

ב"ה Torah Tidbits

ISSUE 1526

OU
ישראל

29 JULY 2023 • י"א אב תשפ"ג

פרשת ואתחנן

PARSHAT VA'ETCHANAN

AVOT CHAPTER 4 • SHABBAT NACHAMU



Importance of The Page 30
Marital Relationship
Rabbi Shalom Rosner



Simchat Shmuel
Rabbi Sam Shor
Page 50

In memory of my parents Yitzchak & Chana Heller z"l
Dedicated by their daughter Dvorah Gorman



Scan to watch our
Tisha B'Av Video

נחמו נחמו עמי ישעיהו מ"א

YERUSHALAYIM SHABBAT TIMES PARSHAT VA'ETCHANAN

CANDLES 7:03PM • EARLIEST 6:13PM • HAVDALA 8:19PM • RABBEINU TAM 8:56PM



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THIS WEEK'S COVER IMAGE!

I pleaded with Hashem - ואתחנן אל ה'

Let me, I pray, cross over and see the good land - אעברה נא ואראה אתהארץ הטובה

Moshe Rabbeinu prayed 515 times to enter Israel (Gematria of 515 = ואתחנן), but he wasn't allowed to – he could just get a view of the land from the top of a cliff. The Vilna Gaon wanted to come to Israel, as did the Chafetz Chaim – but they were unable. We're so lucky, we took a plane trip and here we are.

This photo is a view from the cliff of Mount Arbel (the home of Nitai the Arbeli – and not far from our home) looking over the Galil and the Kinneret.

Photographed by Julian Alper, Manchester → Tverya 2014



HELPFUL REMINDERS



Tu B'Av is on Wednesday August 2nd



Last Opportunity to Say Kiddush Levana until: 15 Av, Tues. Aug. 1, until 11:22 pm

CANDLE LIGHTING AND HAVDALA TIMES



OTHER Z'MANIM



	VA'ETCHANAN			EIKEV		
	CANDLES	EARLY	HAVDALA	CANDLES	EARLY	HAVDALA
Yerushalayim / Maale Adumim	7:03	6:13	8:19	6:58	6:08	8:13
Aza Area (Netivot, Sderot et al)	7:20	6:15	8:21	7:15	6:11	8:14
Beit Shemesh / RBS	7:22	6:14	8:20	7:16	6:09	8:13
Alon Shvut	7:19	6:13	8:19	7:13	6:09	8:13
Raanana / Tel Mond / Herzliya / K. Saba	7:21	6:15	8:21	7:15	6:10	8:15
Modiin / Chashmonaim	7:19	6:14	8:20	7:14	6:09	8:14
Netanya	7:21	6:15	8:22	7:15	6:11	8:15
Be'er Sheva	7:19	6:14	8:19	7:14	6:09	8:13
Rehovot	7:20	6:15	8:21	7:15	6:10	8:14
Petach Tikva	7:03	6:15	8:21	6:58	6:10	8:15
Ginot Shomron	7:20	6:14	8:20	7:14	6:09	8:14
Haifa / Zichron	7:12	6:15	8:22	7:06	6:11	8:16
Gush Shiloh	7:19	6:13	8:19	7:13	6:09	8:13
Tel Aviv / Givat Shmuel	7:21	6:15	8:21	7:15	6:11	8:15
Givat Zeev	7:23	6:13	8:19	7:18	6:09	8:13
Chevron / Kiryat Arba	7:18	6:13	8:19	7:13	6:09	8:12
Ashkelon	7:21	6:15	8:21	7:15	6:11	8:15
Yad Binyamin	7:20	6:14	8:20	7:15	6:10	8:14
Tzfat / Bikat HaYarden	7:15	6:13	8:21	7:09	6:09	8:14
Golan	7:19	6:13	8:20	7:13	6:08	8:13
Nahariya/Maalot	7:21	6:15	8:22	7:15	6:11	8:16
Afula	7:20	6:14	8:21	7:14	6:09	8:14
Rabbeinu Tam (Jerusalem) - 8:56PM • Next Week - 8:50PM						

All Times According to MyZmanim (20 mins before Sunset in most Cities;
40 mins in Yerushalayim and Petach Tikva; 30 mins in Tzfat and Haifa)

