







#### **Dual Aspect of Shabbos**

**Rabbi Shalom Rosner** 

Rav Kehilla, Nofei HaShemesh Maggid Shiur, Daf Yomi, OU.org Senior Ra"M, Kerem B'Yavneh page 28



**OU Israel Parenting** Column **Featuring Michal** Silverstein, MSc page 52



The month of Adar is symbolized by a fish

YERUSHALAYIM IN/OUT TIMES FOR SHABBAT PARSHAT VAYAKHEL

Candles 4:58 PM • Havdala 6:11 PM • Rabbeinu Tam 6:52 PM

# This week's Torah Tidbits cover image!

**Artwork by:** Chaya Sara Hashkes a"h **Meaning:** "Tekhelet," a mosaic, created by artist, Chaya Sara Hashkes, inspired by shi'urim about the tekhelet dye and its significance. A perpetual calendar, with her artwork, was produced in her memory. The mosaic "Tekhelet" is matched with the month of Adar. The sign of Adar is a fish. Tekhelet is in Megillat Esther: "ומרדכי יצא מלפני המלך בלבוש מלכות תכלת וחור"

#### **TABLE OF CONTENTS**

- **104** Dear Torah Tidbits Family Rabbi Avi Berman
- **06** Aliya By Aliya Sedra Summary Rabbi Reuven Tradburks
- 14 Culture, Counter-culture & Creativity Rabbi Dr. Tzvi Hersh Weinreb
- 18 Why Wait? Rabbi Shmuel Goldin
- 20The Spirit of Community
  Rabbi Lord Jonathan Sacks zt"I
- 26 Probing The Prophets Rabbi Nachman Neil Winkler
- 28 Dual Aspect of Shabbos Rabbi Shalom Rosner
- 30 Looking at Lineage
  Rebbetzin Shira Smiles
- 32<sup>OU Israel</sup>
- 38 The Other Glove Rabbi Judah Mischel

- 40 Linsanity and Rabbi Soloveitchik Rabbi Aaron Goldscheider
- 44 A Local House With Global Impact Rabbi Moshe Taragin
- 48 From Small Acorns Grow Mighty Oaks Menachem Persoff
- **50** Simchat Shmuel Rabbi Sam Shor
- **52**OU Israel Parenting Column Michal Silverstein
- 54The Y- Files Weekly Comic Netanel Epstein
- 56 unsure If He Recited Birkat Hatorah Rabbi Daniel Mann
- 58 Shemoneh Esrei Outline and Summary Rebbetzin Zemira Ozarowski
- 60 Torah 4 Teens By Teens Caroline Altman // Meir Cohen

# REMINDERS: SHABBAT MEVARCHIM



המולד יהיה בליל חמישי, חמישים ואחת דקות ושבעה עשר חלקים אחרי שלש בבקר ראש חדש אדר השני יהיה ביום חמישי וביום ששי הבא עלינו ועל כל ישראל לטובה Rosh Chodesh Adar Bet is on Thursday March 3 and Friday March 4



We read from two *Sifrei Torah* this Shabbat. The first for the regular *parshat hashavua* and the second sefer we read from Parshat Ki Tisa for *Shekalim*.

### **CANDLE LIGHTING**

AND HAVDALA TIMES



<b>CANDLES</b>	VAYAKHEL	HAVDALA	PEKUDEI	
4:58	Yerushalayim / Maale Adumim	6:11	Candles 5:03	Havdala 6:17
5:14	Aza area (Netivot, S'derot, Et al)	6:12	5:21	6:19
5:17	Beit Shemesh / RBS	6:12	5:22	6:17
5:14	Gush Etzion	6:12	5:19	6:17
5:14	Raanana/ Tel Mond/ Herzliya/ K. Saba	6:13	5:20	6:18
5:14	Modi'in / Chashmona'im	6:12	5:19	6:17
5:14	Netanya	6:13	5:20	6:18
5:15	Be'er Sheva	6:13	5:21	6:18
5:15	Rehovot	6:13	5:20	6:18
4:58	Petach Tikva	6:13	5:03	6:18
5:13	<b>Ginot Shomron</b>	6:12	5:19	6:17
5:03	Haifa / Zichron	6:12	5:09	6:17
5:13	Gush Shiloh	6:11	5:18	6:16
5:15	Tel Aviv / Giv'at Shmuel	6:13	5:20	6:18
5:13	Giv'at Ze'ev	6:12	5:19	6:17
5:14	Chevron / Kiryat Arba	6:12	5:19	6:17
5:16	Ashkelon	6:14	5:21	6:19
5:15	Yad Binyamin	6:13	5:20	6:18
5:06	Tzfat / Bik'at HaYarden	6:10	5:12	6:15
5:11	Golan	6:10	5:17	6:15
Rabbeinu Tam (J'lem) - 6:52PM • next week - 6:57pm				

Times According to MyZmanim (20 min. before sundown in most cities, 40 min. in Yerushalyim and Petach Tikva, 30 min. in Tzfat/Haifa)



OU Kashrut ◆ NCSY ◆ Jewish Action ◆ JLIC NJCD / Yachad / Our Way ◆ OU West Coast ◆ OU Press ◆ Synagogue/Community Services ◆ OU Advocacy ◆ OU Israel MOISHE BANE, PRESIDENT OF THE ORTHODOX UNION Mitchel Aeder, Chairman of

Kashrus Commission

RABBI MOSHE HAUER, EXECUTIVE VICE PRESIDENT Rabbi Joshua M. Joseph, Ed.D. Executive Vice President & Chief Operating Officer | Rabbi Dr. Tzvi Hersh Weinreb, Exec. V.P. Emeritus | Shlomo Schwartz, Chief Financial Officer | Lenny Bessler, Chief Human Resources Officer

OU KOSHER: Rabbi Menachem Genack, CEO/Rabbinic Administrator OU Kosher | Rabbi Moshe Elefant, COO/Executive Rabbinic Coordinator ISRAEL: Rabbi Yissachar Dov Krakowski, Rabbinic Administrator | Rabbi Ezra Friedman, The Gustave & Carol Jacobs Center for Kashrut Education/Rabbinic Field Representative

Headquarters: 11 Broadway, New York, NY 10004 ♦212-563-4000 ♦ website: www.ou.org



Editor Emeritus: Phil Chernofsky

Editor: Rabbi Aaron Goldscheider | aarong@ouisrael.org Advertising: Ita Rochel | 02-5609125 or ttads@ouisrael.org Website: www.ou.org/torah/tt | www.torahtidbits.com

Not getting enough TTs? Too many? None at all? Contact our distribution 050-577-2111 • ttdist@ouisrael.org

#### **OTHER** Z'MANIM



#### **JERUSALEM**

Plag Mincha Sunset (Including Elevation)

Ranges 11 days Wed.- Shabbat Feb. 23 - Mar. 5 / 22 Adar Aleph - 2 Adar Bet

•	•
Earliest Tallit and Tefillin	5:21 - 5:10
Sunrise	6:12 - 6:00
Sof Zman Kriat Shema	9:01 - 8:55
Magen Avraham	8:25 - 8:18
Sof Zman Tefila	9:58 -9:53
(According to the Gra and Baal HaTar	nya)
Chatzot (Halachic Noon)	11:51 - 11:49
Mincha Gedola (Earliest Mincha)	12:21 -12:19

Seymour J. Abrams • Orthodox Union Jerusalem World Center • Avrom Silver Jerusalem College for Adults • Wolinetz Family Shul • Makom BaLev • Birthright • Yachad • NCSY in Israel • JLIC in Israel • Pearl & Harold M. Jacobs ZULA Out-



4:19 - 4:25

5:29 -5:37

reach Center • The Jack Gindi Oraita Program • **OU Israel Kashrut** 

#### ZVI SAND, PRESIDENT, OU ISRAEL

Yitzchak Fund, Former President, OU Israel Rabbi Emanuel Quint z"l, Senior Vice President | Prof. Meni Koslowsky, Vice President

#### VAAD MEMBERS:

Dr. Michael Elman | Stuart Hershkowitz | Moshe Kempinski | Sandy Kestenbaum | Harvey Wolinetz

#### RABBI AVI BERMAN, EXECUTIVE DIRECTOR, **OU ISRAEL**

David Katz, CFO, OU Israel | Chaim Pelzner, Director of Programs, OU Israel | Rabbi Sam Shor, Director of Programs, OU Israel Center Rabbi Sholom Gold, Dean, Avrom Silver Jerusalem College for Adults

22 Keren HaYesod <> POB 37015 <> Jerusalem 91370

phone: (02) 560 9100 | fax: (02) 566-0156 email: office@ouisrael.org website: www.ouisrael.org

Founders and initial benefactors of the OU Israel Center: George and Ilse Falk a"h

Torah Tidbits and many of the projects of OU Israel are assisted by grants from THE JERUSALEM MUNICIPALITY



OU Israel, Torah Tidbits does not endorse the political or halachic positions of its editor, columnists or advertisers, nor do we endorse the kashrut of hotels, restaurants, caterers or food products that are advertised in TT (except, of course, those under OU-Israel hashgacha). Any "promises" made in ads are the sole responsibility of the advertisers and not that of OU Israel, the OU Israel Center, Torah Tidbits.

## **DEAR TORAH TIDBITS FAMILY**







If you have been reading my Torah Tidbits column over the years, you are likely well versed on the breadth of the OU's impact around the

world, as well as the unique aspects of the OU in Israel. This week I had the Zechut of seeing how powerful the OU brand is and the significant impact of OU Israel on Klal Yisrael.

Regardless of industry, businesses of all types recognize the value of public relations and marketing initiatives to reach border audiences. Establishing a consistent and thoughtful voice across various industry issues is a common thread in today's business model. With its global reach, it is always interesting to see the varied reactions my colleagues and I receive when sharing where we work with new acquaintances.

For OU employees in North America it is most often assumed they work in Kashrut and many find themselves explaining their work on the programmatic side of the organization. This is probably because the OU serves as the world's largest Kosher certification agency that certifies over 1.3 million products, spanning 102 countries around the world. Another likelihood stems from the fact that many programs run by the OU in the United States have a distinct name and people may not realize the powerful organization supporting each program. NCSY, Yachad, JLIC, Jewish Action, Teach NYS, are just some examples.

The OU in Israel creates an interesting phenomenon for employees. With so many Kashrut certifications, Israelis are less familiar with OU Kashrut, while many Olim find comfort in seeing the familiar OU symbol on products. Therefore, when the OU brand is mentioned in Israel, it's most often associated with our teen and youth programs. To illustrate this I'll share a story with you.

I once accompanied global members of the OU leadership team, including Rabbi Moshe Hauer (EVP), Moish Bane (President) and Esther Williams (SVP and OU Israel Chairwoman), to meet with politicians at the Knesset. And no matter which party a politician represented, when OU leaders introduced themselves, Knesset members assumed they were directly involved in the Zula and other various youth clubs that are run by the OU in Israel. After the event my colleagues shared the novelty of the experience. Finally, when mentioning their place of employment, the assumption of their focus was accurate: they worked in programming!

To the Torah Tidbits readers this comes at no surprise. Over the years you have read about the incredible programs OU Israel runs, spanning those geared toward teens at risk, English-speaking Olim, Torah Tidbits, Tiulim, the Smichat Chaver Program, to name a few. Seldom do I write about OU Kashrut. However, I do spend a significant amount of time with both Rabbi Yissachar Dov Krakowski and Rabbi Ezra Friedman who run the Kashrut division for the OU in Israel. Certifying over 180 factories, two hotels and restaurants, their tireless efforts are remarkable.

This past week Rabbi Menachem Genack came to visit Israel on a nine-day trip. Serving as the CEO of the OU Kosher Division, Rabbi Genack had a very busy schedule. Meeting with spiritual and political leaders including Rabbi Yisrael Meir Lau and the President of Israel, Yitzchak Bougie Herzog, he also met with importers, factories and other Kashrut agencies, discussing all aspects of Kashrut. Throughout the visit it was clear that all Israeli Kashrut agencies ultimately rely on a tight relationship with the OU. While there are many reasons for this, one of them is that a vast majority of basic imported ingredients are certified by the OU and used in over 180 factories throughout Israel.

There were many moments during Rabbi Genack's trip that were impactful. Chief among them was the tremendous respect he was given. Not just as a Rabbi, a Kashrut scholar, or even as someone who has dedicated himself to enabling the highest-quality of Kashrut supervision around the world but for the organization he represented. At its core, OU Kashrut is not only a symbol of trustworthy and ethical Kosher certification. OU Kashrut is an organization that supports our nation's destiny.

While there are many Kashrut organizations in the world, the efforts of the OU are unique in that its Kashrut profits are reinvested in supporting OU programs that bring Klal Yisrael together - in Israel and around the world. The goal of OU Kashrut is not only to continue to provide Kosher



food for Jews around the world, but to also nourish future generations in our connection to Yiddishkeit. The dedication of these funds have enabled the OU Israel Center to enhance Torah within Medinat Yisrael, support English-speaking populations, and inspire 6,500 teenagers every month.

I am taking this opportunity to thank Rabbi Genack, whose connections, depth of knowledge and Halachic prowess are impressive to say the least, for allowing me to take him around Eretz Yisrael. To our Torah Tidbits readers, with Rabbi Genack's leadership and vision, you can expect to see many more products with OU certification. I encourage all of you to share the quality, reliability, and commitment to Am Yisrael that is symbolic in every OU Kashrut certification, with establishments big and small. For businesses that make an effort to be certified by the OU, we are grateful for your support that allows us to continue to dedicate ourselves to ensuring the future of Am Yisrael.

Wishing you all an uplifting and inspiring Shabbat,

Rabbi Avi Berman

Executive Director, OU Israel

aberman@ouisrael.org

# **VAYAKHEL**





Rabbi Reuven Tradburks Director of RCA Israel Region

The parshiot of Vayakhel and Pekudei are a repeat of Teruma and Tetzaveh. But not quite. In Teruma and Tetzaveh the *instructions* for building the Mishkan and the Kohanim's garments were given. In our parsha, the deed is done. Teruma is the instructions; Vayakhel is the doing.

The order of how the things are actually made differs from the instructions that Moshe received. In Teruma, the most important parts, the vessels of the Mishkan came first. After all, the building is not as important as the Aron. When actually doing the construction, the structure comes first, then the contents.



1st Aliya (Shmot 35:1-20) Moshe gathers the people,

OU Israel extends deepfelt condolences to the family of

#### Dr. Mandell I. Ganchrow z"l

former President of the Orthodox Union (1994-2000), Chairman of the Board of Directors (2000-2002)

and longstanding OU Officer המקום ינחם אתכם בתוך שאר אבלי ציון וירושלים instructing them not to work on Shabbat. He appeals to the people to supply all that will be needed: metals, textiles, oil, spices, jewels. Skilled workers shall make all that G-d has commanded: the Mishkan, its covers, the Aron, the Shulchan, the Menorah .... listing all the vessels, the structure of the Mishkan and the Kohen's garments.

The Mitzvah of Shabbat is repeated before the instructions to build the Mishkan. As if to say: we are building a Holy building, but even it does not supersede Shabbat. No work on Shabbat. It's not that we don't know about Shabbat. We have been commanded to keep Shabbat no less than 4 times previously, this being the 5th. We were commanded with Shabbat I) right after leaving Egypt before getting to Mt. Sinai as one of the rules of the Manna (Shemot 16:22), II) in the 10 Commandments, III) in Mishpatim (23:12) to let animals, workers and yourself rest and revive, IV) Ki Tisa (31:12) as a sign of the covenant and V) here, no work and no fire. Shabbat has different themes. D The **Provider** theme (Manna): He Provides double; davka, specifically on the day you don't work. II) The Creator theme: in the 10 Commandments – G-d created the world. III) The Social Conscience theme: don't enslave your workers in the way the Egyptians enslaved you - be a good employer. IV) The Covenantal theme - Shabbat is an expression, a sign of our special relationship. V) The Rendezvous theme: Shabbat is a meeting in time between man and G-d, as the Mishkan is a meeting in space between man and G-d. The Mishkan cannot be built on Shabbat: work on the spatial meeting place cannot be at the expense of the temporal meeting place.



