-wife if she has had a relationship with another man in the meantime.

6TH ALIYA (SHISHI) – 24:5-13
For the first year of marriage, the couple should prioritise spending time together; the husband is not to serve in the army (other than in a case of pressing national need). When lending money to a pauper, it is forbidden to hold onto security for the loan if this will cause the borrower discomfort.

7TH ALIYA (SHEVI'I) – 24:14-25:19
An employer should pay a hired labourer on the day that the work is done. One must not display bias for or against a widow or a convert. Paupers are entitled to certain leftover crops from the harvest in the field and the vineyard. The mitzvah of *yibum* (levirate marriage) is detailed – if a man dies childless, a surviving brother should marry the widow, in the hope that they will have children to continue the deceased's name. If the brother does not wish to marry the widow, he performs a ceremony called *chalitzah*. All weights and measures need to be honest and accurate. The sidra ends with the verses that we also read before Purim, on Shabbat Zachor, entreating us to remember how Amalek attacked the Israelites after their departure from Egypt.

Point to Consider: *What type of vineyard produce must be left for paupers to take? (see Rashi to 24:21)*

HAFTARAH (YESHAYA 54:1-10)
Taken from the book of Yeshaya, this is the fifth of the seven 'haftarot of consolation' read after Tisha B'Av. Yeshaya calls out to Jerusalem to no longer be desolate and barren, but to break out into jubilant song, in celebration of God showing her eternal kindness and mercy.



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Rising like a lion

Why the Torah's rules of battle are also about mastering ourselves



**RABBI ALEX
CHAPPER**

Borehamwood &
Elstree Synagogue

Long before modern psychology or philosophy explored the power of the human will, the Torah taught that the battlefield lies not only outside us but also within.

In setting out the rules of engagement when fighting a war, we read, in the opening words of this week's *parasha*: "*When you go out to war against your enemies...*"

While this clearly refers to military conduct, our rabbis also saw it as a metaphor for the deepest, most personal conflict we each face on a daily basis, not a physical war but a spiritual battle with the *yetzer hara*, our inner negative drive. One of the fiercest enemies we will ever face is not a nation or an individual but our own impulses that try to lead us astray.

According to the Talmud (*Berachot* 5a), this is not a conflict from which we should shy away, as it teaches: "A person should always incite the good inclination to fight against the bad." We do not hide in fear from this enemy, afraid of its nefarious intent and the potential damage it can cause us. On the contrary, we are

encouraged to rise up, embrace the challenge, face it head on and even proactively fight against it.

To explain this idea, the Chafetz Chaim (Rabbi Yisrael Meir Kagan, 1838-1933) provides a powerful parable. Imagine a businessman who discovers that his partner is stealing from him in an obvious way. Naturally, he would rebuke him to stop further loss, even if the damage cannot be undone. But if the dishonest partner is clever and deceptive, giving the impression that he is trustworthy and working for the benefit of the business, whilst all the time secretly siphoning off profits, then the honest partner must match his guile and observe him very carefully to protect himself.

So it is with the *yetzer hara*. It rarely comes dressed as a villain. It disguises itself with justifications and excuses: "*It's not such a big deal.*" "*You've done enough.*" "*You deserve this.*" That is why the *yetzer hatov*, our inner goodness, must be just as strategic, if not more so. It must be the best possible defence force, willing to engage in a constant and sophisticated battle to keep us on the correct path. As we learn from the verse, adopted for Israel's recent war against Iran, "the nation rises like a lion" (*Bemidbar* 23:24). Just like a lion does what is necessary to

protect itself and its pride from danger, similarly the State of Israel defends its citizens and so too, we must guard ourselves.

The *Shulchan Aruch* (Code of Jewish Law) echoes this idea in its opening *halacha*, "A person should strengthen themselves like a lion to get up in the morning to serve their Creator..." (*Orach Chayim* 1:1). There the Chafetz Chaim adds that strength is needed to overcome the *yetzer hara* (*Mishnah Berurah* 1:1).

It is important to remember that this fight is worthwhile; even if it has no impact on the past, it will prevent us from straying into transgression in the future. At the same time, we are not expected to do it alone, as the Torah promises: "*For it is your God who marches with you to do battle for you against your enemy, to bring you victory*" (*Devarim* 4:20). If we undertake the good fight, then God will help us prevail.



