



# Carnegie Shul Chatter

## February 11, 2021



## Zoom in for Services

Our abbreviated Shabbos service begins at 10 am and lasts for approximately an hour. Click her to join:

<https://us02web.zoom.us/j/6444674407?pwd=ZnRYalNiVjhJaWZRRkdtN2E4NUVadz09>

Meeting ID: 644 467 4407 | Passcode: 9UHMsr

Find the Birnbaum siddur at: <https://opensiddur.org/compilations/liturgical/siddurim/kol-bo/hasiddur-hashalem-by-paltiel-birnbaum-1949/>

## Couldn't We Use Some Good News?

Yes, I know, this Chatter is very, very long. But with 53 mitzvot in one parshah, what would you expect? And which article should I have omitted?

The concept of the Four Guardians is one that I really liked. And resting your ox and your donkey? Yes, our animals certainly deserve to be treated humanely. And isn't that one of the main reasons for the rules of kashrut?

And with all of the bad news with which we constantly get bombarded concerning Covid, wouldn't it be nice if Israel was the country that found a cure? Jews certainly deserve a lot of the credit for the vaccines. (Think Salk and Sabin for the polio vaccine, and others.)

Yes, I know I have said it before – it is hard to do every mitzvah, and some cannot be done until the Temple is rebuilt, but as a wise old Rabbi once told me (by way of my wife), adding even one more mitzvah to your life is a blessing, and who knows how many more might follow? Try it, you'll like it.

# Mishpatim in a Nutshell

**Exodus 21:1-24:18**

Below is this week's Parshah in a Nutshell from [chabad.org](http://chabad.org).

Following the revelation at Sinai, G-d legislates a series of laws for the people of Israel. These include the laws of the indentured servant; the penalties for murder, kidnapping, assault, and theft; civil laws pertaining to redress of damages, the granting of loans, and the responsibilities of the "Four Guardians"; and the rules governing the conduct of justice by courts of law.

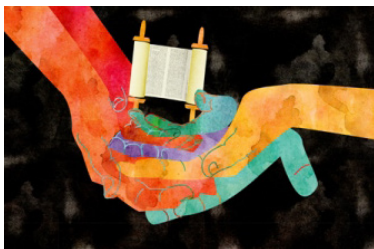
Also included are laws warning against mistreatment of foreigners; the observance of the seasonal festivals, and the agricultural gifts that are to be brought to the Holy Temple in Jerusalem; the prohibition against cooking meat with milk; and the mitzvah of prayer. Altogether, the Parshah of Mishpatim contains fifty-three mitzvot — 23 imperative commandments and 30 prohibitions.

G-d promises to bring the people of Israel to the Holy Land, and warns them against assuming the pagan ways of its current inhabitants.

The people of Israel proclaim, "We will do and we will hear all that G-d commands us." Leaving Aaron and Hur in charge in the Israelite camp, Moses ascends Mount Sinai and remains there for forty days and forty nights to receive the Torah from G-d.

This week's Torah reading also includes Parshat Shekalim (Exodus 30:11-16), which speaks of the half-shekel each Jew contributed to the Sanctuary.

## A Packed Parsha — and More



There are 613 mitzvot and, believe it or not, 53 of those mitzvot are mentioned in this week's parshah, Mishpatim. Now, that is a lot of mitzvot that we could talk about.

Since we can't talk about all 53 mitzvot in one Chatter, we will instead zero in on two aspects of the parshah, the concept of the "Four Guardians," and allowing your ox and donkey a chance to rest.

And, after these discussions, we will look at some hopefully good news from Israel about a possible cure, not a vaccine but a cure, for the coronavirus.

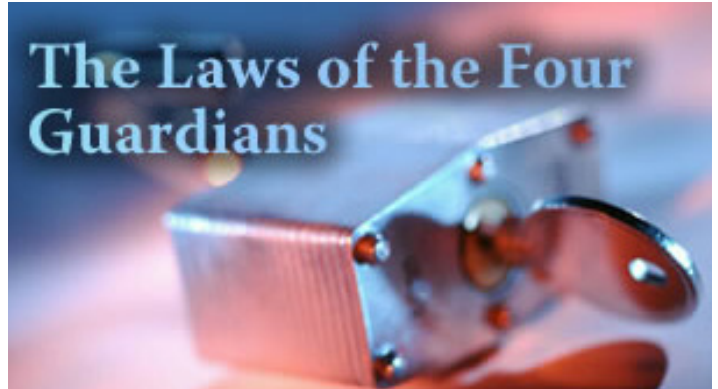
Let's start with the "Four Guardians." To follow: an article from [parshapages.com](http://parshapages.com) that discusses this concept.