**2<sup>nd</sup> Aliya (35:21-29)** In response to Moshe's appeal, the people bring generously: the metals,

the textiles, the jewels, the spices and oil.

Powerful insights into human nature are often hidden in parallel stories in the Torah. Understated. The people brought their gold and other precious things with great generosity. Remember ever hearing of the generosity of the people in zealously bringing their gold? Have we had that already in the Torah? Sure. Golden Calf. Man is capable of being a zealous and generous donor to idol worship one day. And a generous donor to G-d the next. This generosity is a tikkun of that generosity.



**3**<sup>rd</sup> **Aliya (35:30-36:7)** Moshe introduces Betzalel, called by G-d, filled with the spirit of G-d,

to be the head craftsman. Moshe called Betzalel and Oholiav and all craftsmen to come to do all that G-d has commanded. They took the materials to begin the work. More donations came the next day. Moshe announced that no more donations were needed.

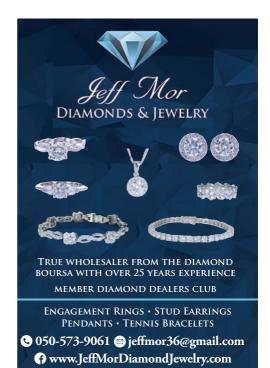
The names Betzalel and Ohaliav have a shared theme: coverings. Betzalel means to be in the shade, in the shadow of G-d. Covered by G-d. Ohaliav is from ohel – tent. My tent, my cover is Av, my heavenly Father. Wait til the comment on the next aliya:

May the learning from this Torah Tidbits be לעיינ our beloved son

Amram Hillel Feldman z''l

עמרם הלל ז"ל בן הר' מנחם on his 25th yahrzeit 23 Adar Alef

Rabbi & Mrs. Emanuel Feldman and family













coverings are a central theme in the Mishkan. Hence, it is appropriate that the ones to lead the fashioning of the covers should have names that mean covering.



4th Aliva (36:8-19) The work was done: the curtain drapes over the Mishkan, the goat

skin drapes, and the colored skin drape on top.

The first things to be made are the drapes. By drapes, we mean the long woven material and skins that are draped over the walls to form the roof and to cover the walls - draped over one wall and extended all the way to the other wall and on down to the ground. This order is odd. Even if we explain that the order of fashioning the component parts of the Mishkan differs from the commands in Teruma - here we make the building first, whereas there the essential vessels came first. But then why, when making the building components first, why not start with the walls, then the coverings. Why the coverings and then the walls? Why this order?

The Mishkan is man encountering the Divine. The vessels represent how we perceive Him: He is the Source of Light, ie wisdom symbolized by the Menorah. He is the Source of our sustenance symbolized by the Shulchan and its bread. He is the

> In loving memory of our dear father

#### Simon Krauthamer z"l

on his 22nd yahrzeit Miss you so much and now Mom is with you too Daniella and Moti Krauthamer

Source of our neshama, our life force and our spirit, symbolized by the Incense. And the Giver of the Torah, the Aron. But while we know Him as Provider of those things, He remains draped in mystery, veiled. The focus on the coverings and on the curtains separating the Holy of Holies and the outer area, and then the curtain separating the outer area to the courtyard - well, the focus on coverings is noticeable. It communicates a powerful message – our encounter with the Divine remains veiled in mystery, He remains hidden, behind the veil. Hence the veils and the covers are actually the essential part of the building. And deserve to be built first.



5<sup>th</sup> Aliya (36:20-37:16) The planks for the walls, the Parochet to hang in front of the

Holy of Holies and the **Curtain** at the entrance to the Mishkan. Bezalel made the **Aron** and the **Shulchan**.

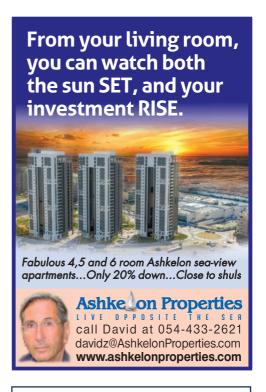


**6**<sup>th</sup> **Aliya (37:17-29)** And he made the **Menorah** and the **Incense Altar.** 

Where is the music in these instructions for the Mishkan?

Let me explain. All the vessels outlined here are used in the daily service. The daily service will involve: lighting the Menorah, having bread on the table that is eaten on Shabbat, the burning of incense, and the offering of sacrifices. The senses are covered. Menorah: sight and heat. Incense, smell. Bread, taste. Sacrifices, tactile. Where is the sound?

We**♥**Mr Ashkelon 054-731-2118









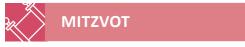
Why is there no description of musical instruments? The daily service did have music. The Leviim sang a Shir Shel Yom, a song of the day. When the daily offering was brought and the wine was poured on the altar, there was music, both vocal and instrumental. The Rambam, (Hilchot Klei Hamikdash 3:4) based on the Talmud describes the orchestra in the Mikdash no less than 2 harps, but not more than 6. Flutes: at least 2, not more than 12. Brass: at least 2, not more than 120. Lyre (kinor): no less than 9, no upper limit. 1 drum. I would imagine that this means that there was like a little chamber orchestra, small, that played on regular days. But Shabbat and certainly Chagim, the big orchestra performed - imagine 120 trumpets. That is a big sound.

Why then, no instructions for the building of the musical instruments?

Perhaps, music is just different. Whereas the Menorah is lit with the same oil every

# STATS

	Vayakhel
Sedra Among 54	22nd
Sedra Of Sh'mot's 11	10th
Lines	211.2
Rank (Among The 54)	22nd
Parshiyot	13
P'tuchot	7
S'tumot	6
P'sukim	122
Rank (Torah/Sh'mot)	17/3
Words	1558
Rank (Torah/Sh'mot)	24/6
Letters	6181
Rank (Torah/Sh'mot)	21/5



Vayakhel has a single mitzvah counted among the 613

day, the incense recipe is the same, the bread recipe the same, the sacrifices the same – but when it comes to music, same is not what we want. The Avoda is identical daily; because G-d is telling us how to serve Him. Not too ostentatious, not too modest. Measured amounts: come close but not on your terms, on Mine. I am telling you how to serve Me.

But music isn't what **He** wants: it is what we want. Singing is our reach to Him. It is our voice. It is part of the Avoda - but it is as if He says "serve Me in song, but you choose the song." Our voice - well, we say in Tehilim - Shir Chadash, sing a new song. Freshness, variety. We will never know what the music sounded like in the Mikdash, but we do know that there were different words daily. Each day had a different Psalm. I would imagine, those different words also had different tunes. different music played by the orchestra to accompany those words.

What music would accompany Wednesday – a psalm of the harsh G-d of judgment? Or Monday, how beautiful is Jerusalem? I would imagine Monday is major key, with an upbeat rhythm. Wednesday, minor key, reflective, pensive, slow paced. (that is, if the composer of the music were from



We also buy silverware, gold & silver coins!

Please send me a picture to Whatsapp for free appraisals

**Follow Us** On Facebook

I pay cash! I will meet you where you want! Customer service!

Western Europe. The middle eastern tonality of ancient time did not employ major and minor scales as we know them).

While the music was a mitzvah with the singing and instruments part of the service, the Torah left the form, the number, the kind of instruments in our hands, at our discretion. For the music, while essential, is *our* reach for Him.



7th Aliya (38:1-20) He made the altar for the offerings, the copper wash basin, the lace

**curtains** to hang around the entire perimeter of the Courtyard and the **screen** to cover the entrance.

As we move away from the Holy of Holies, the materials become less majestic and grand. Not gold but copper. Not fancy regally colored curtains but white hangings.

PLEASE NOTE THAT WE ADD A SECOND TORAH AND THE MAFTIR ALIYAH IS READ IN HONOR OF SHEKALIM, SHMOT 30:11-16

# HAFTORAH 2 MELACHIM 12:1-17

The reading of the special portion for *Shabbat Shekalim* discusses the annual obligation for every Jew to give a half *shekel* to the Beit Hamikdash. In this vein the theme of the haftorah discusses the implementation of King Yehoash to earmark this collection of communal funds for the purpose of upkeeping the first Beit Hamikdash.

The haftorah begins with the new king



mrashkelon.com



**AMAZING** MEUHEDET "SI" AND MACCABI **BENEFITS** AT EYEWORLD!



Professional Optometrists • Multifocals with guarantee • Contact lenses • Beautiful frames

#### ARNONA/TALPIOT -

Beit Hanatziv, Derech Hevron 101A RAMAT ESHKOL Shopping Center (Above Waffle Bar)

(02) 674-3888

#### **Lenny Davidman**

Professional Planning & Production

English Speaking Pesach Program at the Dead Sea

Events, Congresses & Tours in Israel

pesach.LDevents.com www.LDevents.com 054-557-3101 Lenny@LDEvents.com

Over 1600 audio and video shiurim for listening and downloading plus written articles www.rabbisholomgold.com

taking the initiative to renew the covenant of the people of Israel with the Almighty. A critical step toward accomplishing this goal was the obliteration of the altars and statutes that were used for idol worship. Officers were also appointed to oversee the Beit Hamikdash

King Yehoash gave instructions to the kohanim regarding all the funds that were donated by the nation of Israel. However,

OU Israel wishes Mark & Ariane Schneider a BIG Mazal Tow on the birth of their grandson, son to Jesse & Amy

when the king took note that the kohanim had neglected to properly maintain the Beit Hamikdash, he ordered that the funds be placed in special containers near the Mizbeach and they were then given directly to the craftsmen and workers who maintained the Beit Hamikdash



#### A SHORT VORT BY RABBI CHANOCH YERES Rav. Beit Knesset Beit Yisrael, Yemin Moshe

to count the Israelites using a donation of a half shekel by each person. (Chapter 30:13)

We read this week from Parshat Shekalim- the first of the four special readings. Hashem commands Moshe

זה יתנו כל העובר על הפקודים

"This they shall give every one that passes among them that are numbered."

Why is the word "THIS" used? Rashi quoting the Jerusalem Talmud, G-d showed Moshe a kind of coin of "fire" – a half shekel coin, this is the weight to be used. Rabbi Meir said (Tanchuma Midrash) The Holy One removed a coin of fire from beneath his throne and said to Moshe... Let them give this as a donation.

The great Rebbe Elimelech of Lizhensk (1717-1787, Noam Elimelech) pointed out that money is like fire. If fire is misused, it can destroy. However, if handled in a proper fashion it can be used constructively to prepare food or to provide warmth. So too, if money is given as Tzedakah, it can give warmth to the poor, but if a person keeps his money exclusively for himself or spends it foolishly, it can cause great destruction. Shabbat Shalom

## **US BROKERAGE SERVICES IN ISRAEL** Get the Best of Both Worlds Keep your money in the US and receive local expert investment advice CALL 02-624-0995 054-599-9530 aaron@lighthousecapital.co.il • www.aaronkatsman.com Securities offered through Portfolio Resources Group. Inc., member of FINRA, SIPC, MSRB, SIFMA







### Experience Hebrew like never before

Live online Hebrew language immersion courses for women

Learn in the comfort of your own home, achieve substantial Hebrew goals with our highly effective method, and have tremendous fun along the way!

Vibrant interactive classes \* Exceptional teachers \* Meticulously planned lessons \* Small groups \* Years of experience \* Proven results \* Women only \* Approved by *Mechanchim*.

#### Sign up until March 1st and get 10% off!

Call or Whatsapp: 972-58-651-9474
Email: Office@simplytalkhebrew.com
Visit our website: www.simplytalkhebrew.com

### THE PERSON

#### BY RABBI DR. TZVI HERSH WEINREB

**OU Executive Vice President, Emeritus** 

### **IN THE PARSHA**

# Culture, Counterculture, and Creativity

It was quite a few years ago that I spent almost every Sunday afternoon in one of the great museums of the city in which my family then lived. I no longer remember what first stimulated my interest in art, and specifically in the type of art known as Impressionism. But I know that I relished those Sunday afternoons, as did my youngest daughter, then no more than six or seven years old.

The museum we frequented possessed the most extensive collection in the world of the paintings of the French artist, Henri Matisse. My daughter became so familiar and so fond of the works of Matisse, particularly his colorful "cutouts", or paper cut collages, that when we once ventured into a new museum, she saw some Matisse works at a distance and gained the admiration of everyone in the crowded gallery by shouting excitedly, "Matisse, Matisse." I glowed with pride as the others present exclaimed,



"What a precocious child!"

It was on that occasion that I first encountered a most fascinating gentleman. I'll call him Ernesto. Ernesto was a tall hulk of a man, who, I later learned, was a brilliant Talmud student before the war, but who had given up all religious observance, and indeed almost all connection with the Jewish people. He had totally lost his faith as a result of his horrible experiences during the Holocaust.

With my black velvet yarmulke I was readily identifiable as an Orthodox Jew, so I was easy prey for Ernesto. "Jews know nothing about art," he bellowed. "Matisse! How can you glorify Matisse? His art is only decorative. All Jewish art is nothing but decoration."

I must confess that I had no clue as to what he was talking about.

We soon sat down together at a nearby bench and he began to share his story with me. Over the subsequent years I came to know him better and discovered that he had many "bones to pick" with Judaism and was in a perpetual rage against God. But that morning he confined his remarks to his disappointment with what he saw as the absence of fine art in the Jewish culture.

Frankly, I had never given much thought to the subject of the place of art in Judaism. The best I could do was to refer to the person of Bezalel, mentioned in this week's Torah portion, *Parshat Vayakhel (Exodus*)

35:1-38:20).

I quoted these verses to him: "...See, the Lord has singled out by name Bezalel, son of Uri son of Hur...He has endowed him with a divine spirit of skill, ability, and knowledge in every kind of craft and has inspired him to make designs for work in gold, silver and copper."

"Surely," I argued. "The figure of Bezalel, so prominent at the very beginning of our history, is evidence that art has a central place in our tradition."

Not only was he unimpressed, but he responded with a rant that seemed as if it would go on forever. "Bezalel was no more than a Matisse," he insisted. For him, Matisse was the epitome of a bankrupt artist, one who could produce colorful designs but who had no message for the culture at large. He contrasted Matisse with Picasso, who had a lot to say, in his art, about the political world in which he lived. He concluded his tirade by shouting: "Besides pretty decorations for the Tabernacle, what did Bezalel have to teach us? What did he have to say to the human race?!"

For the many years since that first encounter with Ernesto, who by the way, passed away sixty years to the day after his release from Auschwitz in 1945, I have struggled with that challenging question: "What can we learn from Bezale!?"

I have since concluded that Bezalel had a lot to teach us all, especially about the creative process. He was able to do what so many others who are blessed with great creative talents have not been able to do.

Most creative geniuses throughout history, and I say this fully expecting some of you to object with examples to the contrary,

### Eiferman Properties Ltd.

#### JERUSALEM SALES

#### ■ OLD KATAMON - NEW EXCLUSIVE LISTING:

- \* In a small building, 125 sqm, first & top floor, private entrance, 3 exposures, can be subdivided, Excellent potential!
- \* 5 Bdrms, 135 sqm duplex, succah, private elevator spacious kitchen, living and dining area,

#### ■ RECHAVIA / SHAAREI CHESED

- \* Opportunity to purchase apartments with family/friends together. Contact Us!
- \* 2 Bedrooms, 76 sqm, succah, elevator

#### TALBIEH

3 Bdrms, 105 sqm, 1st floor, shabbat elev. NIS 2,590,000

#### **■ GERMAN COLONY**

Existing building with license to build. Currently zoned to build 3 apartments!

CITY CENTER - Short walk to the Old City 4 Bdrms, renovated, elevator, balconies.

#### ■ BAYTT V'GAN/ HOLYLAND

Spacious Cottage, 235 sqm, 9 rooms, large succah, view, parking. close to synagogues!

#### ■ HAR NOF - New On Market

- \* Centrally on Shaulzon St., 90 sqm 3 bdrms., including MB ensuite, succah, entrance level. Needs renovation.
- \* Shlav B-Expanded apt. to 144 sqm-renovate to your taste

02-651-4030 www.eifermanrealty.com

Promote Your Product, Service or Written Work Without Breaking the Bank!