Remembering the late Rabbi Alan and Miriam Plancey and Rev Gary Newman z"l

During the summer, we lost Rabbi Alan and Rebbetzen Miriam Plancey, *aleihem hashalom*, as well as Rev Gary Newman, *alav hashalom*, who between them gave well over a century of years in service of British Jewry and the United Synagogue.

In tribute to Rabbi and Rebbetzen Plancey, who both sadly passed away within a week of each other, and in extending his condolences to their family, the Chief Rabbi wrote:

Rabbi Plancey was one of the most significant British rabbinic leaders of the past century. He and Rebbetzen Miriam were for decades a formidable and inspirational rabbinic couple leading, innovating and guiding thousands of people towards a more meaningful and fulfilling Jewish way of life. Rabbi Plancey was an extraordinary trailblazer who, throughout his rabbinic career said, "acharai - follow me". In this spirit, he contributed

in a most significant manner to the growth and development of Judaism in Hertfordshire. So much of what we enjoy today in the area is due to his innovative spirit and charismatic leadership. In addition, Rabbi Plancey had an outstanding career in local politics.

Rabbi Plancey was full of humour, passion for his deep-rooted principles and love of Judaism. He was deeply devoted to Rebbetzen Miriam and all his family whom he loved dearly and of whom he was so proud.

Our sadness at Rabbi Plancey's passing was intensified a few days later with the passing of Rebbetzen Miriam Plancey z"l.

In our Av Harachamim prayer, we declare: "In life and in death, they were not separated." This is an apt description of a very special couple who were inseparable and totally committed to each other. The continuation of the quote from Av

Harachamim is equally true: "They were swifter than eagles and stronger than lions to perform the will of their Creator."

Rebbetzen Plancey was a remarkable person in her own right. Her altruism, home hospitality and kind deeds were an inspiration to us all.

May the memories of Rabbi and Rebbetzen Plancey be for an eternal blessing and may their dear family be comforted in their exceptionally sad double loss.

In tribute to Rev Newman and in extending his condolences to



Rev Gary Newman z"l

the Newman family, the Chief Rabbi noted:

In Parashat Shelach Lecha, the Torah tells us that Moshe Rabbeinu (Moses) asked the spies to find out: "Hayesh ba etz im ayin?" – Is there a tree in the land? Moshe surely could not have been asking literally about an actual tree. Our Sages explain that he was referring to an outstanding person, standing head and shoulders above others.

Rev Gary Newman was one such tree. Sweet-natured, kind-hearted and totally committed to helping others, he selflessly devoted his life to the welfare and wellbeing of everyone. A popular spiritual leader, his pastoral community work was carried out with compassion and sincerity. He touched the hearts of thousands whose spirits were lifted by him. Altogether, his life was a huge Kiddush Hashem.

May his memory be for an eternal blessing and may Gillian and their dear family be comforted in their sad loss.



Rabbi Alan and Rebbetzen Miriam Plancey z"l



Why do we do what we do?

BY: **REBBETZEN SHULI LISS**

Highgate Synagogue

Have you ever stopped to ask yourself, “why do I do what I do?” What actually shapes my choices? It might feel like we are making conscious, logical decisions – but research shows that much of our behaviour is shaped by things we barely notice.

Behavioural economist, Dan Ariely, demonstrated how we are influenced by what we see without realising it, through an experiment with *The Economist* magazine subscription options. He offered three choices: online-only for \$59, print-only for \$125, and print & online for \$125. Although no one chose the print-only option, its presence made the print & online deal seem like a much better value, leading most people to choose it. When the print-only option was removed, more people chose the cheaper, online-only option instead. This shows how our decisions are shaped by the way choices are presented, even if we do not consciously notice it.

The ads on the Underground, the colours in the supermarket, the news on our phones, the stories we scroll past – they all shape how we think.

The *Shema* tells us to “teach these words diligently... bind them on your arm... place them on your doorposts” (*Devarim* 6:7–9). Why? Because we are shaped by what we see and repeat. The messages we surround ourselves with go in – even when we are not paying full attention.

Rambam (1138-1204, *Hilchot De’ot* 6:1) writes that a person’s character is influenced by their environment, and the way to grow is by placing yourself among people and influences that reflect the values you want to develop. So, if we want to change something in ourselves, not just for a day but for real, we need to be intentional about what we are feeding our minds.

Last week, we spoke about taking on one small, daily action. Something practical. A few minutes of restraint, or patience, or whatever area we want to strengthen. This week, we are suggesting a second layer: take one short message or idea and read it daily.

