



Lior Cohen
Raanana Chapter
Director

**Remember Where
It Comes From**

Parshat Zachor is one of the four Parshiyot which are read from the time of Adar (or Adar Bet) to Nissan. While all Torah portions are meaningful and the gabai will usually request the silence and respect of the congregants during Torah reading, Zachor seems to be on a different level. When the reading of Zachor starts, most shuls fall silent even the shul gossipier. Another fact not found by any other reading is that we read one pasuk twice, as there is a dispute on how to read one of the words.

While these are interesting points, we must think of why this reading requires so much extra attention?

Zachor means “remember” and it speaks of how the nation of Amalek attacked us while we were traveling in the desert. We read this right before Purim which is the holiday when we remember the story of the Jews who were being threatened by Haman, a descendant of Amalek. Just like in the story of Amalek, while it was a time of peril, the Jewish Nation was ultimately saved by God. While it is clear to see the connection between these two stories, we must **remember** that any time we are

helped in a time of hardship it is from Hashem. That is why we must read the portion of remembrance right before Purim, and why we must stress the importance of this reading and what it stands for.

May we continue to be helped through all hard times in life whether on a national or a personal level and when the help arrives, we should acknowledge where it comes from.



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**Parashat Vayikra-
Sacrifices**

This week’s parsha speaks a lot about sacrifices. Specifically, which sacrifices to make, and when to make them. While we were wandering around in the desert, and later on during the times of the Temple, the way we showed our appreciation and gratitude to Hashem was a bit different than it is today. We used to offer sacrifices for everything. Sacrifices three times a day, sacrifices when we wanted something, sacrifices when we had sinned and more. The actual word in Hebrew for sacrifices, is korban, which comes from the word karov (close). We used sacrifices to bring ourselves closer to Hashem. When we stopped offering sacrifices and started praying instead, we replaced the way we made sacrifices with prayers. We now pray

three times a day, when we need guidance, and when we want to give thanks. These are essentially the same things we made sacrifices for. My question is, what are we left with today if we have no temple and no korbanot? I would say we are still left with everything we need to connect to Hashem. Just because we don't make sacrifices anymore and we don't have a temple, doesn't mean that we aren't connected to G-d. As a perfect example, Purim is coming soon. Purim occurred when we had no temple or korbanot, but we were still saved by our prayers and our Tshuvah. We fasted. We prayed. We repented. We connected to G-d, and through that connection we came out stronger. This shows us that even without a temple or korbanot, we can still have a direct connection to Hashem through our actions and prayers. ■

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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

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