Daf Yomi this Shabbat: Gittin 74



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JERUSALEM

Ranges 11 days Wed - Shabbat

July 26 - August 5 / 8 - 18 Av

Earliest Tallit and Tefillin **4:54 - 5:01**

Sunrise **5:51 - 5:57**

Sof Zman Kriat Shema **9:18 - 9:21**

Magen Avraham **8:36 - 8:40**

Sof Zman Tefila **10:27 - 10:29**

(According to the Gra and Baal HaTanaya)

Chatzot (Halachic Noon) **12:45**

Mincha Gedola (Earliest Mincha) **1:20 - 1:19**

Plag Mincha **6:14 - 6:08**

Sunset (Including Elevation) **7:45 - 7:37**



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DEAR TORAH TIDBITS FAMILY

RABBI AVI BERMAN
Executive Director, OU Israel

I remember as a child, the focus of the fast days connected to the *churban* (destruction) and the Beit HaMikdash (Temple) - *Asara B'Tevet*, *Shiva Asar B'Tammuz* and *Tisha B'Av* – was not only on the *churban Beit HaMikdash* but also on the Holocaust. In fact, the Chief Rabbinate of the State of Israel established *Asara B'Tevet* to be *Yom Kaddish Klali* (general day to say *kaddish*) for those murdered in the Holocaust. There are obvious reasons why the Holocaust is a focus of these days. First of all, we lost half of our nation in the most horrific ways possible. Second, we do not have footage of the destruction of the First or Second Temples, but we have footage from the Holocaust and brave survivors that have been sharing their stories. When trying to make *churban* relevant to the younger generation, and even adults, it is easier when you have testimonials and visuals. In the 21st century, we are all visual learners.

A number of years ago, my wife Pnina told me, “Avi, I think it’s important that we take our kids to see elements of the *churban* during the three weeks to help them feel the Three Weeks and *Tisha B'Av* in a more meaningful way.” That year, we took the kids to the Kotel tunnels, the Burnt House,

the roof of Aish HaTorah, and a few other places in order to connect ourselves and our children to the *churban*. My wife’s idea helped us all connect to this time period in a deep and meaningful way. That *Tisha B'Av* was without a doubt the most meaningful *Tisha B'Av* I have had.



Walking through these places and seeing what the Jewish people built in order to serve and connect to *Hashem* in the times of the Temples is incredible. The Temple comes to life when you understand that there were 170 *mikvaot* (ritual baths) found around *Har HaBayit* (Temple Mount) over the past several decades, or you

see the rooms that most probably served as the *shuk* (shopping center) where ancient Jews bought animals to sacrifice in the Beit HaMikdash, in addition to purchasing everyday items including spices and produce.

WE REMEMBER

18th of Menachem Av

(Shabbat, Aug. 5th - the actual day this year)

is the anniversary of the
1929 Chevron Massacre in which
67 Jews were killed, including
24 Chevron Yeshiva students

ה' יקום דמם

Modern Yerushalayim is built up with highways, skyscrapers, beautiful homes, etc. It is a gathering place for Jews from all around the world. These factors can make it even harder to realize what we are missing. Therefore, visiting historic sites can make these days and *Tisha B'Av* much more meaningful. ***The more we understand what was, the more the Beit HaMikdash comes to life, and the more we realize what we are missing today.***

Although I can't physically take all of you on a tour like I did with my children, I want to provide you with a similar experience in a video OU Israel made to help us all connect to this time period of *Tisha B'Av* and *Shabbat Nachamu* – **Beit HaMikdash: What We Had & What's to Come**. In the video, you will join me as we visit and connect to the Kotel tunnels, the Temple Institute, and Har HaZetim. We will help you understand the destruction and the future *geulah* (redemption) we are praying for – what was, what is and what will be.

I am writing this before *Tisha B'Av*, and I am hoping that some of you already saw and were uplifted by this video. The rest of you can view it on our website (www.ouisrael.org/tishabav) and OU Israel YouTube channel (youtube.com/@theouisrael) or by scanning the QR code on the front page. The message is timely as we celebrate *Shabbat Nachamu* and embark on the *sheva d'nechmeta* (7 weeks of comfort from *Tisha B'Av* through *Rosh HaShanah*). Special thank you to OU Israel Director of Marketing Laya Bejell, our social media manager Nina Broder who worked diligently on the creation of this video, and Zev Schwartz who grew-up in the Rova

and whose passion for the Old City came through in his work. It is our hope that *Bezrat Hashem* this video, as well as the *kinot*, *shiurim*, and other videos, will give you a better understanding of what the Jewish people had when the Temples stood on *Har HaBayit* and what we are missing today.