It may sound boring. It feels repetitive. But this is an important part of improving our behaviour. Change does not come from

reading something once and being inspired. It comes from reading it again and again until it becomes familiar – until it feels like part of how we think. We are not just altering habits. We are trying to create a new thinking process. A new lens for seeing the world.

It could be a quote from a contemporary Jewish educator, or a Torah idea, or even a short phrase that resonates with your goal. Write it down. Keep it near your bed or on your phone. Read it each morning or before you go to sleep.

Ask someone to recite something they learned in Year 4, and they may struggle. But say to them, “They’re grreat!” – and they will instantly remember Tony the Tiger. That is not because it is important, it is because it was repeated.

So, if a throwaway cereal advert can embed itself in our memory for 20 years, imagine what would happen if we chose one short Torah idea, character message or value, and looked at it each day?

So, if a throwaway cereal advert can embed itself in our memory for 20 years, imagine what would happen if we chose one short Torah idea, character message or value, and looked at it each day?



King Yoshiyahu and Chuldah the Prophetess

Sefer Melachim (Kings) II: Chapter 22



**PNINA
SAVERY**

Ma'ayan and
US Educator

Yoshiyahu (Josiah) becomes king at the age of 8. He reigns for 31 years and is described by the *Tanach* (Hebrew Bible) as a righteous king. We are not told anything about the early years of his reign here, although more information is provided in *Divrei HaYamim* (the Book of Chronicles).

In the eighteenth year of his reign, Yoshiyahu instructs his advisors to weigh the silver that has been deposited in the *Beit HaMikdash* (Temple), collected by the gatekeepers from the people. It appears that the system had become corrupt, especially under the reigns of the wicked kings Menashe and Amon, who had failed to maintain the *Beit HaMikdash*. Yoshiyahu now seeks to rectify this, using the donations to fund a refurbishment.

Whilst clearing out the *Beit HaMikdash*, Chilkiyah, the *Kohen Gadol* (High Priest), finds a *Sefer Torah*. Rashi (1040-1105, France) explains that this was a *Sefer Torah* that had been hidden for safekeeping during the reigns of wicked kings who would burn Torah scrolls. Chilkiyah gave

the *Sefer Torah* to Shafan the scribe, to read to the king. But when Yoshiyahu hears what is written in it, he responds by tearing his clothes in a sign of mourning. The Malbim (Rabbi Meir Leibush Wisser, 1809-1879) explains that traditionally the scrolls were meant to be rolled to the beginning, but this one was open to *Devarim* chapter 28. This contains the lengthy rebuke given to the people, warning them of all the punishments they will face if they sin. Yoshiyahu tears his clothes because he understands that this is an ominous sign.

He concludes that God must be very angry, since they and their ancestors have not obeyed the words of the Torah (see *II Melachim* 22:13). He instructs his advisors to visit Chuldah the Prophetess for guidance. Chuldah, named in the Talmud as one of the seven female prophetesses, appears in the *Tanach* only once.¹ She responds with a harsh prophecy: destruction and evil will come to Jerusalem due to all the sins the people have committed. However, she softens the blow by saying that Yoshiyahu

will not witness this. Due to his righteousness, this punishment will come only after his death.

Interestingly, Chuldah overlaps with the well-known prophet, Yirmiyahu (Jeremiah). According to the Talmud, the royal advisors were not able to ask for guidance from Yirmiyahu because he had travelled out of Israel in search of the northern tribes, who had been exiled previously by the Assyrians.² Another opinion cited there explains that the king sends the royal advisors to Chuldah, hoping for a more compassionate response from a female, or, at the very least, that she would pray for them.

Whatever the reason, it seems that Chuldah has a big impact on Yoshiyahu. Following on from her prophecy, Yoshiyahu establishes a massive movement of religious reform. He achieves far more than any other king, which is discussed in detail in the next chapter of *Sefer Melachim*. Although he had started the reform process previously, it becomes much more wide-ranging after Chuldah's prophecy. We can see that she is a successful prophetess.

Yoshiyahu becomes king at the age of 8. In the eighteenth year of his reign, he orders a refurbishment of the *Beit HaMikdash* after years of neglect under wicked kings.

¹ Babylonian Talmud, *Megilla* 14a.

² *ibid.* 14b.