Contact Heather Dean, Author
Celebrity-Interviewer and TV & Radio Producer
[02] 651.3442 | hdp\_coaching@yahoo.com



#### Machon Dvir

Jerusalem Raanana Beit Shemesh

02-625-2527 www.machondvir.org

#### **New DBT Group for Teens**

Machon Dvir is starting a new Dialectical Behavioral Therapy (DBT) skills group in Jerusalem for girls, ages 15–17, who are experiencing difficulty managing their emotions, or who have issues with anger, anxiety, depression or self-injury. Contact us for details.

have either been misfits in society, or have, in one way or another, rebelled against society. Creativity often sees itself as in opposition to conformity. The place of the artist is rarely in the contemporary culture; rather it is in the counter-culture. The creative artist, whatever his medium, typically sees himself as the creator of a new culture, one which will replace the current culture and render it obsolete.

Bezalel's genius lay in his ability to channel his substantial artistic gifts to the cause of the culture that was being constructed around him. He was not rebellious and certainly not withdrawn. He participated in a national project as part of the nation, and not as one whose role was to find fault. He was able to combine creativity with conformity, and that is no mean feat.

One lesson that he taught all subsequent artists is that they need not limit their role to critical observation of society. Quite the contrary, they can cooperatively partner with society and bring their skills to bear in the service of what is going on around them.

This is the deeper meaning of the passage in the Talmud which reads: "Bezalel knew how to combine the mystical primeval letters from which heaven and earth were created (*Berachot* 55a)." Bezalel's art was an art that "combined" letters, joining them together harmoniously. His was not the art that tears asunder the constituent elements

Mazal Too to

Dr Danny & Sara Berelowitz on the birth of
a granddaughter

FODAYA LEAF

daughter of Aharon & Herut Sterman

Mazal Too to the Berelowitz, Gutwillig
and Sterman families

of the world which surrounds him. His was the art that blends those elements into a beautiful whole.

Bezalel's lesson is not just a lesson for artists. It is a lesson for all gifted and talented human beings. Somehow, the best and the brightest among us are the ones who are most cynical and most critical of the societies in which we live. We see this today in the harsh criticism that is directed at Israel precisely from the world of the academe, and sadly, especially from the Jewish intelligentsia. There is something pernicious about great intelligence that makes one unduly and unfairly critical of the world within which one resides.

Bezalel, on the other hand, was able to demonstrate that one can be highly gifted, indeed sublimely gifted, and use those gifts in a positive and constructive fashion, cooperating with others who are far less gifted, and participating in a joint venture with the rest of society.

This is a lesson in leadership which all who are blessed with special talents must learn. Special talents do not entitle one to separate oneself from the common cause. Quite the contrary: They equip one to participate in the common cause, and in the process elevate and inspire the rest of society.

# GREAT INVESTMENT OPPORTUNITY FOR SALE: 4 RM BAKA APT

Renovated corner apt, 77 sqm, , 1st fl., 3 BD, 1.5 bth, lots of natural light. GREAT LOCATION! Near shuls, shopping, ganim, schools, Hadar Mall. Asking NIS 2,250,000

Agent: Frances Kummer 054.446.7528



Beit Tovei Ha'ir, Assisted Living Residence Is Seeking An

#### **Assistant Health Care Coordinator.**

#### **Responsibilities Include:**

- Coordinating Nurse's Aides
- Liaison With Residents, Families And Health Care Staff
- Administrative Work Related To The Care Plan

#### **Job Requirements:**

Team Player, Administrative Skills, Good Interpersonal Skills. Hebrew and English at Mother Tongue Level In Speech and Writing. Working Knowledge of Ms Office. Previous Experience with the Elderly, Nursing,

Social Work or Related Fields Preferred. Currently the Position Is Part-Time, and in the future may become Full Time.

Please Email Your Resume To: wsara@toveihair.co.il



#### For Sale in Zavit, Efrat

Brand new luxurious and modern 5 room apt. + 2 private parking spots in the Olive Project. Great location! Move in date 1/1/2023 2,650,000 NIS

For Sale in Givat Mordechai, Jerusalem

Newly renovated 4 room apt. very high standard, 93 meters, private parking. 2,675,000 NIS

New project in Jerusalem

3-5 bedroom apt. 1.8 -4 million

New project in Ramat Beit Shemesh

2-5 bedroom apt. (garden and penthouse) 1.8 -3.8 million NIS Contact Gabi for more information 0524588716



LIVE IN JERUSALEM. STUDY IN ENGLISH Cutting-Edge Academia in a Serious Torah Environment

- ▶ BSc in Computer Science
- ▶ BA in Business Administration
- ▶ 3-year degree taught fully in English
- ▶ Lev Campus for Men / Tal Campus for women
- ▶ Thousands of JCT graduates are employed by the biggest names in high-tech, including Intel, MobileEye, IAI and hundreds of other top companies

Choose the program that has proven itself for over 50 years!

Join our virtual open house on Sunday, February 27, 2022

Machon Tal for Women - 8:00pm IL / 1:00pm ET Machon Lev for Men - 9:00pm IL / 2:00pm ET

To register, contact esp@jct.ac.il

For more information, visit www.jct.ac.il/international





# MIDEI CHODESH B'CHODSHO

#### BY RABBI SHMUEL GOLDIN

Faculty, OU Israel Rabbi Emeritus, Congregation Ahavath Torah, Englewood NJ

# Why Wait?

By all rights, Purim should already be behind us...

Let me explain my argument...

The Talmud records a debate as to when Purim should be celebrated during a leap year, such as this year, when two months of Adar are marked. Rabbi Eliezer b'Rebbe Yossi argues that Purim should be observed during *Adar Rishon*, the first month of Adar; while Rabban Shimon ben Gamliel maintains that the festival should be observed during *Adar Sheni*, the second month of Adar.

Citing the general halachic principle-*Ein ma'avirin al ha'mitzvot*, one should not delay the performance of a mitzva- the Talmud argues in favor of Rabbi Eliezer's position:

Clearly, we should observe Purim, as Rabbi Eliezer suggests, at the first available opportunity. Why, then, does Rabban Shimon ben Gamliel argue for delay? Why does this great sage maintain that our celebration should wait until the second month of Adar?

Rising to Rabbi Shimon's defense, Rabbi Tavi explains: *Mesamech geula l'geula adif*, it is preferable to maintain proximity between the [two celebrations of] redemption:

The calendar connection between Purim and Pesach must be maintained. In a leap year, therefore, Purim should be observed during the second month of Adar. This will allow the festival to fall- as always- a month before Pesach.<sup>1</sup>

As evidenced by our observance this year, the halacha is decided in favor of Rabbi Shimon ben Gamliel's opinion. Whenever a leap year occurs, Purim is celebrated during the second month of Adar.

The question, however, is: Why?

The general rule prescribing a mitzva's delay courses throughout halachic practice. It is not a principle that is easily set aside. What motivates the rabbis to do so in this case? While Rabbi Tavi defends Rabbi Shimon's position, the defense he offers is difficult to understand. Why must Purim be celebrated in the shadow of Pesach? These two festivals could hardly be more different. Pesach is of Biblical origin, while Purim is a rabbinic festival. Pesach celebrates Jewish history writ large, from our first national footsteps to the culminating messianic era. Purim is a prototypical festival; a festival that marks a singular challenge in Jewish history and serves as an example of similar challenges that will consistently reappear.<sup>2</sup>

- 1 Talmud Bavli Megilla 6b
- 2 Purim's prototypical character is evidenced by the unique festivals celebrated by a wide array of Jewish communities to mark the overcoming of singular challenges. Each community refers to its celebration as its own "Purim."

Pesach is rooted in the journey towards the land of Israel. Purim begins and ends in the Diaspora. The list of differences between the two festivals is extensive. Why, then, does Rabbi Shimon ben Gamliel insist that these occasions must be juxtaposed on the calendar?

Perhaps we can suggest that, counterintuitively, it is specifically the differences between these two festivals that argues for their calendar connection...

As indicated above, Purim marks a discrete event that occurred to a particular community. The inclusion of this festival in Jewish practice for all communities was, therefore, not automatically guaranteed. Had the protagonists of the Purim story viewed the events of their day in isolation, Purim would have never been born. It is only because Mordechai and Esther saw those events as part and parcel of global Jewish history and experience- as miraculous events orchestrated by a God committed to the survival of the Jewish nation- that Purim made its way onto the Jewish calendar.

Rabbi Shimon ben Gamliel's calendar message of *Mesamech geula l'geula adif* is now clear: *Purim must be celebrated in the shadow of Pesach*. The story of Purim is significant only when viewed against the broad backdrop of Jewish history, as signified by the Pesach holiday.

Going one step further, Rabbi Shimon's message becomes a challenge to each Jewish generation:

**Your Purim** must be celebrated in the shadow of Pesach. You must see your own personal experiences against the backdrop of the unfolding saga of the Jewish Nation.



Only then will you truly come to recognize the full significance of the events of your day.

Rarely has Rabban Shimon ben Gamliel's challenge of "Mesamech geula l'geula adif" been as powerful as it is in our time. We, who are participating in the miraculous return of our people to our land after thousands of years of exile, are obligated to recognize the historic nature of the events we witness and experience each day. Our Purim is truly unfolding in the shadow of Pesach. Continued awareness of that fact is essential, if we are to grasp the opportunities before us and rise to meet the challenges ahead.

Rabbi Goldin is the author of the OU Press volumes "Unlocking the Torah Text," and "Unlocking the Haggada."

## Thoughts on the Weekly Parsha from RABBI LORD JONATHAN SACKS ZT"L

Former Chief Rabbi of the United Hebrew Congregations of the Commonwealth

#### May the learning of these Divrei Torah be לעילוי נשמת HaRay Ya'akov Zvi ben David Arieh zt"l

לעילוי נשמות פנחס בן יעקב אשר וגולדה בת ישראל דוד אייז ע״ה עזריאל בן אריה לייב ומעניה בת יצחק שרטר ע״ה



Dedicated by

Dr. Robert Sreter DDS., M.S.

# The Spirit of **Community**

What do you do when your people have just made a Golden Calf, run riot, and lost its sense of ethical and spiritual direction? How do you restore moral order – not just then in the days of Moses, but even now? The answer lies in the first word of today's parsha: *Vayakhel*. But to understand this, we have to retrace two journeys that were among the most fateful in the modern world.

The story begins in the year 1831 when two young men, both in their twenties - one from England, the other from France - set out on voyages of discovery that would both of them, and eventually our collective understanding of the world. The Englishman was Charles Darwin. The Frenchman was Alexis de Tocqueville. Darwin's journey aboard the *Beagle* took him eventually

to the Galapagos Islands where he began to think about the origin and evolution of species. Tocqueville's journey was to investigate a phenomenon that became the title of his book: *Democracy in America*.

Although the two men were studying completely different things, the one zoology and biology, the other politics and sociology, as we will see, they came to strikingly similar conclusions – the same conclusion God taught Moses after the episode of the Golden Calf.

Darwin, as we know, made a series of discoveries that led him to the theory known as natural selection. Species compete for scarce resources and only the best-adapted survive. The same, he believed, was true of humans. But this left him with serious problem: If evolution is the struggle to survive, if the strong win and the weak go to the wall, then all ruthlessness should prevail. But this is not the case. All societies value altruism. People esteem those who make sacrifices for the sake of others. This, in Darwinian terms, doesn't seem to make sense at all, and he knew it.

The bravest, most sacrificial people, he wrote in *The Descent of Man* "would on average perish in larger number than other men." A noble man "would often leave no offspring to inherit his noble nature." It

seems scarcely possible, he wrote, that virtue "could be increased through natural selection, that is, by survival of the fittest."1

It was Darwin's greatness that he saw the answer, even though it contradicted his general thesis. Natural selection operates at the level of the individual. It is as individual men and women that we pass on our genes to the next generation. But civilisation works at the level of the group.

#### As he put it:

A tribe including many members who, from possessing in a high degree the spirit of patriotism, fidelity, obedience, courage, and sympathy, were always ready to give aid to each other and to sacrifice themselves for the common good, would be victorious over most other tribes; and this would be natural selection."

How to get from the individual to the group was, he said, "at present much too difficult to be solved."2

The conclusion was clear even though biologists to this day still argue about the mechanisms involved.3 We survive as groups. One person versus one lion: lion wins. Ten people against one lion: the lion may lose. Homo sapiens, in terms of strength and speed, is a poor player when ranked against the outliers in the animal kingdom.



#### Most exquisite properties in Jerusalem!!

#### In a luxurious boutique residence in Talbieh.

200m apt. on one level, totally renovated at top standard, 4 bedrooms, 3.5 bathrooms, succah terrace, Old City views, 2 parking, storage, gym- very keen to sell!

#### **DEBORAH - 054-4804767**

**Unique opportunity!** Empty plot of 450m in the German Colony, on Yeoash St., possibility to build private house or a 2-family house of 550m, private swimming pool & large garden, building permit in 6 months-

#### DEBORAH - 054-4804767

**Rechavia-** In a new luxurious project under construction, boutique building, 134m apartment + 19m succah balcony (possibility to enlarge the flat), storage & parking.

#### MAYA - 054-6650184

Amazing apartment Close to Baka, with Old City views! In a new small building, 210m apt. on one level, 5 bedrooms, 4 en suite, 50m Sukkah terrace with amazing views, 12m storage room, Parking & Shabbat elevator, MAYA - 054-6650184 Magnificent Authentic Private Villa, close to Emek Refaim area, totally new, 950m built, private pool, private elevator, 10 rooms, double height ceilings- FOR SERIOUS CUSTOMERS ONLY- DEBORAH - 054-4804767

**Old Katamon**, on a guiet lane, close to the Shtibleh -new high-end project under construction, 200m apartment + 53m succah terraces, parking, storage, attractive price!!

#### MAYA - 054-6650184

Mamilla, magnificent garden apartment- 152m built, 4 bedrooms, 3 bath, 110m private landscaped garden, beautiful views, all furnished, 2 parking spots.

#### DEBORAH - 054-4804767

New building, German Colony, boutique building of 4 apart., garden apartment 240m built + 100m private garden, parking, storage, all new! MAYA - 054-6650184 In a luxurious residence in Talbieh with doorman 24/7. beautiful finished 190m garden apartment with 75m private garden, architectural design, ready to move in, parking, storage. MAYA - 054-6650184



T&T INVESTMENTS 02-6744000 0544-804767 King David St. 26

www.real-estate-jerusalem.co.il

Charles Darwin, The Descent of Man, Princeton University Press, 1981, pp. 158-84.

Ibid., p. 166. 2

<sup>3</sup> This is the argument between E. O. Wilson and Richard Dawkins. See Edward O. Wilson, The Social Conquest of Earth, New York: Liveright, 2012. And the review by Richard Dawkins in Prospect Magazine, June 2012.

But human beings have unique skills when it comes to creating and sustaining groups. We have language: we can communicate. We have culture: we can pass on our discoveries to future generations. Humans form larger and more flexible groups than any other species, while at the same time leaving room for individuality. We are not ants in a colony or bees in a hive. Humans are the community-creating animal.

Meanwhile in America, Alexis de Tocqueville, like Darwin, faced a major intellectual problem he felt driven to solve. His problem, as a Frenchman, was to try to understand the role of religion in democratic America. He knew that the United States had voted to separate religion from power by way of the First Amendment, the separation of church and state. So religion in America had no power. He assumed that it had no influence either. What he discovered was precisely the opposite:

"There is no country in the world where the Christian religion retains a greater influence over the souls of men than in America."

This did not make any sense to him at all,

4 Alexis de Tocqueville, Democracy in America, abridged with an introduction by Thomas Bender, (New York: Vintage Books, 1954). I:314.



and he asked various Americans to explain it to him. They all gave him essentially the same answer. Religion in America (we are speaking of the early 1830s, remember) does not get involved in politics. He asked clergymen why not. Again they were unanimous in their answer. Politics is divisive. Therefore if religion were to become involved in politics, it too would be divisive. That is why religion stayed away from party political issues.

Tocqueville paid close attention to what religion actually did in America, and he came to some fascinating conclusions. It strengthened marriage, and he believed that strong marriages were essential to free societies. He wrote:

"As long as family feeling is kept alive, the opponent of oppression is never alone." 5

It also led people to form communities around places of worship. It encouraged people in those communities to act together for the sake of the common good. The great danger in a democracy, said Tocqueville, is individualism. People come to care about themselves, not about others. As for the others, the danger is that people will leave their welfare to the government, a process that ends in the loss of liberty as the State takes on more and more of the responsibility for society as a whole.