# The Four Guardians

## The Torah (Shmos 22:6-14) mentions four types of watchmen and the different Halachos that apply

1. SHOMER CHINAM - the "Unpaid Guardian" is one who watches an item without receiving compensation from the owner. He is liable for damages only in cases of *Peshi'ah* (negligence), but not in cases of theft or loss, and certainly not in a case of *Ones* (an unavoidable accident). This Guardian is committed to guard the object and has no intention to use the entrusted item.
2. SHOMER SACHAR – the "Paid Guardian" is one who is paid to watch an item but is not permitted to use it. He is liable for damages in cases of *Peshi'ah* (negligence), theft or loss, but is not liable in a case of *Ones* (an unavoidable accident). No intention to use the item but desires the benefit of being paid to guard the object.
3. SOCHER - the renter is one who pays money to rent an item. He is liable for damages in cases of *Peshi'ah* (negligence), but is not liable in a case of *Ones* (an unavoidable accident). However, *Tana'im* disagree if the renter is like a Shomer Sachar or a Shomer Chinam, in cases of theft or loss. Rabbi Yehudah considers the payment for use of the object places the responsibility similar to the Unpaid Guardian. Whereas, Rabbi Meir says the renter is similar to a borrower since the intention is to use the object, however, since payment is made for use, the responsibility is limited similar to the Paid Guardian.
4. SHO'EL - the borrower is one who borrows an item in order to use it and becomes obligated to take care of it. He is liable for damages in cases of *Peshi'ah* (negligence), theft or loss, and *Ones* (an unavoidable accident). He is exempt from damages only in a case of "Meisah Machmas Mel-achah," when the item was damaged in the normal manner of usage, or if the item was damaged while its owner was working for the borrower ("Be'alav Imo"). The intention is to use the item but not to guard the object.



## Oath

When one of the Shomrim exempts himself from payment by claiming that the item was stolen, lost or *Ne'enas* (unavoidable accident) (respective to their individual liabilities, as above), the Torah obligates him to support his claim by taking an oath (Shmos 22:7-10). Accordingly, a Shomer Chinam swears that he was not negligent; a Shomer Sachar swears that the item was *Ne'enas* and a Sho'el swears that the item was damaged in the normal manner of usage. In addition, a Shomer Chinam or a Shomer Sachar must swear that they did not use the object that they were guarding. (Using the object without the owner's permission would make the Shomer liable even for *Ones*.) Only after taking an oath are they exempt from payment.

# Liabilities of the Shomrim

	Negligence	Theft Loss	Accidental Damage	Damage from Normal Wear
<b>Shomer Chinam - Unpaid Guardian</b>	Yes	No	No	No
<b>Shomer Sachar - Paid Guardian</b>	Yes	Yes	No	No
<b>Socher - Renter</b>	Yes	Rabbi Yehuda No Rabbi Meir Yes	No	No
<b>Sho'el - Borrower</b>	Yes	Yes	Yes	No

*Based on [www.dafyomi.co.il](http://www.dafyomi.co.il)*

## Two Watchmen, A Lost Bat, and A Broken Stove

It sometimes happens that while a person is taking care of someone else's things, something goes wrong. What then? Well, it depends on the situation. The parsha gives four different possibilities. Let's follow the guidelines of the Torah with some real-life situations:

Case 1) "Shomer Chinam" — an unpaid watchman. If someone volunteers to guard his friend's store, for example, he must do his utmost best job. But if a robber breaks into the store while he is on guard, he won't have to pay for the damage as long as he swears before a Beit Din that he wasn't careless. After all, he was not getting paid — he was just doing his friend a favor.

Case 2) "Shomer Sachar" — a paid watchman. If someone robs the store while a paid guard is on duty then the guard is held responsible. Since this paid worker wasn't paying attention, he must pay the bill!

Case 3) "Shoel" — a borrower. If you borrow your friend's baseball bat, you should take good care of it and not let anything happen to it. But if there are a few new scratches from when you threw the bat down as you sprinted to first base, that's normal "wear and tear" from using the bat, and your friend will understand. On the other hand, if by accident you left the bat in the baseball field while you went off to play basketball, and it was stolen, you must pay your friend for the bat. When you borrow something, you have to be responsible.

Case 4) "Socher" — a renter. What happens if someone rents (pays money to borrow) someone else's property and something happens to the property? For example, Mr. Renter rents an apartment and the stove belonging to Mr. Landlord breaks. Who is responsible to fix the stove - Mr. Renter or Mr. Landlord?

The answer is not so simple! Even Rashi (the famous commentator on the Chumash) quotes an argument between two great Talmudic Rabbis about this very question. Rabbi Meir says that Mr. Renter is treated like a "Shomer Chinam" (an unpaid watchman) and it is up to Mr. Landlord to fix the stove. Rabbi Yehuda says that he is just like a "Shomer Sachar" (paid watchman) and Mr. Renter must pay to get it fixed.