Bezrat Hashem we will incorporate the lessons of the three weeks and *Tisha B'Av* into our lives to give us the drive to fix this world and prepare it for the third *Beit HaMikdash*. While I desperately hope and pray that the *Beit HaMikdash* will be rebuilt by the time you get this Torah Tidbits, in case it's not, let's do all that is in our power to ensure that next year we will be celebrating *Tisha B'Av*.

Wishing you all a safe and enjoyable *bein ha'zmanim* and an uplifting and inspiring *Shabbat*,



Rabbi Avi Berman
Executive Director, OU Israel
aberman@ouisrael.org



**The OU Israel Family
sends its heartfelt condolences
to Shulamit Neaman and family
on the passing of her husband**

YEHOSHUA ז"ל

יהושע חיים בן חיה לאה ז"ל

For many years, Yehoshua, together with Shulamit תכל"א enriched the lives of many Olim by guiding them and showing them the beauty of Eretz Yisrael through OU Israel tiyulim and programs. For that we are forever indebted to them.

המקום ינחם אתכם בתוך שאר אבלי ציון וירושלים



FROM THE DESK OF RABBI MOSHE HAUER

OU EXECUTIVE VICE PRESIDENT

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Enhancing Jewish Life

Becoming A Great Nation

The first promise given to Avraham (Bereishit 12:2) was that he would be made into a *goy gadol*, “a great nation,” but it is only in this week’s Parsha (Devarim 4:7-8) that we can see what that greatness implies:

“For what great nation (goy gadol) is there that has a G-d so close at hand as is Hashem our G-d whenever we call upon Him? Or what great nation (goy gadol) has laws and rules as perfect as all this Torah that I set before you this day?”

Evidently, the greatness of Klal Yisrael – the quality of *goy gadol* – is defined not by our size or prominence but by our relationship with G-d as reflected by the power of our *Tefillah* and the wisdom of our Torah.

From the time of Avraham, our story is punctuated by the *Tefillot* offered by our *Avot* and *Imahot* at every juncture. The children they bore, the crises they averted, and the Exodus itself all came about by – and were attributed to – their prayers. And the story of our own time, the *Nachamu Ami* revival of our people post-Holocaust, must likewise be seen as the product of the millennia of our prayers. Three times a day and every time we concluded a meal, each and every time we ask of G-d that He not only allow us to

continue as a people, but that He restore our people to Yerushalayim and Yerushalayim to our people.

The story of our people similarly brings forth the greatness of Torah as a system of truth and of justice that demonstrates principle, wisdom, and understanding (Devarim 4:6): “Observe them faithfully, for that will evidence your wisdom and discernment to other peoples, who on hearing of all these laws will say, ‘Surely, that great nation is a wise and discerning people.’” Lived properly, the Torah presents a value system for life and a framework for a true and just society. While the demands of our

In Loving Memory



Max Weil

משה מנחם וייל

whose 4th yahrzeit falls on אב 11 מנחם

Very much missed by his children,
grandchildren, great grandchildren,
and friends

ritual life may appear puzzling to some, the fuller picture demonstrates how Torah life and observance produce a community of people living with awareness of and gratitude towards their Creator, motivated by the values of caring and compassion and the pursuit of wisdom and truth in theory and in practice.

Tefillah and Torah are the core elements of our greatness as a people. They are at the center of our original promise and mission and the key to our thriving as a people. Sadly, we well understand that Jewish history and current events are replete with tragedy and failure, periods where we do not manifest this greatness. It is for this reason that as we transition from our focus on the grief of those tragic failures to the comfort and consolation of rebuilding, *Nachamu Ami*, that we double down and focus on living our mission as a people: strengthening and deepening our relationship to G-d through Tefillah and living lives that reflect the truest values of Torah, both as individuals and as a community. We will reach our purpose as a nation and will be blessed with Hashem's redemption when we live up to this charge, living lives of deep relationship to G-d and commitment to the truest values of Torah. ■



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ALIYA-BY-ALIYA SEDRA SUMMARY

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PARSHAT VA'ETCHANAN



1ST ALIYA (3:23 - 4:4)

I beseeched G-d to allow me to enter the Land. He refused: ascend the mountain, gaze at the Land that you will not enter. Charge Yehoshua, for he will lead the people. Now, Yisrael Shema, listen to the commandments so you will remain in the Land. You saw what occurred with Baal Peor: those who followed Baal Peor were punished while those who did not, survived.