What protects Americans against these twin dangers, he said, is the fact that, encouraged by their religious convictions, they form associations, charities, voluntary associations, what in Judaism we call *chevrot*. At first bewildered, and then charmed, Tocqueville noted how quickly Americans

<sup>5</sup> Ibid., I:340.

formed local groups to deal with the problems in their lives. He called this the "art of association," and said about it that it was "the apprenticeship of liberty."

All of this was the opposite of what he knew of France, where religion in the form of the Catholic Church had much power but little influence. In France, he said:

"I had almost always seen the spirit of religion and the spirit of freedom marching in opposite directions. But in America I found they were intimately united and that they reigned in common over the same country."6

So religion safeguarded the "habits of the heart" essential to maintaining democratic freedom. It sanctified marriage and the home. It guarded public morals. It led people to work together in localities to solve problems themselves rather than leave it to the government. If Darwin discovered that man is the community-creating animal, Tocqueville discovered that religion in America is the community-building institution.

It still is. Harvard sociologist Robert Putnam became famous in the 1990s for his discovery that more Americans than ever are going ten-pin bowling, but fewer are joining bowling clubs and leagues. He took this as a metaphor for a society that has become individualistic rather than community-minded. He called it *Bowling Alone*. Tt was a phrase that summed up the loss of "social capital," that is, the extent of social



Looking for a safe yet profitable investment in Israel with Anglo service?



#### Look no further!

Bemuna has been developing and constructing thousands of apartments all over Israel since 1995:

**Invest with Bemuna for a guaranteed** return and only 15% profit tax!

Call our investment expert Moshe Ehrlich at: 072-395-1096, or email us at: Invest@bemuna.co.il or visit our landing page at: https://www.genieducation.co.il/bemuna



#### **Best Listings in Jerusalem**



Brand New Project Baka Only 3 Apartments left 3 & 4 Bedrooms

Great Payment Terms, High-end specs Starting at 3,700,000 NIS



Beautiful Family Home In The Wolfson Towers 4 Bdrms, 2.5 baths, 150 sgm. Renovated, Storage Room, Built in Closets in all rooms 5,200,000 NIS

11,000 NIS per month

Yitchak Kowalsky



Project in Old Katamon Last Apartments Available, 3 Bedrooms, High-end specs Starting at 4,200,000 NIS



Opportunity In Ba'ka 2 Bdrms, 2 baths, 3 Exposures, Remodeled Building, Elevator, Balcony 2.250,000 NIS

054-766-0338

Yitzchak@yykrealestate.com

www.yykrealestate.com

<sup>6</sup> Ibid., I:319.

Robert D. Putnam, Bowling Alone: The Collapse and Revival of American Community, New York: Simon & Schuster, 2000.

networks through which people help one another.

Years later, after extensive research, Putnam revised his thesis. A powerful store of social capital still exists and it is to be found in places of worship. Survey data showed that frequent church- or synagogue-goers are more likely to give money to charity, regardless of whether the charity is religious or secular. They are also more likely to do voluntary work for a charity, give money to a homeless person, spend time with someone who is feeling depressed, offer a seat to a stranger, or help someone find a job. On almost every measure, they are demonstrably more altruistic than non-worshippers.

Their altruism goes beyond this. Frequent worshippers are also significantly more active citizens. They are more likely to belong to community organisations, neighbourhood and civic groups, and professional associations. They get involved, turn up, and lead. The margin of difference between them and the more secular is large.

Tested on attitudes, religiosity as measured by church or synagogue attendance is the best predictor of altruism and empathy: better than education, age, income, gender, or race. Perhaps the most interesting of Putnam's findings was that these attributes were related not to people's religious *beliefs* but to the frequency with which they attend a place of worship.8

Religion creates community, community creates altruism, and altruism turns us away from self and toward the common good. Putnam goes so far as to speculate that an atheist who went regularly to synagogue (perhaps because of a spouse) would be more likely to volunteer or give to charity than a religious believer who prays alone. There is something about the tenor of relationships within a community that makes it the best tutorial in citizenship and good neighbourliness.

What Moses had to do after the Golden Calf was Vayakhel - turn the Israelites into a kehillah, a community. He did this in the obvious sense of restoring order. When Moses came down the mountain and saw the Calf, the Torah says the people were pru'ah, meaning "wild," "disorderly," "chaotic," "unruly," "tumultuous." He "saw that the people were running wild and that Aaron had let them get out of control and so become a laughingstock to their enemies" (Ex. 32:25). They were not a community but a crowd. He did it in a more fundamental sense as we see in the rest of the parsha. He began by reminding the people of the laws of Shabbat. Then he instructed them to build the Mishkan, the Sanctuary, as a symbolic home for God.

Why these two commands rather than any others? Because Shabbat and the *Mishkan* are the two most powerful ways of building community. The best way of turning a diverse, disconnected group into



# Having a Brit? KISEI SHEL ELIYAHU

Available to borrow from the OU Israel Center donated by Marion & Michael Silman Ita Rochel 02-560-9125

<sup>8</sup> Robert D. Putnam and David E. Campbell, American Grace: How Religion Divides and Unites Us, New York: Simon & Schuster, 2010.

a team is to get them to build something together. Hence the *Mishkan*. The best way of strengthening relationships is to set aside dedicated time when we focus not on the pursuit of individual self interest but on the things we share, by praying together, studying Torah together, and celebrating together - in other words, Shabbat. Shabbat and the Mishkan were the two great community-building experiences of the Israelites in the desert.

More than this: in Judaism, community is essential to the spiritual life. Our holiest prayers require a *minyan*. When we celebrate or mourn we do so as a community. Even when we confess, we do so together. Maimonides rules:

One who separates himself from the community, even if he does not commit a transgression but merely holds himself aloof from the congregation of Israel, does not fulfil the commandments together with his people, shows himself indifferent to their distress and does not observe their fast days but goes on his own way like one of the nations who does not belong to the Jewish people – such a person has no share in the world to come.<sup>10</sup>

That is not how religion has always been seen. Plotinus called the religious quest, "the flight of the alone to the Alone". <sup>11</sup> Dean Inge said religion is what an individual

does with his solitude. Jean-Paul Sartre notoriously said: hell is other people. In Judaism, it is *as a community* that we come before God. For us the key relationship is not I-Thou, but We-Thou.

Vayakhel is thus no ordinary episode in the history of Israel. It marks the essential insight to emerge from the crisis of the Golden Calf. We find God in community. We develop virtue, strength of character, and a commitment to the common good in community. Community is local. It is society with a human face. It is not government. It is not the people we pay to look after the welfare of others. It is the work we do ourselves, together.

Community is the antidote to individualism on the one hand and over-reliance on the state on the other. Darwin understood its importance to human flourishing. Tocqueville saw its role in protecting democratic freedom. Robert Putnam has documented its value in sustaining social capital and the common good. And it began in our parsha, when Moses turned an unruly mob into a *kehillah*, a community.

Covenant and Conversation 5782 is kindly supported by the Maurice Wohl Charitable Foundation in memory of Maurice and Vivienne Wohl z"I.These weekly teachings from Rabbi Sacks zt"l are part of the 'Covenant & Conversation' series on the weekly Torah reading. Read more on www.rabbisacks.org.

Jerusalem mid-size CPA firm looking to hire a US accountant Fax resume to 02-65-11-488 or call Shimon 02-652-5060

<sup>9</sup> See Jonathan Sacks, The Home We Build Together, (London: Continuum), 2007.

<sup>10</sup> Maimonides, Hilchot Teshuvah 3:11.

<sup>11</sup> Andrew Louth, trans., The Origins of the Christian Mystical Tradition from Plato to Denys (Oxford: Oxford University Press, 2007), 50.



#### BY RABBI NACHMAN (NEIL) WINKLER

Faculty, OU Israel Center

### THE PROPHETS

Rabbi Winkler's popular Jewish History lectures can be viewed by visiting the OU Israel Video archive: https://www.ouisrael.org/video-library

he Shabbat of, or before, Rosh Chodesh Adar (the Adar which precedes Pesach) is designated by the G'mara in Megillah as the first of the "special" parshiot that herald the arrival of Pesach and require a special reading for the Maftir and, consequently, for the haftarah as well. The selection for this Shabbat Shekalim is taken from the twelfth perek of Melachim II and tells the story of the repair of the Bet HaMikdash in the days of King Yeho'ash.

As the special Maftir reading calls for the half-shekel head tax to be gathered from all of Israel, so the haftarah tells of the "fund-raising" campaign demanded by the king in order to restore and reinforce the Holy Temple. As the half-shekel tax was used for the purchase of communal sacrifices, thereby insuring that the entire community had a share in these offerings, so the voluntary donations made by the entire nation in the days of Yeho'ash reinforced the idea that ALL of Israel had a share in the Bet

#### NACHI REALTY 054-461-3943

In the heart of Old Katamon - Kaf Tet B'Novemeber street, spacious 90m, 4 room, currently being used as a 3 room but can be easily changed back, 3 exposures, full of light, 2nd floor, private parking spot, 2.5 bathrooms, large, equipped kitchen. 3.4m shekel

Great opportunity in Musrara - 5.5 rooms, 3 bathrooms, 130m duplex with a 40m garden, private entrance, full of charm - Chulada Hanevia street, 4.27m shekel

HaMikdash

In past years, we have discussed the complete story of King Yeho'ash as found in Divrei HaYamim, including the fall of this once-righteous king who, after the death of his mentor, Yehoyada, turned against the words of the navi Zecharya - the son of Yehoyada(!) – and had him killed.

However, since the haftarah centers on the positive efforts of King Yeho'ash to reinforce the Beit HaMikdash, we are granted the opportunity of expanding our understanding of this "building campaign" that the King initiated and try to understand why such a fund raising campaign was necessary at this specific time. The Radak in his commentary on Sefer M'lachim B (12: 2) addresses this questions and turns our attention to the parallel story as found in Divrei HaYamim (24; 7). There, we read of the King criticizing the Kohen Gadol, Yehoyada, for not demanding from the Leviyim that they collect the Machatzit HaShekel from the people so that the funds could be used for the repair of the Bet HaMikdash. And it is there where we hear why there was a need for repair at all.

King Yeho'ash tells his mentor "The wicked Queen Atalya (Yeho'ash's grandmother who attempted to kill him) and her sons breached the Bet HaMikdash and used all of the holy objets for Ba'al worship." This was not simply a structural repair for the Bet HaMikdash. These funds were to be used to replace what Atalya had defiled. It

was a real act of "Chanuka", rededicating the Mikdash!

With an understanding of what the goal of this "campaign" was, we also have a better appreciation of the very mitzvah of Machatzit HaShekel that we read as our Maftir. Among the uses of these funds was the rebuilding of the center of our worship. In effect, the observance of the mitzvah granted each and every generation to take part in "binyan HaMikdash', the very building of the Temple – even if they lived hundreds of years after it was built!

What an idea! Through the mitzva of the half-shekel, everyone had the privilege of being builders of our holiest building, adding one stone, one pebble, one small item and, thereby, becoming part of eternity!!

And all it took was one-half shekel!!!!

That is what a mitva can do! ■

# **Ĥemed Properties**

Real Estate Experts

#### www.hemed-nadlan.co.il

ARNONA: townhouse, 5 bedrooms, elevator, 2 succa balconies, private parking, renovated, storage, huge living room and master bedroom, light and green

MALCHA: 4.5 room garden apartment, private entrance, fully renovation, 3 bathrooms, 100m garden, storage, parking, amazing view, light, quiet, only 3,590,000 NIS

ARNONA - new building - 2 bedrooms, Shabbat elevator, parking, amazing view of the Old City, en suite, light, a/c, private heating, amazing price 2,190,000nis

BAKA: amazing deal, 3 bedrooms, ground floor, 85m, 2 balconies, center location, the best price on the market only 1,950,000nis

HANOCH ALBAK ST: amazing garden apartment, 3 bedrooms, easy access, no steps, ensuite, parking, storage, renovated, amazing living space with a huge garden, attractive

ARNONA - 3 bedrooms, elevator, parking, storage, a/c, private heating, ensuite, balcony, airy, full of light, very nice living space, new kitchen, close to Baka

077-215-1200 // 054-246-0246

Crossroads Presents:

# A CONVERSATION ABOUT SUICIDE FOR PARENTS OF TEENS

Join Crossroads for a psycho-educational conversation facilitated by Robbie Sassoon, MSW, Director of Crossroads, featuring a panel of leading mental health professionals. The program will start with short presentations offering parents an opportunity to learn how to support their teens and their peers, and will be followed with the opportunity to engage the panel with questions.



Tuesday, March 1st



Zoom Link Provided Upon Registration



8:00 PM



Dr. Valery Hazonov, Ph.D Clinical Psychologist Director, Headspace Jerusalem



Dr. Jennie Goldstein, MD Adult and Child



Clinical Social Worker Founder of Crossroads

REGISTER AT
WWW.CROSSROADSJERUSALEM.ORG/
CONVERSATION-ABOUT-SUICIDE/
FOR MORE INFORMATION
DEROPAH@CDOSSPOADSJERUSALEM.OR



Crossroads provides essential prevention and intervention programs, including free therapy, for Anglo teens and young adults in Israel in order to reach their potential and thrive.

WWW.CROSSROADSJERUSALEM.ORG



# **Dual Aspect** of Shabbos

שֵׁעֶשׁת יָמִים ׄתָּעָשֶׂה מְלָאכָה וֹבֵיוֹם הַשְּׁבִיעִי יִהְיֶּה לָכֶם לֹּדֶשׁ שַׁבֵּת שַׁבָּתוֹן לָה'

Six days work may be done, but on the seventh day you shall have sanctity, a day of complete rest to Hashem. (Shemos 35:2).

As we are instructed to build the Mishkan we are reminded of the sanctity of Shabbos. Chazal derive from this juxtaposition that the 39 *melachos* performed in the Mishkan are prohibited on Shabbos.

We celebrate Shabbos as a day of rest every week on the seventh day. Is this day of rest related to the hard work of the previous week, or is it to gain strength for the following week (after all, one can recite *havdala* until Tuesday, so Shabbos has a connection to the following week)?

It may seem like an esoteric distinction, but it actually has an impact on a halachic discussion that appears in the Talmud. A question is raised in Messeches Shabbos 69:, if an individual is traveling through the desert and loses track of what day of the week it is, when does he observe Shabbos?

According to Rav Huna, that individual is to immediately count six days and the seventh day he is to observe the Shabbos. Chiya bar Rav argues that such an individual would immediately observe the Shabbos and then count six days until the next Shabbos.

The Shem M'shmuel explains the difference in opinions (citing his father the Avne Nezer). Shabbat has two aspects. One that relates to the completion of creation and another that relates to gathering strength for the future.

Rav Huna subscribes to the view that believes that Shabbos reflects the completion of creation and is a day to rest from the hard work conducted throughout the previous week. Therefore, an individual who lost count of the days of the week should count six days and then "earn" a Shabbos.



www.talclean.co.il 050-4455975

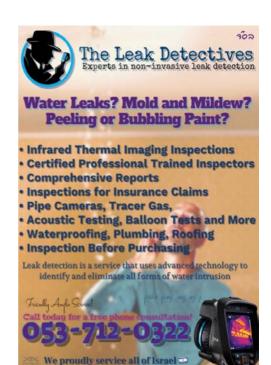
Rav Chiya bar Rav believes that the first Shabbos was observed the day after man was created, and so it is the first day that one should observe when lost in the desert. After *Adam Harishon* transgressed, he was able to rest on Shabbos and regain his strength and ability to persevere and rebuild for the following week.

These two aspects of Shabbos are reflected in the Luchos as well. In Parshas Yisro, when Shabbos is described in the first Luchos, it is related to the six days of creation. In Parshas Vaeschanan, when Shabbos is described in the second Luchos, Shabbos relates to Yetziyas Mitzrayim. Yetziyas Mitzrayim can be viewed in a similar fashion to Adam's initial transgression. In Egypt, as a people, we sunk to the 39 levels of *tumah* (impurity). Yetziyas Mitzrayim and later Matan Torah, reinvigorated us spiritually to be able to proceed, as the Shabbos provided strength for *Adam Harishon* to continue.