So who ends up paying to have the stove fixed? If your stove is broken and you need to know the answer right away, first call your local Rabbi to find out the answer and then call your landlord. Good luck! We hope it gets fixed fast!

## Custodians of the World

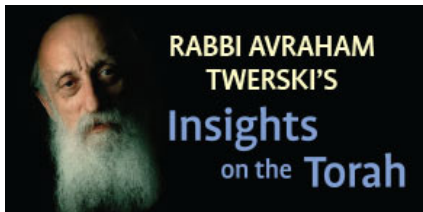
### A Deeper Look at the Four Guardians

Spiritually, we are all custodians in this world. HaShem has entrusted us with our Divine and animal souls, our bodies, our fellow beings, our environment, and the entire physical world. Yet our intention to perform our duties (Torah & Mitzvos) are different (even within one person).

<b>Borrower</b>	<b>User</b>	Feels entitled to benefit without paying for the service Seeks only self-fulfillment
<b>Renter</b>	<b>Enjoyer</b>	“This coin to charity on condition of a reward” Seeks benefits of the world but wants to pay one’s dues (taxes) of Torah & Mitzvos to HaShem
<b>Paid Guardian</b>	<b>Worder</b>	Accepts G-d’s will as the ultimate purpose of life Reserves an amount of self-interest; wants to get paid (rewards) for the effort
<b>Unpaid Guardian</b>	<b>Soldier</b>	Total acceptance that only created to serve HaShem Is not owed any compensation

*Based on Lekutei Sichos Vol. 31 page 112-118*

**And then there is this commentary on this week's parshah from aish.com, written by the legendary Pittsburgh Rabbi Abraham Twerski, who recently passed away.**



## Obstinacy

### Mishpatim (Exodus 21-24)

*Feb 7, 2021 | by Rabbi Dr. Abraham Twerski*

Six days shall you accomplish your activities, and on the seventh day you shall desist, in order that your ox and donkey may rest #(23:12)

There are some verses on which Rashi comments, “this verse demands an interpretation”; i.e., it cannot be taken literally. The above verse is one that demands an interpretation.

The Talmud says that if a person observes Shabbos properly, it is as if he observed the entire Torah, whereas if one violates Shabbos, it is as if he violated the entire Torah (Jerusalem Talmud, Nedarim 3). The Torah repeats the commandment of observing Shabbos several times, and it is one of the Ten Commandments. Yet, if we take the above verse literally, “in order that your ox and donkey may rest,” it would seem that the sole purpose of Shabbos is to provide respite for work animals. That can hardly be true. We must, therefore, look for another meaning in this verse, and the Torah commentaries provide it for us.

The mussar authorities say that the ox is the symbol of strength and energy, while the mule is a symbol of indolence and obstinacy. This is why, when the Torah wishes to tell us that a combined effort by two people or animals of opposite nature is prohibited, it states, “You shall not plow with an ox and a mule together” (Deuteronomy 22:10; Chinuch, Mitzvah 550).



*Obstinate? Who, me?*

We have a variety of character traits, in some of which we take pride, others we may wish to disown. The chassidic and mussar writings say that all human traits can be channeled into constructive channels. A person may wish to deny his feelings of aggression or obstinacy. There is no need to deny these. Rather, they should be directed toward constructive goals.

In psychology, there is the concept of sublimation. It is theorized that the subconscious mind can redirect an unacceptable drive toward proper goals. Thus, psychologists say, an astronomer who peers through a telescope or a scientist who looks through a microscope has converted a voyeuristic drive into a constructive curiosity. Although sublimation is certainly a beneficial mechanism, it is not accomplished consciously. The person has no awareness of the origin of his scientific curiosity.

Our ethicists say that there is no need to deny or repress any urge or drive. These are part of our physiological makeup. Rather, we should allow ourselves to be aware of them and consciously redirect them. But this requires introspection and self-examination, something which most people have little time to do. We are too occupied with our daily activities to take time out for meditation, contemplation and soul-searching.

Shabbos provides the opportunity for introspection. “Six days shall you accomplish your activities, and on the seventh day you shall desist.” Desist and refrain from all your usual activities. Freeze your aggressive, assertive, indolent and obstinate traits. Let them not be manipulated by subconscious mechanisms. Allow them to be at rest, where you can examine them and see what you can do with them.

This is indeed a worthy function of Shabbos. It gives a person the opportunity to enhance one’s spirituality by becoming the finest human being one can be.