Small acts, big impacts



**JACK
MORGANSTEIN**

Tribe Madrich

Ki Teitzei is packed full of mitzvot, containing 74 commandments, but one of the most important lessons within the parasha is about kindness and responsibility. The Torah commands us to return lost objects, treat workers fairly, and to show compassion to animals. These commandments aren't just about rules; they help us build a caring society.

One mitzvah which stands out is *shiluach haken* – sending away the mother bird before taking her eggs. At first glance this may seem fairly irrelevant, however it teaches a clear message of compassion: even when we have the power to take,

we must do so with sensitivity. The mitzvah of *shiluach haken* is one of only two mitzvot for which the Torah lists the reward. Rashi (1040-1105) explains that the Torah stresses the reward for this mitzvah to teach us that if one receives such a great reward for a relatively easy and inexpensive mitzvah, how much greater the reward is for more difficult ones. On a deeper level, the Torah stating the reward for this mitzvah could be seen as emphasising the importance of compassion. Taking the mother bird's eggs in front of her could cause her suffering, which we could limit by the simple act of *shiluach haken*.

If the Torah cares about a singular bird's feelings, surely we should care about the feelings of those around us.

Another important mitzvah is the commandment to pay workers

on time. Imagine working hard all month and then being told that your payment has been delayed. The Torah insists that wages must be given immediately because delaying payment would cause unnecessary hardship to others. This shows the importance of respecting others, and to value their time and effort.

Ki Teitzei reminds us that small actions matter, whether it be returning a lost item, treating animals with care, or paying someone fairly; every choice we make can shape the world around us, either for the better or for the worse. The Torah challenges us to be thoughtful, kind and responsible at all times.

So, the next time you have the chance to do something good, even if it may seem small, remember: every act of kindness makes a difference.

Parasha scramble!

Unscramble these values from the parasha:

1. DINKNESS
2. CETSUJ
3. PESRECT
4. YONHEST
5. MINASCOOPS
6. NOISYLIPSBERTI





THE TRIBE SCRIBE

KI TEITZEI: FINDERS BEEPERS KEEPERS!

THIS WEEK'S **PARASHA** IS BURSTING WITH **MITZVOT** INCLUDING THE **MITZVAH** OF **HASHAVAT AVEIDA** - RETURNING LOST STUFF, FROM DONKEYS TO... DIAMOND RINGS!

NO ONE RETURNS THINGS WITH MORE BEEP THAN **MORLEY HOWARD** AND HIS **NATIONAL RING RECOVERY CREW!**

I REMEMBER HOW SAD I FELT WHEN I LOST MY DAD'S RING. I NEVER FOUND IT. I'M SO HAPPY TO HELP!

GREAT DAY TO TRY OUT MY NEW METAL DETECTOR!

MY WEDDING RING'S VANISHED WHILE BUILDING THIS SANDCASTLE. CAN YOU HELP?

THIS CASTLE'S GOT REAL BURIED TREASURE!

TA DA!

THANK YOU MORLEY!

BEEP! BEEP!

Morely was so excited at being able to help that he reached out to other detectorists to share his story. His idea grew into a network of over 2300 volunteers across the UK.

THE **NATIONAL RING RECOVERY SERVICE** WAS BORN! FROM BURNHAM TO BELFAST, WE DIG DEEP TO REUNITE RINGS WITH THEIR RIGHTFUL FINGERS!

TALK ABOUT FINDING A NEEDLE IN A HAYSTACK! THE **NRRS** HAS FOUND LOST CAR KEYS IN A FIELD, RINGS AT THE BEACH AND EVEN A SET OF GOLD TEETH ON A MUCKY FARM!

OVER 300 TREASURES FOUND AND COUNTING! WE DON'T CHARGE A PENNY, BUT IF YOU WANT TO DONATE, PLEASE SUPPORT **THE CYSTIC FIBROSIS TRUST** - MY SON GREG'S CAUSE.

YOU CAN'T PUT A PRICE ON THE FEELING OF RETURNING SOMEONE'S PRECIOUS TREASURE. WE HAVE A 95% SUCCESS RATE!

SO NEXT TIME YOU LOSE SOMETHING METAL, DON'T PANIC - JUST CONTACT **MORLEY** AND HIS BEEPING BUDDIES!

IT'S NOT JUST ABOUT THE FINDS, IT'S ABOUT FRESH AIR, FRIENDSHIP AND THE JOY OF HELPING.



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Tribe is the Young People's Department of the United Synagogue: Creating a future for our community through engaging, educating and inspiring the next generation.