As we celebrate Shabbos, we should bear in mind this dual aspect of Shabbos. One the one hand, reflect on the accomplishments and challenges of this past week and utilize the day to be able to recharge our physical and spiritual being so that we can garner the strength to succeed at all our tasks in the upcoming week.

Five minutes from Meron! Luxurious holiday villa in the North with six large bedrooms, private bathrooms, two kitchens, pool, three Jacuzzis, dining area, living room surrounded by fruit tree gardens. Large balcony with seating areas and stunning open view. A perfect affordable retreat to treat the mishpocha!

For reservations and more details 0584144266





# Looking at **Lineage**

Yichus, it has been said, is like a string of zeros, it's only worth something if you put a number in front of it, that's you. This idea is reflected in the personality of Betzalel, the builder of the *Mishkan*. In naming him, the Torah links him to his father Uri and grandfather Chur (Shemot 36:30). Why is his lineage of such great import that it is emphasized here?

Chazal teach us that Chur was given charge of Am Yisrael with Aharon when Moshe Rabbeinu ascended Har Sinai to receive the luchot. When the people thought that Moshe was not returning, they desired an intermediary and began making the golden calf. Chur protested and it cost him his life. Rav Weinberger in Shemen Hatov notes that this quality of mesirut nefesh, pure love for Hashem



even at the expense of one's own life, was a hallmark of his tribe. Yehudah. Nachshonn ben Aminaday, the leader of the tribe famously went into the Yam suf before it split. Mesirut nefesh was also an outstanding quality of Betzalel's mother, Miriam; she was prepared to risk her life to save a generation of Jewish boys in Egypt. The Meshech Chochma adds this sterling quality of pure devotion to Hashem that Betzalel inherited made him worthy of being endowed with the competence and intelligence to craft the Mishkan. Betzalel, like his grandfather Chur, was not interested in his own honor, rather in bringing honor only to Hashem.

Rav Ochayon in *Ohr Daniel* notes that in the time of the Spanish Inquisition, much of the intelligentsia did not give up their lives, they preferred to rationalize their conversion to Christianity. It was the simple folk who lived with pure faith who gave up their lives, and their children followed suit. We can take a powerful lesson from these examples. When children see a living model of one who personifies a particular middah or mitzva, they will internalize and emulate it as well. More than hearing about heroic acts and mesirut nefesh for Torah and mitzvos, children who experience it firsthand will want to follow their forebearers ways. Betzalel was so infused with this type of modeling that it became

second nature to do the will of Hashem without self-aggrandizement.

Rav Bick in *Chayei Moshe* offers an additional reason for enumerating Betzalel's lineage. One of the purposes of the Mishkan was to atone for the sin of the golden calf. It was only fitting for someone who was completely removed from the sin to facilitate its building. Therefore, the Torah specifies his lineage to show that indeed, his grandfather did all he could to prevent the building of the calf.

Betzlalel took his powerful lineage and added one crucial component that made him worthy of being the chief artisan in constructing the Beit Hashem. The most important quality that anyone could have, writes Rav Freiman in Sha'are Derech is ratzon, desire. Although he came from nobility, he was inspired to develop his own contribution to the Jewish people. Although he was not formally trained as an artisan, his desire to build the Mishkan gave him the zechut of Divine wisdom and capacity to succeed. Indeed, as Sefat Emet notes, ratzon is the only thing that we can really control. And ratzon rearranged spells the word *tzinor*, a conduit. Our will is so powerful that it acts as the conduit to bring blessing into our lives.





053-5403761 Physiostep1@gmail.com







#### Neve Shamir (RBSH01)

Neve Shamir Penthouse with open views from 2 balconies in the most sought after project and position in the area. Once in a lifetime opportunity to own this Beautiful Property! State of the art design and finishes.

Tel: +972 2 568 6578 | +972 50 446 9515 trevor@israel-properties.com www.israel-properties.com

# Warm Up This Winter with Inspirational Toral

Winter Term Begins Sun. Jan 9. | Class Passes may be renewed for the Win

#### SUN, FEB 27

#### 9:15 AM

Tefila: Journey through the Siddur

Rabbi David Walk

#### 10:20 AM Special Guest Shiur-Rabbi Avi Herzog

Rabbi Berzon resumes on Sunday March 6th

#### 11:30 AM

Shivat Tzion in Tanach: Daniel, Ezra, Nechemia Rabbi Yitzchak **Breitowitz** 

Hot Soup available throughout the morning

#### 8:00 PM

Women's Beit Midrash: Hilchot Shabbat-Rabbanit Shani Taragin (L'Ayla)

#### MON, FEB 28

#### 9:15 AM

Divrei HaYamim (Layla) Rebbetzin Pearl Borow

#### 10:30 AM

The Thought of Rav Soloveitchik Rabbi Aaron Goldscheider

#### 11:45 AM Rabbi Shmuel Herschler

Halacha and Agada in Contemporary Society. Resumes Mon. March 7 This week Zoom only at new time (please see Virtual Schedule)

Tea & Coffee Available

#### 8:30 PM

Semichat Chaver Program Rabbi Elyada Goldwicht (The Bais)

> \*L'AYLA CLASSES **ARE FOR** WOMEN ONLY

#### TUE, MAR 1

#### 9:15 AM

Torah Tapestries (L'Ayla) Rebbetzin Shira Smiles

#### 9:30AM

Minchat Chinuch-Meaning in Mitzvot Rabbi Yitzchak Breitowitz

#### 10:30 AM

Parshat HaShavua Rabbi Shmuel Goldin

#### 12:15 PM

Jewish History Dr. Deborah Polster

#### Tea & Coffee Available



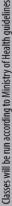
#### 7:30 PM

Safrut Course

#### Rabbi Tzvi Mauner

(The Bais)

Resumes after Pesach



#### PAY AT THE DOOR FOR ON-SITE CLASSES

To join via Zoom, Register for class pass or individual classes at: ouisrael.org/classes

# n Learning at OU Israel

Torah Tidbits



Fo

For registration help, call \*3263

ter term by visiting: <a href="mailto:ouisrael.org/classpass/">ouisrael.org/classpass/</a>

#### WED, MAR 2

#### 9:00 AM Medina and Halacha Rabbi Shimshon Nadel

10:15 AM Contemporary Issues in Halacha and Hashkafa Rabbi Anthony

Manning

11:30 AM Great Jewish Thinkers Rabbi Alan Kimche

Tea & Coffee Available



8:30 PM Halachic Controversies Rabbi Aschi Dick (The Bais)

THE BAIS CLASSES
AND PROGRAMS ARE
FOR MEN ONLY

#### THURS, MAR 3

#### 9:00 AM

Parshat HaShavua Rabbi Ari Kahn

#### 9:15 AM

Rabbanit Shani Taragin (L'Ayla)

#### 10:15 am

Parshat HaShavua

**Rabbi Baruch Taub** 

#### 11:30 AM

Unlocking the Messages of Chazal-**Rabbi Shai Finkelstein** 

Hot Soup available throughout the morning

#### **SPECIAL EVENTS**

8:45 AM-12:45 PM L'Ayla- Women's Rosh Chodesh Adar Seminar 8:00 PM

The Bais- Rosh Chodesh Adar Men's Kumsitz with Ray Dovid'l Weinberg

#### VIRTUAL SCHEDULE

(Zoom Only Classes): https://us02web.zoom. us/j/88363420460

Password: OU Israel

#### **Rabbi Shmuel Hershler**

Tues 7:30 pm Halacha and Agada in Contemporary Society

#### Rabbi Bienenfeld

Talmud for Men-Sun, Tues and Thurs, 2:00PM

#### Rabbi Taub

Parsha, 7:00PM Mon Halacha, 7:00PM Wed

#### Rebbetzin Shatz

(L'Ayla)-Insights of Chazal-Tues, 5:00PM

#### Rabbi Goldwicht

Parshat HaShavua Wed. 8:30PM https://us02web.zoom. us/j/2244321902 Password 18

rassirora ro

Schedule Subject to change, please check website for updates ouisrael.org/events/

## ROSH CHODESH ADAR BET SEMINAR FOR WOMEN Unmasking the Megilla Personalities





#### Thursday, March 3 - 30 Adar I, 8:45AM - 12:45PM

In loving memory of Mrs. Linda Pruwer-Brachfeld a"h מרת חיה סאשא בת ר' יוסף הלל

9:00 - 9:15 Introduction: Mrs. Zemira Ozarowski

9:15AM Bigtan and Teresh: The Baker, the Butler, Trees and Treason Mrs. Shani Taragin

10:15AM Step into your Royalty: Learning from Esther how to Transform Relationships Mrs. Chana Deutsch

11:20AM Inspirational Brunch Story

12:10PM ארורה זרש: The Role of Haman's Wife and Family Mrs. Dafna Siegman





40NIS



Brunch Provided



Please note that this an on-site event



Free babysitting available upon request

22 KEREN HAYESOD ST., YERUSHALAYIM | 02-560-9110 | REGISTRATING: WWW.OUISRAEL.ORG/EVENTS/2ADAR2022



Premiering in 2022... An Epic Historical Musical by

The Women's Performance Community of Jerusalem & OU Israel, the team that created Count the Stars (2016) and Hidden: The Secret Jews of Spain (2018)







SUN Mar. 6 SUN Mar. 13

בעברית Субтитры י באדר ב׳

IASA THEATER (Israel Arts & Science A

תאטרון יאסא – התיכון הישראלי למדעים ולאמנויות

Derech Chaim Kolitz, Givat Massua, JERUSALEM

(Doors open at 7:00 PM)\*

All performances - 7:30 PM

THURS Mar. 10

\* Entry in accordance with current government health regulations

#### TICKETS ONLINE http://bit.lv/WPCJM

Info & group rates:

052-790-6878, 055-503-7479, 052-421-3600 wpc.jerusalem @gmail.com



By Women · For Women

Charity proceeds to OU Israel's project for teens-at-risk









The Bais

AN EVENING OF TORAH, MUSIC & INSPIRATION

for Men

משנכנס אדר מרבין בשמחה

THURS. MAR. 3, ROSH CHODESH ADAR BET, 8:00PM

### with Rav Dovid'l Weinberg

Author, Musician and beloved faculty member at Yeshivat Orayta Hot Refreshments will be served



n accordance with the Tav Yarok Guidelines

OU ISRAEL CENTER

22 KEREN HAYESOD ST., JERUSALEM

02-560-9110

# SEFER SHOFTIM YOM IYUN

for women

#### THURSDAY, MARCH 10, 9:15AM - 1:00PM

Delve into some of the deeper messages
and themes found in Sefer Shoftim
Brunch will be served
Free babysitting available upon request
Register at www.ouisrael.org/events/shoftim







40nis

22 KEDE

KEREN HAYESOD, YERUSHALAYIM

02-560-9110

WWW.OUISRAFI ORG

This event will be run in accordance with the Ministry of Health guideline





Mashpiah, OU-NCSY **Executive Director, Camp HASC** Author of Baderech: Along the Path of Teshuva (Mosaica 2021)

### The Other **Glove**

On a train ride across the frozen Lithuanian countryside, the Chofetz Chaim traveled with a group of disciples on their way to an important meeting. The heated passenger compartment kept them warm, and though the Chofetz Chaim remained in his coat, he removed his gloves and put them into his pockets.

After a while the cabin began to get stuffy and one of the students opened the window to allow in some fresh air. While the Chofetz Chaim moved out of the way, shifting from one seat to another to allow the student to pass, one of his fur-lined gloves fell out of his pocket and flew out the window. Instinctively, the Chofetz Chaim guickly reached into the other pocket and tossed the other glove out the window as well.

Seeing the confused look on his students' faces he explained, "One day someone will be walking along the train tracks in the cold and come across a fur-lined glove. I thought to myself, 'What good will a single glove be to them? Since I already lost the first one, at least the person who finds the glove should enjoy a complete pair to warm their hands."

In our sedra's description of the materials, design, engineering and construction of the Mishkan, it tells us:

כַּל־מֵרִים תָרומַת כֵּסֶף ונְחשֶת הֶבִיאו אֱת תַרומַת ה' וְכֹל אֲשֶׁר נִמְצֵא אָתוֹ עֲצֵי שְׁטִּים לְכַל־מְלֵאכֶת הַעֲבֹדָה הֶבִיאו:

Everyone who set aside an offering of silver or copper brought the offering for Hashem, and everyone with whom acacia wood was found for any work of the service, brought it. (35:24)

The walls of the main sanctuary were constructed of wooden kerashim, forty eight vertical boards connected by bri'ach ha-tichon, a singular support beam made of shittim (acacia) wood that ran contiguously from one end of the Mishkan to the other.

יַנַעש אֱת־הַבָּרִיחַ הַתִּיכֹן לִבְרֹחַ בָּתוֹךְ הַקְּרָשִים מְן־הַקָּצֵה אֱל־ הַקּצָה:

They made the center bar to run halfway up the planks, from end to end. (36:33)

The bri'ach ha-tichon slid into a series of aligned holes half-way up the boards and was embedded inside the thickness of the walls. This way, the bri'ach ha-tichon was hidden from sight and provided 'back-end' support, holding all the walls together and securing the perimeter of the Mishkan (Rashi on 26:26). By moderate estimations, a singular wooden support beam would have to be at least 30 amos long — well over 50 feet!

The Midrash (Bereishis Rabbah, 94:4) says that when Yaakov descended to Mitzrayim, he made a detour through Be'er Sheva, a settlement that his grandparents Avraham Avinu and Sarah Imeinu had established and dwelt in as they embark on a life of inspiring and serving others. Be'er Sheva became the world headquarters of *chesed* and inspiration, and the place where Avraham "called out in the Name of Hashem" (*Bereishis*, 21:33).

During this 'roots trip' to Be'er Sheva, while paying homage to family history, our sages say that Yaakov also uprooted the legendary 'eshel' tree planted by his grandparents. This was the tree in whose shade they cared for their guests. Rashi reads the word eshel as an acronym for achilah, shetiah and linah — 'food, drink and lodging'. The tree was thus a 'motel', offering five-star hospitality to travelers, with the bonus of a powerful spiritual upgrade to monotheism and service of the One True God.

According to Targum Yonasan, by Rebbe Yonasan ben Uzziel, Klal Yisrael fashioned the *bri'ach ha-tichon*, the unique, central beam of the Mishkan from this *eshel* tree. And this beam stretched from "from one end to the other", surrounding us with a reminder of the centrality quality of *chesed*, which bound together and supported all the elements of Divine service in the Mishkan below it.

Regarding the עצי שיטים עומדים, the acacia planks from the *eishel* which were placed "upright" in the Mishkan (*Shemos*, 26:15), the Gemara (*Sukah*, 45b) ascribes an eternal quality: עומדים לעד ולעולמי עולמים, "they remain 'standing' forever." This means they were never destroyed along with the

YOUR REAL ESTATE AGENT IN JERUSALEM Purchase/Sell Debisraelhomes@gmail.com



Beis haMikdash, rather they were placed in protective *genizah* and preserved for all generations.

The first b'rachah of the Amida draws down the zechus Avos, the merits of our Ancestors: "Blessed are You, Hashem, Shield of Avraham!" The Gemara, in Pesachim, reveals Hashem's words to Avraham which describe this blessing: Becha chosmin, "With you shall the People of Israel 'seal' or conclude their b'rachah." Rebbe Yechezkel of Kuzmir zy'a interprets Becha chosmin as 'With you they will conclude' our exiles; our final redemption will arrive on the merit of Avraham's outstanding trait of chesed, and our carrying this trait forward. Thus, the Beis haMikdash will be rebuilt and supported by our eternal commitment to engage in upright ways of life, the indestructible merits of our avodas Hashem, our service of God, and our work to ensure that the needs of others are met and that they are surrounded by kindness and warmth.

Upon completing the building of the Mishkan, Moshe Rabbeinu blesses us:

ויהי נועם... ומעשה ידינו כוננה עלינו

"May it be God's will... that His Presence rest in the work of *our hands*.

Indeed, may we be blessed to continue the holy work of our forefathers and mothers in living our lives in the service of others, building *mishkans*; creating homes and institutions suffused with the value of *chesed* — one pair of gloves at a time.