**And, finally, this report from [israel21c.org](http://israel21c.org). Is there a cure for the coronavirus in the offing? Wouldn’t that be wonderful!**

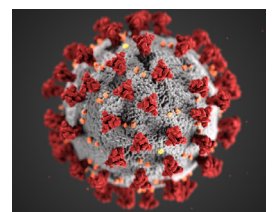
## **Has Israel just found the cure for Covid?**

**Experimental Covid drug cures 30 out of 30 moderate to severe cases in Phase I clinical trial at Israeli hospital. Second new drug also shows promise.**

*By Abigail Klein Leichman February 7, 2021, 2:10 pm*

Even with Israel’s world-leading rollout of Covid-19 vaccinations, drugs to treat Covid patients are in desperate need across the world.

Two such drugs developed in Israel show great promise in clinical trials: EXO-CD24 and Allocetra.



EXO-CD24, an experimental inhaled medication developed at Tel Aviv Sourasky Medical Center, cured all 30 moderate-to-severe cases in a Phase I clinical trial.

Developed over the past six months at the hospital, EXOCD24 stops the “cytokine storm” – where the immune system goes out of control and starts attacking healthy cells – that occurs in the lungs of 5-7% of Covid-19 patients.

“To date, the preparation has been tried with great success on 30 severe patients, in 29 of whom the medical condition improved within two to three days and most of them were discharged home within three to five days. The 30th patient also recovered but after a longer time,” the hospital reports.

“The drug is based on exosomes, [vesicles] that are released from the cell membrane and used for intercellular communication. We enrich the exosomes with 24CD protein. This protein is expressed on the surface of the cell and has a known and important role in regulating the immune system,” explained Dr. Shiran Shapira, director of the laboratory of Prof. Nadir Arber, who has been researching the CD24 protein for over two decades.

“The preparation is given by inhalation, once a day, for only a few minutes, for five days,” Shapira said.

She said the experimental treatment has two unique characteristics. The first is that it inhibits the over-secretion of cytokines. The second is that it is delivered directly to the lungs and therefore has no systemic side effects that injected or oral drugs can cause.

“Even if the vaccines perform their function, and even if no new mutations are produced then still in one way or another the corona will remain with us,” said Arber, director of the medical center’s Integrated Cancer Prevention Center. “To this end, we have developed a unique drug, EXO-CD24.”

Arber added that this advanced preparation “can be produced quickly and efficiently and at a very low cost in every pharmaceutical facility in the country, and in a short time globally.”

Prof. Ronni Gamzu, CEO of the medical center, said, “Prof. Arber’s results for first-phase research were excellent and gave us all confidence in the method he has been researching [here] for many years. I personally assisted him in further obtaining the approvals from the Ministry of Health for further research.”

Meanwhile, Enlivex Therapeutics last week reported positive results from a multi-center Phase II clinical trial of its experimental Covid-19 immunotherapy drug Allocetra in severe and critical Covid-19 patients.

We reported in October that five Covid-19 intensive care patients were discharged from Hadassah University Medical Center in Jerusalem after treatment with Allocetra.



***Dr. Nadir Arber in his lab where EXO-CD24 was developed. Photo courtesy of Tel Aviv Sourasky Medical Center.***

Nine severe and seven critical Covid-19 patients were treated with Allocetra in the Phase II clinical trial. Fourteen of them recovered and were discharged from the hospital after an average of 5.3 days.

The Phase II trial originally was expected to enroll 24 patients but was “completed early in support of anticipated accelerated regulatory filings of the trial’s positive safety and efficacy data,” Enlivex reported.

Altogether, 19 out of 21 Phase II and Phase Ib Allocetra trial patients recovered and were discharged from the hospital after an average of 5.6 days. Most of the patients in both studies had pre-existing risk factors such as male gender, obesity and hypertension.

“The results we have seen from the 12 Covid-19 patients treated to date with Allocetra are exciting,” said Prof. Vernon van Heerden, head of the General Intensive Care Unit at Hadassah and the lead investigator of both clinical trials.

“The Phase II patients who have been discharged from the hospital are currently healthy. We believe that these compelling results have demonstrated the safety and efficacy of Allocetra in these complicated patients, highlighting the potential of Enlivex’s product candidate to benefit severe and critical Covid-19 patients as well as others suffering from cytokine storms and organ dysfunctions across various clinical indications.”

Allocetra is based on the research of Enlivex chief scientific and medical officer Dr. Dror Mevorach, head of internal medicine and of one of Hadassah’s coronavirus wards. It works by restoring balance to the immune system.

Mevorach said Allocetra “may have utility as a safe and efficacious treatment ... regardless of the specific coronavirus mutation that afflicted the patients, and across different life-threatening, high mortality clinical indications with high unmet medical needs.”