Wills • Probate • Nuptial Agreements
Durable Power of Attorney (Finance/Healthcare)
Halachic Estate Planning
Tirtza Jotkowitz, Esg.

tirtzaj@gmail.com • 052-509-3356 • (02) 625-6475 US & Israel: 845-425-8871 / 694-7645 / 596-5733



## RABBIAARON Editor, Torah Tidbits

### GOLDSCHEIDER

### Linsanity and Rabbi Soloveitchik

In the winter of 2012 a remarkable sports story was unfolding. Jeremy Lin, a basketball player for the NBA's New York Knicks, who was considered just average, playing only intermittently, had suddenly become a dominant and thrilling player to watch.

There was another intriguing aspect to Jeremy Lin's stardom. He was an anomaly because he was a Harvard graduate playing in the NBA. He was an Asain-American playing professional sports. And he was a religiously devoted person. All of these factors made his story that much more captivating.

Lin's phenomenal rise became popularly known as "Linsanity"; referring, not only to the remarkable level of his play, but also to the improbability of the disparate elements in his life and pursuits merging together.

The highly acclaimed columnist, David Brooks, writing for the New York Times, offered his perspective in his op-ed column on Friday, February 17, 2012. He wrote that in order to understand this sensation.



"Our best teacher on these matters is Joseph Soloveitchik." Brooks then referred to an essay written by the eminent Rabbi, "The Lonely Man of Faith" in which he delineates

between two aspects of man. There is the facet of man which creates, discovers, competes and is involved in building the world. In contrast there is the spiritual component of man who is awed and humbled by the universe. In this role man is a spectator and a worshipper.



Brooks argued that millions were

intrigued with a Jeremy Lin personality that exhibits both traits. How can one individual balance this tension? The modern sports hero is proud, assertive and intimidating. These character traits stand in stark contrast to a personality that is self-effacing and modest.

In his writings, Rabbi Soloveitchik ponders this notion regarding the religious life of a Jew. This very tension, he says, is conveyed in the opening chapters of the book of Bereshit. In describing the creation of man in chapter one, Adam is mandated to "replenish the earth and subdue it" (Bereshit 1:28).

This Adam, who Rabbi Soloveitchik calls "Adam 1", is given the task of using his Godly intellect to master and understand the science of the world. His obligation to 'subdue the world' propels him to manage his environment, using his creative genius to survive and to create a dignified existence in which to live and pursue his dreams of success and accomplishment.

In contrast is the persona of Adam 2. The second chapter of Bereshit articulates a different account of man. Adam is created alone and Chava is only then created afterwards as his helpmate. Therefore, Adam 2 is aware of his loneliness. With a deep sense of humility he is confronted with his vulnerability. He searches for companionship and support.

Adam 2 is presented with a contrasting mandate: "to work it and protect it" (2:15). He seeks connection with something eternal. To work, *avdut*, connotes serving a higher cause.

Adam 1 and Adam 2 exist simultaneously in man. A person seeks success in the world but also spirituality. Man grapples with finding the right balance. <sup>1</sup> "We are called upon

<sup>1</sup> The Rav applies this same idea in interpreting Rashi's comment that man was created from the dust of the four corners of the world or from the dust of the site of the altar. The four corners represent man's desire to discover and expand his horizons; the place of the altar represents man's self-sacrifice and humility.



053-3372232

to live to fulfill both personae, and must master the art of living forever within the tension between the two natures."<sup>2</sup>

This notion set forth by Rabbi Soloveitchik has endless implications in our personal lives: For instance, how does one divide time between one's professional goals and one's spiritual aspirations?

David Brooks, the author of the above NY Times column, was so captivated by Rabbi Soloveitchik's observations that he wrote his own best selling book "The Road to Character," largely influenced by "The Lonely Man of Faith". He posited that modern western man is enamored with Adam 1 but has failed to internalize the eminence of Adam 2. Brooks equates Adam 1's desires with what he calls "resume virtues." Namely, success in school, achieving wealth and professional acclaim. However, the unfortunate reality is that modern man fails to pursue Adam 2's values. Brooks called these "eulogy virtues". Were you kind, brave, honest and faithful? Our society exalts the resume virtues. But it overlooks the humbler eulogy virtues. Yet, he writes, we are all aware at our core that this second category of values is what matters more yet somehow it is underplayed.

The Rav articulated the notion that modern man has tragically put the emphasis in the wrong place: "The situation has deteriorated considerably in this century, which has witnessed the greatest triumphs of the majestic man in his drive for conquest. Majestic Adam has developed demonic quality, laying claim to unlimited power - alas, to infinity itself. His pride is almost

boundless, his imagination arrogant, and he aspires to complete and absolute control of everything." (LMOF, p. 97)

In the last chapter of 'The Lonely Man of Faith' the Rav directs our attention to the story of Eliyahu the prophet and Elisha. He describes Elisha "engaged in the most ordinary, everyday activity, in tilling the soil, when he encountered God and felt the transforming touch of God's hand." The appearance of Eliyahu and exposure to his lofty spirit compelled Elisha to leave his materialistic lifestyle behind. He joined his master in pursuing a life of religious devotion. Once achieving this level, Elisha then returned to his people, serving as an advisor to the King and teacher of the people. He incorporated the Adam 1 and Adam 2 aspects of life into his service of God. The Rav held up Elisha's prototype as one we are meant to pursue. (LMOF, pp.103-106)

The Rav concludes his work stating that it is the utmost privilege of man and challenge to live a life that pursues the combined goal of majestic achievement in both worldly matters and the ascent of the spirit.

Lessons:

- Adam 1 represents man's quest for dignity. God's will is for man to achieve this dimension of living. It is foundational to achieving a meaningful and purposeful life.
- Adam 2 represents man's spiritual longings. A life of kindness, concern for others, sacrifice for greater causes are all examples of this noble pursuit.
- We often feel a tension in combining these two drives. Both are positive. Both are to be embraced. Ideally, through the struggle, one finds authenticity and true depth of living.

<sup>2</sup> From 'The Road To Character', by David Brooks

### Thinking of selling?

"The sale of our apartment was in the sole hands of a large established and supposedly well connected agent. However, after the six months contract they did not succeed in finding us a buyer. We only received verbal updates and progress reports when we requested them and experienced minimal accountability.

# We decided to go with Eta, a small boutique agency.

Immediately she enthusiastically showed the apartment to suitable potential buyers negotiated an acceptable offer and closed the deal.

Speedy seamless and indeed a pleasure all around.

Quite breathtaking really!"





**Eta Morris** 

Eta: 0547233863

Jerusalem Real Estate is our Business

etamorrisrealestate@gmail.com







#### **GEULAS YISRAEL**

#### BY RABBI MOSHE TARAGIN

Ram. Yeshivat Har Eztion

### A Local House With **Global Impact**

The grand project of building the mishkan is launched through a national assembly. This mass "congregating" of the Jewish people lends parshat Vayakhel (which literally means "gathering") its name. The assembly of an entire nation is peculiar-given that only a few select artisans and craftsmen were directly involved in the construction. Evidently, the national mishkan project must be inaugurated in the presence of every living Jew. Though it is built by few, it is the house of everyone- at least of every Jew.

Though it is a national structure, access is severely limited and regulated. Only very specific Jews- namely Kohanim- can supervise sacrifices and ceremonies. Even these Kohanim, cannot stroll freely throughout all zones of the mishkan. It goes without saying that, in this hierarchical and regulated mishkan, entry by non-Jews is completely banned. The house of the Jewish people is not a territory for non-Jews.

#### Jonathan Rosenblum, DPM 050-595-5161

Pediatric and Geriatric Foot Care, Bunions, Hammertoes, and Diabetic Wound Care Even the two nicknames of the mishkan reflect its parochial nature. Often the mishkan is referred to as the משכן העדות (mishkan ha'edut) or the house of "testimony". The mishkan serves as a "deposition" that Hashem delivered His will and His commandments to His people. It also functions as an affidavit that Hashem lovingly forgave our terrible "egel betrayal". Either way, the mishkan attests to the singular and unbreakable relationship between Hashem and His chosen people.

Another nickname for the mishkan is אהל (ohel mo'ed) which loosely translates into the "tent of appointments." The mishkan hosted our scheduled encounters with Hashem, providing a platform for rendezvous with our King in Heaven. Both of these nicknames signify that the mishkan was not a universal domain, but tightly structured around Jewish identity and Jewish experience. For this reason, every Jew is gathered for the "launch" of our national landmark.

Despite the parochial nature of the mishkan, its construction is described through universal language. Surprisingly, this very private national project is expressed in terms and phrases which evoke memories of the creation of our universe.

The echoing of the creation of the universe occurs before the project commences. Before the construction begins, we are warned- once again- about preserving the integrity of Shabbat. The national project

advances only after a declaration that our G-d created a broader world. Shabbat universalizes the mishkan construction.

Stunningly, the various materials necessary for the mishkan are quickly procured. Enthusiasm surges and philanthropic spirit abounds, and all the precious metals, rare fabrics and exotic dyes have been collected. The marathon of donations officially ends with the verse ייכלא העם מהביא which translates into "the nation concluded its donations". This verse is reminiscent of the verse in Bereshit- ייכולו השמים והארץ -which describes the completion of the creation of the universe. The process of collecting goods and materials parallels the creation of our world.

Once the construction is actually completed, Moshe scans the masterwork and is gratified: יירא משה את כל המלאכה. This verse echoes the response of Hashem upon pursuing His masterful creation: יירא אלקים את Moshe appraises his project in a similar manner to Hashem reviewing His grand masterpiece.

Finally, Moshe delivers a blessing to his mishkan just as Hashem blessed his newly minted world: יוברך אותם משה. Moshe blesses his mishkan just as Hashem repeatedly blessed His universe.

The phrases and images of the mishkan project parallel the creation of our universe as detailed in Bereshit. Not only are the terms similar but the configuration of the mishkan is patterned after the universe. The Neziv (19<sup>th</sup> century Rosh Yeshiva of the Volozin yeshiva) asserts that every minute detail of the mishkan corresponds to a feature of the cosmos. Every dimension or itemization evokes a different physical



Flying Soon?

Travel with Confidence

**1UniTravel - Medical Insurance** 



Private Parking Space

great location

### GabaiRealEstate

GabaiRealEstate.com

Jerusalem

#### HOLYLAND, Avraham Perrera

Beautifully designed 100 SQM, 3 large bedrooms, full dining room & living room area, Sh. elevator, 2 parking spots, storage, stunning views. Asking: 2,950,000 NIS

#### ARNONA, Gershon Avner

Upgraded 120 SQM, 5 spacious rooms, 3 full baths, large living room area, balconies, 2 parking spots, storage, Shabbat elevator. Asking: 2,890,000 NIS

#### RECHAVIA, Ibn Gvirol

Spacious 80 SQM, 1.5 floors up, full of natural light, 2 Bedrooms, 2 full bathrooms, balcony, renovated, succah area. 3,150,000 NIS

#### ZAYIT, Pitom Haketoret

**NEW ON THE MARKET!** 306 SQM, Semi-Attached Cottage, move-in condition, wrap-around garden, parking, 2 floors, 5 beds + den, American style kitchen.

#### DEKEL

Approx. 250 SQM, 8 bedrooms, 4 bathrooms, front and back garden, good condition, gorgeous views.

Jerusalem For Rent

#### RECHAVIA, Narkis Street

**JUST LISTED!** 150 SQM penthouse, 70 SQM Succah terrace, 5 rooms, 2 baths, parking, elevator, & storage. Available June 1st. Asking: 14,800 NIS

#### YEMIN MOSHE, Hatikvah

Beautifully renovated house, 200 SQM, 5 rooms, garden, balcony, fully furnished, with views facing old city walls! Contact us for more information

Efrat For Rent

#### **EFRAT: Rimon Private Cottage**

Renovated 107 SQM, 3.5 rooms, parking, large front & back yard, bright, fully accessible. Asking: 5,300 NIS



Yaniv: 052.614.1442 Yaniv@gabairealestate.com

Elia: 052.862.9208 EliaGabai@gmail.com



feature of the universe we inhabit. For this reason, the mishkan was crafted with absolute precision. Even if slight alterations may improve functionality, it would distort the symmetry between the mishkan and the cosmos. The mishkan is a union between function and metaphor. The latter cannot be compromised on behalf of the former.

Though the mishkan is a private Jewish experience it possesses a broader function. It is a mini-world or a microcosm of a universe inhabited by humanity in general.

This duality lies at the core of the mish-kan. It is earmarked for Jewish experience, but carries universalistic impact. At the induction of the Beit Hamikdash, Shlomo asks Hashem to welcome sacrifices of gentiles. Even though they cannot enter the mikdash, their sacrifices (or at least certain types of sacrifices) are welcome. Similarly, Yeshaya refers to the mikdash as an international house of prayer or as ביתי בית תפילה. Not all are welcome to enter, but all are invited to "belong".

Special keriyas Hatorah ceremonies accompanied the daily sacrifices of the mikdash. These special Torah readings (part of the observances known as ma'amadot) were selected from Bereshit. At the very moment that sacrifices were offered the creation of the universe was narrated. Explaining this pairing, the gemara in Ta'anit asserts that the universe is sustained by korbanot-sacrifices. By reciting the story of creation during the offering of sacrifices, we reinforce the universal impact of the localized mikdash ceremonies.

The day the mikdash was destroyed and the Jews were expelled from Yerushalayim was a dark day for humanity. Without the mikdash sustaining our world, humanity sank into hundreds of years of darkness and regression. Little did the Romans know how they were destabilizing our planet by sacking its core. Little did they know that it would take humanity more than a thousand years to recover and leave the Dark ages behind. Little did they know that humanity would only advance toward progress and modernity, when the third mikdash began to appear upon the horizon.

The mishkan is, of course, a metaphor for the life of a Jew. We are a kingdom of priests meant to service the moral and religious needs of humanity, while providing universal prosperity. Our activities may feel very tribal, but our reach is universal. We study the will of G-d and perform distinctly Jewish practices. But, in doing so, we solidify the presence of Hashem in our world, and we assist humanity in achieving higher ground.

For thousands of years that universal impact declined, as we were pushed to the margins of history. Through our disloyalty, we hamstrung our ability for global impact. We are now once again assuming our rightful function, and we must relearn the mystery of Jewish identity- our activities are national and inward, but our reach is far and universal.

# Beautiful new MEHUDAR HAMELECH MEGILAT ESTHER

Written in the Old city overlooking Har HaBayit by yirat Shamayim experienced sofer stam and teacher, with certified approval by expert examiner.

For serious: 0523373218





**ENGLISH SPEAKING LAW FIRM** 

#### Orit Madar, Adv.

Family Law and Mediation
Divorce, Child support, Custody
Inheritance & Wills

Yariv Madar, Adv.

Bodily Injuries, Medical Malpractice

Civil Litigation

10 Hillel St., Jerusalem | 36 Dam hamkabim st., Modiin 02-6255592, 050-3202909

Madar@netvision.net.il





### **DIVREI MENACHEM**

#### BY MENACHEM PERSOFF

Special Projects Consultant, OU Israel Center menpmp@gmail.com

## From Small **Acorns Grow Mighty Oaks**

In this week's Parsha, Moshe is commanded to assemble the entire community and charge them with preparing the many items needed for the Mishkan. The Ohr Hachayim and Ramban stress that men, women, and children gathered to hear Moshe speak. And why? - So that everyone would have a share in the Mishkan's construction.

But why the children? Can you imagine your little children setting up your shul, providing the colored glass windows or the curtain for the Aron Kodesh? Perhaps. But maybe the better question is how we define 'children' in this context.

There is an intriguing discussion in the Talmud (Chagigah 1a; 6a) that might throw some light on this matter. The Mishna states that while people are bound to appear in the Beit Hamikdash on the Shalosh Regalim, following Beit Shammai, "If one is unable to ride on his father's shoulders and go up from Yerushaylim to the Temple Mount," he is excused.

Beit Hillel demurs, positing instead: "Whoever is unable to hold his father's hand." Finally, and to close the discussion, Abaye concluded that whenever an adult is obligated to the Torah's law, "we also initiate a minor according to Rabbinic law."

So, Beit Shammai opined that even very young children should be introduced to religious observance (apparently, even if they have no Da'at - comprehension of the meaning of a given Mitzva). Notably, in our case, attendance at the assembly in the wilderness went beyond participating in a Mitzva. The young child would merit joining thousands of people, all united in a joint, holy project. The rally would leave an indelible impression on the fledgling mind.

Yes, Chinuch, our children's education begins in the earliest, formative years. Jewish education is not just about the number of Talmudic pages studied. Our teachers stressed the experiential side of Jewish practice. And yes, there are ways that enable even the youngest children to "lend a hand" preparing decorations in the Sukkah, making challot for Shabbat, or collecting the threads for the Parochet.

And, yes, we believe that as the children develop, they will begin to imbibe the beauty of our traditions and comprehend their inner meanings and purpose. We might do well to recall that participating in the adult world facilitates children's sense of well-being and confidence. So, let us cherish the notion that, in many ways, children are adults-in-the-making. Indeed, they are our future.

Shabbat Shalom! M enachem Perso







- Curtains & draperies
- Designer curtains
- Venetian & Woven wood blinds
- Blackout, Vertical, Roller, Roman & Pleated shades

Call Joe Stepsky for a free consultation in 052 5988 889

Amazina

www.ashleywilde.co.il

### Pinchus Klahr, MD Rheumatology

US Board Certified / Misrad HaBriut recognized specialist in all Arthritis conditions Joint and Muscle Pain Conscientious "American style" Care

Conveniently located at Refa Na Medical Center, Givat Shaul, Jerusalem 052-713-2224

Now also seeing patients at the 02-970-1100



Whole Wheat **Organic Whole Spelt GF Gluten Free Oat** 

Distributed Throughout Eretz Yisroel

For more details, including hechsherim, email: Hillel Levin - The Matza Man: www.matzaman.co.il



### **SIMCHAT SHMUEL**

#### BY RABBI SAM SHOR

Program Director, OU Israel Center

ur *Sedra* this week, *Parshat VaYakhel*, highlights the efforts of *Betzalel* and his team of artisans who are charged with the sacred task of crafting the many vessels to be used in the *Mishkan*. However in describing the construct of the *Aron* the Torah tells us *Vayaas Betzalel* et *HaAron*-And Betzalel fashioned the *aron*. Unlike all the other vessels, which were worked on by many, the *Torah* tells us that when it came to the *aron*, *Betzalel* himself fashioned the *aron*.

One might ask, why all the other *Keilim* were constructed by many, but the *Aron*, *Betzalel* seems to have insisted on constructing himself-what was so significant about the *Aron*- that *Betzalel* chose to construct it himself?

Chazal in the Midrash Rabba offer the following explanation? When Moshe instructed Betzalel to assemble a team to construct the Mishkan, Betzalel in turn asked Moshe, what is the purpose of this Tabernacle? Moshe answered him by saying that Hashem desires a dwelling among the Jewish people to be able to teach them Torah. Betzalel then insisted that if that is the purpose of the Mishkan, then first there must be a proper place for Torah within the Mishkan, and then and only then can the rest of the enterprise be constructed.

**Rabbeinu Bechaya** builds on this idea introduced in the *midrash* cited above. He explains: "The construction of the aron required that the person making it, should

have a deep understanding of its significance and proper intent while making it. Seeing that construction of the other furnishings did not demand that the craftsman engaged in making it entertained specific thoughts, the Torah contented itself with simply writing: "he made it," without specifying who it was who made it."

The Avodat Elazar of Koshnitz zy'a, in explaining this same Midrash, points out that every single Jewish home is called a Mikdash Me'at- a miniature sanctuary. If indeed the actual sanctuary required that the focal point or essential purpose of the sanctuary was to create a space for Hashem's presence to teach Torah to the Jewish People, then so too, our homes must have as their essence a central place for Torah. Torah should be the focal point that one sees and experiences when they enter each and every Jewish home.

This beautiful teaching should inspire each of us to consider the atmosphere and environment we create in our homes. Do our furnishings, decor and overall setting indeed project the sense that *Torah* is the focal point of our *Mikdash Me'at?* 

May each of us take to heart to emulate the lesson we learn from *Betzalel*, to create within our own homes a place for *Torah* and *Hashem's* presence.



#### All your jewelry needs in one place!

A 5th generation skilled craftsman will fix, refurbish, polish or restore your family heirlooms, Kiddush cups, candlesticks, and any gold/silver jewelry. Deliveries directly to/from your home in Jerusalem area Details: Santo - 052-228-9627



#### Be'er Tziporah a"h -Bottled Water Gemach



Walking down King George St. in Jerusalem and want a cold bottle of water?

Come help yourself to a bottle at 52 King George.

In loving memory of Yoni's wife **Tziporah a"h**, a true Eishes Chayil, always full of chessed, kindness and laughter, and brought life and strength to so many people, that she touched!

She was like Aron, who loved

peace and pursued peace.

Yoni thanks Hashem for having the opportunity of having Tziporah in his life, to learn of her caring, patience and happiness, to overcome her challenges. May Tziporah's Neshama be a light onto the world, in a time of darkness, and may her Neshama shine to Gan Eden. Yoni misses Tziporah with tears in his eyes, as Hashem gave him a gift, a crown jewel, now he returns her to Hashem. With thanks and Toda, Love, Yoni

To help refill the supply send tax deductible donations for
Be'er Tziporah a"h Bottled Water Gemach
to Chabad of Rechavia Rabbi Yisroel Goldberg email

Rabbi@JerusalemChabad.org 02 800-1717

www.JerusalermChabad.org/DonateShekels



#### **FOR SALE**

#### **TOWNHOUSE NEXT TO PARK HAMESILA**

216 M ON FOUR LEVELS
PRIVATE GARDEN AND PARKING
6 BDRMS, 4 BATHS
QUIET, OFF STREET
FOR RENOVATION
NIS 7,300,000

#### MAAGALEI YAVNE ST GARDEN APT NEXT TO PARK HAMESILA

97 M GROUND FLOOR
PRIVATE EXIT TO LARGE GARDEN IN USE
HANDICAP ACCESSIBLE, WELL-MAINTAINED
PINUI BINUI IN PLANNING PROCESS (FUTURE
APT WILL BE APPROX. 150 M)
NIS 3.400,000

Dov Shapiro **052.5533739** | Ilana Nelson **054.5341403** integrityrealestate.co.il

#### SHLOMO SEALING & ROOF

Advanced sealing system Repair of tiled roof

- > Licensed sealer
- > 23 years of experience
- > Warranty on every job

We specialize in sealing roof and building walls, constructing and repairing roof tiles, constructing and repairing drainpipes, sealing balconies, basements and pools.
Our company uses only SII-certified approved by Ministry of Health.
Among our clients: the Jerusalem municipality, Bezeq, Ben Gurion Airport, house committees and more.
visit and consultation - no strings attached FAIREST PRICE GUARANTEED!

Email: gagotshlomo@gmail.com

Shlomo: 050-266-9766 Office: 052-774-3343

#### **OU ISRAEL**

### **PARENTING COLUMN**





#### Dear OU parenting,

I have a 12 year old boy who is overweight. We tried a dietitian, but it backfired as he felt nervous of being deprived and started eating even more. We took him for blood tests which came out normal. We try encouraging exercise and adding healthier options at meals which he likes. I spend a long time cutting up vegetables. I feel like I'm trying my best but it's so hard to see him eat double portions. What advice can you give me?

S.R.



Dear S.B.

Thank you so much for your detailed question. I will try my best to respond to each point.

You are in good company. Many boys during the beginning stages of puberty (age 10-14) tend to gain weight in preparation for a growth spurt. Boys tend to gain weight around their middle whereas girls tend to gain around the hips and thighs. These fat stores promote the growth which is about to occur. It's important to compare your child's growth to himself, considering his build and genetics as opposed to others his age or even siblings. In addition to weight

gain during puberty, there is an increase in appetite, due to hormonal changes as their body prepares for growth spurts and increased muscle mass.

The first thing to do if your child has rapid weight gain is to check in with the pediatrician to rule out any physiological problems. Having done that, another step would be to consult with a nutritionist regarding healthy meal plans. Having checked those boxes, I would now focus on the psychological aspect of helping your child through this complex stage. There are a few points to keep in mind.

As children grow into adolescence and their bodies begin to change rapidly, most kids become very self-conscious. Most adults can remember their personal awkward stage. Try to tap into that to support your child through the changes. For each person this awkward stage is different. It can be crooked teeth, braces, glasses, being short, chubby etc... It's important to remember that the body is in transition and reassure your child that he is going through a normal stage.

If you've ruled out medical problems, the physical changes are a stage and will work themselves out. Your child's self-esteem and self-worth, however, are fragile so that is what you'll want to nurture now.

Part of being a preteen/teenager is trying to assert your independence and make your own choices, such as deciding what you want to eat and how much. One of the few things that parents CAN NOT control is a teenagers food intake. Since food is one thing that parents can't control, a teen may use food to "try to control" at least one aspect of their "out of control lives" which can lead to an eating disorder. To avoid this struggle, try to avoid making it a central issue. Try to avoid commenting on the amount of food he takes. He will have to navigate that on his own as it is a lifelong skill. We want to encourage a healthy relationship with food. Tell him that you trust that he knows how much he needs to eat and when he feels full. After all, decision making is a skill we want our children to learn, and we want them to know that not only do we trust them to make good decisions, but they could trust themselves.

Build your child in other ways, focus on his strengths and talents. Keep the lines of communication open so he could feel comfortable talking to you about his frustrations and failures. Chances are if you're frustrated at the situation, he is as well.

Keep doing what you're doing! Encourage a healthy lifestyle, provide healthy snacks, fruits, and vegetables. Encourage physical activities that your son enjoys such as biking, swimming, hiking, or playing ball outside. Exercise can be fun rather than a chore. Modeling the importance of exercise and body positivity is a great example to set for your child.

As you mentioned, it hurts you to see when he takes additional portions of food. As parents we always want to make sure our children/teens are making the right choices. We can encourage them and model the right ways for them, but they may still

make the "wrong choices". In this case it may be overeating or grabbing some pizza or chocolate when he's out with his friends. The older and more independent he is the less you will be able to control his eating habits. It's preferable for him to feel comfortable to eat in front of you (even if it's a treat) rather than hide and feel guilty and go down that path of an eating disorder.

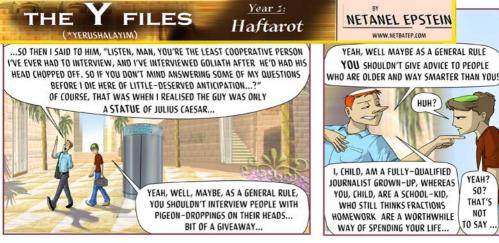
Its best to avoid eating in front of a screen as someone is generally less aware of their body when they're distracted by a screen which means he may be eating mindlessly as he watches.

Remember as parents you can always be curious and ask questions without being judgmental. Sometimes an adolescent will be bullied because of his weight or looks during this stage. We can't take away their pain but hopefully we can be there with them in their pain and support them through it. Sometimes they may even come out stronger because of it.

Hang in there, you are doing all the right things! Accepting that there's an aspect of this that your son will have to navigate on his own, may take some pressure off you. Bottom line is, he may need to be eating double. His body is probably gearing up for a big growth spurt!

Michal Silverstein has a MS in educational psychology and counseling. She facilitates parenting workshops in and around Jerusalem and maintains a private practice.

Feel free to send in any parenting questions you may have to parenting@ouisrael.org (Details will be changed to preserve anonymity).













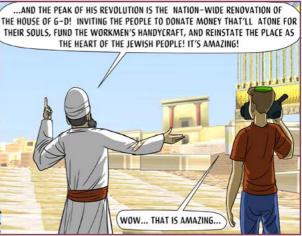




"BY ORDER OF THE KING!
BEDTIME, BATHTIME,
CELERY, DENTISTS
AND ALL SUPPEROPTIONS THAT ARE NOT
CHOCLATE CAKE ARE
NOW ILLEGAL!!!" HA-HA!

WILL YOU STOP MOCKING
ONE OF THE MOST
RIGHTEOUS KINGS OUR
NATION HAS EVER KNOWN?!













# FROM THE VIRTUAL DESK OF THE OUVEBBE REBBE

**RAV DANIEL MANN** 

### Unsure If He Recited Birkat HaTorah

**Question:** Sometimes I am unsure if I recited *Birkat HaTorah* (=*BKHT*) and so I plan to remedy the situation by having in mind to fulfill *BKHT* with *Ahava Raba*. Sometimes, though, I am not sure whether I had that in mind while I was reciting *Ahava Raba*. What do I do in such a case?

Answer: It is good to have a set order of practices, which helps avoid the doubt, but these things happen. Regarding one with a doubt whether he recited BKHT. poskim assume that whether or not one has to recite it now depends if BKHT is a Torah-level obligation or a Rabbinic one (see Mishna Berura 47:1). The gemara (Berachot 21a) identifies this as the measuring stick regarding doubt about having recited Kri'at Shema and mentioning yetzi'at Mitzrayim. The same gemara cites p'sukim as sources for the obligations of Birkat Hamazon and BKHT, which many identify as the two berachot of Torah origin (Ramban, Shich'chat Aseh 15), Therefore, the Sha'agat Aryeh (24) and many others rule that one who is in doubt whether he needs to recite BKHT, should do so. He just says (ibid. 25) that since the mitzva from the

Torah is fulfilled with one *beracha*, in a case of doubt we recite only "... *asher bachar banu* ..." Some (Birkei Yosef, OC 47:8- see other opinions in the Mishna Berura ibid.) posit that *BKHT* is only Rabbinic and that we do not recite in a case of doubt (as we generally say, *safek berachot l'hakel*).

Although the stronger opinion is to recite BKHT when in doubt, the Mishna Berura (ibid.) suggests the alternative you mentioned - to fulfill the obligation with the beracha before Kri'at Shema – Ahava Raba. While this seems to follow the general halachic "sentiment" to keep things safe, it is not a foregone conclusion that this is fully safe. First, there is a major machloket whether it is permitted to recite P'sukei D'zimra, which consists of Torah texts that are recited as praise in tefilla, before BKHT (see opinions in the Shulchan Aruch, OC 46:9). Indeed, if one realizes in the midst of P'sukei D'zimra that he definitely did not recite BKHT, most rule that he should interrupt P'sukei D'zimra to recite it (Mishna Berura 51:10: Yabia Omer IV. OC 7: Tefilla K'hilchata 9:31).

Another drawback of using *Ahava Raba* is that it is unclear that it is always done correctly. The *gemara* (Berachot 11b) does say that after having said *Ahava Raba*, one no longer needs *BKHT*, but the Yerushalmi limits it to a case where one learned right afterward. Considering that *Kri'at Shema*, which comes from the Torah, follows

The Orthodox Union - via its website - fields questions of all types in areas of kashrut, Jewish law and values. Some of them are answered by Eretz Hemdah, the Institute for Advanced Jewish Studies, Jerusalem, headed by Rav Yosef Carmel and Rav Moshe Ehrenreich, founded by HaRav Shaul Yisraeli zt"l, to prepare rabbanim and dayanim to serve the National Religious community in Israel and abroad. Ask the Rabbi is a joint venture of the OU, Yerushalayim Network, Eretz Hemdah... and OU Israel's Torah Tidbits.



Ahava Raba, wouldn't this condition be trivial? One of the Beit Yosef's (OC 47) answers posits that *Kri'at Shema* does not count, as it is not done for the purpose of learning and/or it is not **clearly** for that purpose. In the Shulchan Aruch (OC 47:7-8), he cites two opinions on whether one needs to learn something else right after *davening* and recommends stringency. Although one can wait until the end of *Shacharit* as long as he does not talk about matters not related to Torah or *tefilla* in the meantime (Be'ur Halacha ad loc.), the Shulchan Aruch considers it risky to rely on this system to fulfill *BKHT*.

Your plan to have in mind to fulfill the obligation with *Ahava Raba* during recitation, while worthwhile to strive for (Mishna Berura 47:1; see Be'ur Halacha to 47:8) is most likely not a requirement (Mishna Berura 47:14; see Be'ur Halacha ibid.). In a case like this of multiple *sefeikot* (maybe you said *BKHT*, maybe you had sufficient intent for *Ahava Raba*, maybe intent is not needed), it is easier to be lenient (see Ishei Yisrael 6:(33)).

The halachically simplest way to get out of doubt (but is not always practical or pleasant) is to find someone who has not yet made the *beracha* and have him do it for you with intention to include you (Mishna Berura 47:1). While women recite *BKHT* (Shulchan Aruch, OC 47:14), it is not agreed that she is obligated to do so

or at least obligated in the same way as a man. Therefore, while it is plausible that a woman can be *motzi* a man (Be'ur Halacha ad loc.), one should not rely upon this (see Tzitz Eliezer XV:24).

### Having a dispute?



For a Din Torah in English or Hebrew contact 'Eretz Hemdah - Gazit' Rabbinical Court: 077-215-8-215 • fax: (02) 537-9626 beitdin@eretzhemdah.org



077-2050015 052-2678749 www.golan-realestate.net



**City center:** High standard 4-room apartment, 102m + 10m balcony, fabulous panoramic view of the Old City, private parking 4,800,000 NIS

**Old Katamon:** 4-room apartment, 95m, sukkah balcony, beautiful panoramic view, Shabbat elevator, private parking, 3,290,000 NIS

**Rechavia:** very close to Shaarei Chesed 4-room apartment, 82m, high ceilings, bright, balcony, parking, 3,650,000 NIS

**Old Katamon:** New building, 4-room apartment, 108m, sukkah balcony, Shabbat elevator, underfloor heating, high standard, private parking, 4,400,000 NIS

**Rechavia:** 5-room apartment, 130m, Sukkah balconies, 4 exposures, elevator, small & quiet building 5,200,000 NIS Nachlaot: private house, 90m, building rights for another 2 floors, 4,500,000 NIS

**Armona:** New 4 room garden apartment, 112m, high standard specification, 150m garden, 3,950,000 NIS **Baka:** 3-room apartment, 60m, renovated, nice view, elevator, parking, 2,000,000 NIS



#### BY REBBETZIN ZEMIRA OZAROWSKI

Director of OU Israel L'Ayla Women's Initiative

## Shemoneh Esrei Outline and Summary

After spending many months exploring the brachot of Shemoneh Esrei, I thought it would be helpful to spend one article just quickly outlining and reviewing what we learned together.

#### Section One: שבש- Praise

As we begin our Shemoneh Esrei, we need to emphasize to ourselves the power of our Tefilla. We do so by reminding ourselves of three important points:

- Our relationship with Hashem goes back many generations, and we have "protexia" with Him because of our ancestors. Hashem is constantly looking out for us because of Zchut Avot (merit of our forefathers) and He "owes" us one. In their merit. He is waiting to bring redemption and salvation to us.

- We also remind ourselves how all-encompassing Hashem's power is. Nothing we ask is too hard for Him. He has the ability to turn over the world to help us. He has the power to resurrect the dead, support the fallen, heal the sick, and free those who are bound. It is worthwhile to pour out our hearts to Him because despite how desperate our situation might seem,

He can truly fix it.

- Not only does Hashem have the ability to grant us all our requests, He is actually the ONLY one who can. He is קדוש, which technically means מובדל ומופרד, separate, removed, and in a different realm than any other being in the universe. Therefore, He is the only One we can turn to in our time of need

Once we are sure that these ideas are clear in our heads, only then are we are properly prepared to pour out our hearts to הקדוש ברוך הוא. It is this very real Tefilla -בקשות (requests) that are made with a belief that they can and will be granted - that will be the most effective.

#### Section Two: 13 – בקשות Requests Spiritual Needs of the Individual

אתה חונן - We daven to Hashem to give us the דעה, בינה, והשכל (wisdom, understanding, and knowledge) necessary to daven properly and transform ourselves through our Tefillot.

- We request that Hashem help us be spiritually redirected because we've gotten a bit off track. This request should be made when beginning our בקשות because we need to make sure that our requests are tools that enable us to serve Him better.

- Once we are moving in the right direction, it is time to analyze our actions and ask for forgiveness. We must spend time thinking about what we've said or done on a consistent basis so that we can improve in those areas. This is a daily reminder to put in that energy and take those moments of introspection.

#### Physical Needs of the Individual

ראה בעניינו - This does not refer to redemption from Galut; it is a request for Hashem to redeem us from the ארוב (suffering) that we undergo on a daily basis. This bracha is a chance to ask Hashem to help redeem us from our personal exiles, from whatever place we are stuck, and from whatever issue we cannot work through.

רפאינו - The bracha of רפאינו has the capacity to serve simultaneously as a request for our own personal healing, as a Tefilla for specific individuals to be cured, and as a hope for the community or world as a whole to rid itself of a pandemic.

ברך עלים - This bracha is not only about agriculture but also about Parnassa (livelihood) in general. In this bracha, we daven to Hashem to be capable of supporting our families with ease and without stress.

#### Transitional Bracha

הקע בשופר - After we finish expressing our personal needs, we then move on to national needs. In the Bracha of חקע בשופר, we ask Hashem to gather in all the exiles, bringing us back together as a nation. This bracha is the transitional bracha between our personal requests and national requests. Once we have been joined together as a nation, we can ask for Hashem to provide us with the circumstances necessary to function under Hashem's rule in the times of Mashiach.

#### Spiritual Needs of the Nation

The first three of these national brachot are spiritual communal requests in which we ask Hashem to provide us with the ideal spiritual environment in which to flourish

#### PRI HADASH WOMEN'S WRITING WORKSHOP AT THE OU ISRAEL CENTER

#### Monday mornings 10.30-12.30

For more details, call Ruth 02-628-7359 or Judy 054-569-0410 (Eutrance with GREEN PASS)

### GET FIT WHILE YOU SIT:

#### Exercise for ladies

Join us on Sundays 12:35-1:20pm at the OU Israel Center Sura Faecher 0504153239





#### רפואה שלמה...

- Miriam Tovah Chaya bat Chanah Elisheva Rivka
  - Martha bat Masha
    - AFS
- Avraham ben Baila Hinda שלמה בן אסתר •
  - נפתלי הרץ בן סינה רייזל

as a nation.

השיבה שופטינו – We ask for proper leaders and a justice system based on Torah values.

ולמלשינים – We ask for help in ridding ourselves of all evil influences.

**על הצדיקים** – We ask for a society of positive role models who can influence us properly.

#### Physical Needs of the Nation

י **ולירושלים** - We look towards the future of our national dream, a flourishing and kedusha-filled rebuilt Yerushalayim, with renewed hope and faith.

את צמח דוד – This Bracha gives us the opportunity to focus on remembering that we are constantly waiting for Mashiach to come and for the ultimate redemption to occur.

of the many requests we have made where we ask Hashem to listen and accept all of them. In this bracha, we have the opportunity to insert all of our personal needs. We should daven to Hashem for whatever is on our mind, no matter how small it is. Although this bracha seems to belong with the brachot for the individual, the Midrash writes that at the end of the day, a Malach gathers the Tefillot from shuls around the world and combines them together into one crown and places it on the head of HaKadosh Baruch Hu. Metaphorically



this means that he blends all of our Tefillot together and hands Hashem one beautiful combined Tefilla from all of Klal Yisrael.

#### Section Three: הודאה

In the last section of Shemoneh Esrei, we "take leave" of Hashem in a way which helps to build our relationship with Him. While only one of the three last brachot (מודים) actually focuses on us thanking Hashem (להודות), all three do focus on us recognizing and acknowledging (להודות) our long-standing relationship with Hashem. Here, we express our desire to form a deep relationship with Hashem, for both His sake and our own.

רצה - We express our hope that we have found favor in Hashem's eyes, that Hashem enjoyed our conversation as much as we did, and that He took pleasure in connecting with us.

Although we have not yet received everything we asked for moments ago, we should be confident enough in our Tefillot to feel as if we have been granted our requests; therefore, we must thank Hashem profusely and recognize the source of our salvation.

- שים שלום – It is time now to "go in peace" - we ask for a continued relationship with HaKadosh Baruch Hu, even when we are not in direct conversation with Him. We ask that He look down on us with a feeling of love, and that this should be a springboard for a continued relationship of peace and connection.



### **Real Life Rescues**



# Leaving a Gathering of Worship To Save a Life

A few weeks ago, Moshe Samira was praying Mincha at his local synagogue in Holon when he felt the buzzing of his United Hatzalah issued Bluebird comms device. The alert broadcast details of a stabbing on HaMapilim Street located nearby.

Moshe quickly put down his siddur and rushed outside in the race to save a life. Jumping onto his ambucycle, he revved the engines, and headed towards the nearby address.

Arriving in less than two minutes, Moshe found a 20 year-old man who had sustained a deep stab wound in his left leg and a second laceration to his lower back. The young man was rapidly losing blood and his skin was turning pale. Already on scene was a fellow United Hatzalah volunteer and Moshe joined him in treating the victim.

The medics stemmed the bleeding and affixed a trauma bandage, helping to stabilize his condition Moshe continued to monitor the patient's vitals until

the arrival of a Mobile Intensive Care Ambulance six minutes later. Moshe updated the on-board paramedics and assisted the crew in loading the victim into the ambulance for transport to the nearby Wolfson Medical Center.

With the incident now over, Moshe gathered his medical kit and returned on your ambucycle to the synagogue to complete his prayers.

"I am thrilled that I was able to arrive so quickly and help this man. He was losing lots of blood by the second and every moment mattered. Thankfully we were able to stabilize him and I hope that he makes a full recovery."









#### Caroline Altman Madricha for Raanana Chapter

### Giving for the Greater Good

We see in this week's Parsha that women have a large role in building the Mishkan. The Sages throughout generations compare the building of the Mishkan to the sin of the golden calf, saying that it is a Tikkun for the sin.

There's a major perspective that the women were not involved in the sin of the golden calf. When Aharon is approached by the men to build the calf, he tells them to go get the jewelry from their wives. This is understood as a stalling tactic by Aharon because he knew that the women would not give up their jewelry easily to build the calf.

In contrast to the women not giving up their jewelry toward the calf, we see in our Parsha that the women are happy and eager to donate to the Mishkan. We see from the story of the golden calf, that the women were not refusing to give away their jewelry because they were superficial and wanted to keep it, rather they were refusing to give it to be used toward a sin.

Seemingly, the women had a great sense of faith in God and in Moshe in both our Parsha, and the time of the golden calf. We show our faith through action. When it comes to doing a Mitzvah, one should be willing to give up any material things for the sake of Hashem. When we say Shema every day, we are saying that we will love God "בְּכֶל-תְּאֹדֶךְ" . The sages interpret this to mean that we will love God with all of our money and material possessions.

May we all learn from the holy generosity of the women and strive to use all of our means toward the greater good and for the sake of God. May we work hard for the sake of Hashem and to build our own beautiful Mishkan in our souls, B'ezrat Hashem. Shabbat Shalom!



#### **Meir Cohen** 11<sup>th</sup> Grade, Raanana

# The Building of the Mishkan: A Test of Generosity

Parshat Vayakhel is the tenth parsha in the book of Shemot. This parsha begins with Moses reinstating the instructions for building the Mishkan which were explained in more depth in Parshat Terumah and Tetzaveh. In this Parsha we can now see the action taken from these instructions and how the creation of the Mishkan played out.

The beginning of the Parsha also has a short but important rule about not doing any melacha on Shabbat, and specifically on the isur of making a flame on Shabbat.

From here we learn that a melacha on Shabbat is any job that they had to perform in the Mishkan.

Next we can see a description of all the donations and raw materials like gold, silver, copper, wool etc. used by "כל איש חכם לב", which means every special artist who had the ability to craft the special items for the Mishkan (like Betzalel who was one of the men in charge of building the Mishkan).

When the people of Israel were asked to bring the donations they were very happy to, and Moses needed to ask them to stop because they were bringing too much!

Some say this was a test for the people of Israel, but you could ask, "what makes this a test, it's just asking to give donations?" But we must remember that these are people who had nothing and were slaves for hundreds of years. Only when they left Egypt did they leave with lots of money and treasures. Suddenly they were asked to give it up for the Mishkan, it wasn't even tax deductible! This was a very hard test for the people of Israel and they passed it with excellence.

May we all be so generous with money for charity like Bnei Yisrael were with the Mishkan, Shabbat Shalom,

NCSY Israel is the premier organization in Israel, dedicated to connect, inspire, empower teen olim to the Land of Israel by encouraging passionate Judaism through Torah and Tradition. Find out more at israel.ncsy.org

#### Dr. Eliezer Rosenblum

NYS Licensed and Board Certified

**Chiropractor**Offices in Jerusalem, Ramat Beit Shemesh

052-662-4658

#### **Please Note:**

**Upcoming deadlines for ads in Torah Tidbits** 

Parshat P'kudei, March 4-5 (issue 1458)

(ads by Sun. Feb 27)

- Parshat Vayikra, March 11-12 (issue 1459) (ads by Mon. Feb 28)
- Shabbat Parshat Tzav, March 18-19 (issue 1460) (ads by Mon. Feb 28)

please email or call Ita Rochel ttads@ouisrael.org/02-5609125

#### SHIUR SPONSORS

Thursday, February 24 - Rabbi Ari Kahn's shiur is sponsored by Albert Hochhauser in memory of Pearl Hochhauser a"h - yarzheit was 18 Adar I

Monday, February 28 - Rebbitzen Pearl Borow's shiur is sponsored by Shaindy & Saul Sohn in loving memory of her mother, Miriam Reiss a"h מרים מלכה בת ר' יהושע ע"ה on her 9th yahrzeit כ"ז. She volunteered many years at the OU Israel Center folding Torah Tidbits and attending shiurim תנצב"ה

> Tuesday, March 1 - Shiurim today are dedicated in loving memory of our beloved matriarchs:

Mahla Rosa bat Mordechai Leib z"l (Amalia Burstin) כח אדר תשעט and **Hinda bat Shlomo z"l** (Edith Heineman) כא אדר תשכט By the Miller and Heineman families

Thursday morning, March 3 - all shiurim are sponsored by Linda Asher and Naomi Goldberg in memory of their dear father Leslie Bor z"l יהודה לייב בן יהושע העשל ז"ל - Yarzheit is March 3rd

Rebbetzin Shira Smiles shiur is sponsored for the 2022 academic year by Dr. & Mrs. Menachem Marcus in memory of their parents Rose & Dr. Emanuel Marcus רייזל בת יוסף מאיר ומרדכי בן משה מרקוס ז"ל and Rosi & Ernest Strauss

לימוד בת אברהם ודניאל בו דוד שטראוס ז"ל

Rabbi Goldin's shiur is sponsored for the 2022 academic year by Dr. & Mrs. Menachem Marcus in memory of beloved aunts Irma Haas a"h and Hilde Myer a"h

Rabbi Manning's shiur has been sponsored for the 2022 academic year לעילוי נשמת ברנה בת בנדית ע"ה וזליג בן קלמן ז"ל

Rabbi Kimche's shiur has been sponsored for the 2022 academic year לעילוי נשמת מרים בת אברהם ע"ה ושם טוב בן שלמה ז"ל

Rabbi Taub's weekly Thursday Parshat HaShavua Shiur is sponsored by The Jewish Legacy Foundation

Rabbi Breitowitz's Sunday shiur for the 2022 academic year has been sponsored in Loving Memory of Rachel bat Yehuda Aryeh & Hensha a"h



#### Are you looking for a warm and welcoming Englishspeaking retirement community in the heart of Jerusalem?

Beit Tovei Ha'ir offers a superb quality of life for religious seniors, with Mehadrin food and facilities, daily shiurim, social events, and in-house medical care.



Choice of private apartments



Delicious Mehadrin meals **70%** 

70% English speakers



Beit Midrash & Shiurim



Swimming pool, gym and spa



Rich cultural program Medical

care & security 24/7

#### \*Choose your own Gift:

Either an apartment furnished with the assistance of an interior designer

\* Or \* free lunches for half a year.

For more information please call

#### 🕒 Binyamin Margo 054-4465276 | www.tovei.co.il

Tovei Ha'ir - Jerusalem's Premier Retirement Community

36 Malchei Yisrael St., Jerusalem