In this aliya, Moshe's speech pivots. In Parshat Devarim he spoke of the march to the Land: the hiccup of 40 years because of the spies, the resumed march and its victories over Sichon and Og. The march to the Land was the topic. This first part of this aliya should really be in last week's parsha. I too want to enter the Land, but

Then the next theme in Moshe's speech begins: life in the Land. Perhaps G-d's refusal to allow Moshe into the Land is the perfect preamble to the discussion of life in the Land. Know this: living in the Land is a gift, a Divine gift. He gives. And He takes. You have no claim on this gift. I know from experience. Live so that you deserve it.



2ND ALIYA (4:5 - 40)

Keep the mitzvot, for they are wise. The nations will look at the mitzvot and say: what a wise people. And who has a G-d as close as ours is to us? Or who has noble laws as our Torah? Remember the day at Sinai, the mountain on fire and the darkness of the cloud. The Voice emanated but there was no form. Make no images. I taught you the mitzvot; keep them, for they are the covenant G-d commanded from you. Your children will make images and be exiled, flung to the ends of the earth, serving idols there. They will return to G-d, seeking Him with all their heart. He will not forget His covenant. Has any other people heard G-d's voice amidst fire? Or another one Who took His people with wonders from amidst another? Know and take to heart that there is none other than G-d.

Moshe emphasizes 2 unique things we enjoy: our G-d and our Torah. Other nations recognize this. The implied message here is: why go running to other gods and other religions when yours is so profound that the

**RABBI YONA REISS, Av Beit Din cRc
and Rosh Yeshiva RIETS
will give his annual yarhzeit shiur**

in memory of his father

HARRY REISS z"l

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other nations recognize it. If they see our religion as profound, we too ought to.



3RD ALIYA (4:41 - 49)

Moshe separated 3 cities of refuge for those who kill accidentally on the east side of the Jordan. Moshe taught these laws on the east side of the Jordan in the lands already conquered. These conquered lands extend from the Dead Sea all the way to Mt. Hermon.

Moshe's choosing 3 cities of refuge on the east side of the Jordan, is his confirmation of the right of Bnei Gad, Bnei Reuven and half of Menashe to dwell there. Rav Yoel Bin Nun contends that this vast area over the Jordan becomes part of the promised Land. Moshe was told in the 1st aliya to ascend the mountain and look west, north, south and east. Well, looking east would be away from the Land of Israel. Why look there? Hence, he maintains that the defeat of Sichon and Og was the beginning of the conquering of the land and that those lands became part of Eretz Yisrael. Moshe looks east because that Land is also part of Eretz Yisrael. Moshe himself *does* participate in at least the beginning of the conquest of the Land of Israel.



4TH ALIYA (5:1 - 18)

Mt. Sinai. Moshe called the people: Shema Yisrael to the commandments, for our G-d made a covenant at Sinai. He made it with you, face to face amidst fire. I communicated it because you were afraid. And He said: I am G-d who took you out of Egypt. Do not make images. Or take My name in vain. Guard Shabbat as a day of rest to remember that you were slaves in Egypt. Honor your father and mother. Do not murder, commit adultery, steal, bear false witness, covet.

I love that we are so close to the beach, especially on these hot days!

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Moshe describes the giving of the Torah at Sinai. In doing so, he emphasizes the brit, the covenant. It is this covenant that animates the entire rest of the book. There are 2 covenants: the brit made with Avraham to give his children the Land. And the brit made at Sinai, which is mitzvot that we are to keep. The first brit, to give us the Land, came with no particular expectations. Not so the second brit. And that is what Moshe is now emphasizing. Don't stop at brit 1: it is bound to brit 2. The giving of the Land is bound up with the mitzvot. Not that it is contingent on it. It sounds from Breishit that the promise of the Land is without expectations. But the *success* in the Land is bound up with brit 2, the mitzvot. The promise of the Land never wanes; *success* in the Land can. Moshe introduces this theme here, at the outset of his long speech to the people; and it is this theme that will resonate through the entire rest of his speech.



5TH ALIYA (5:19 - 6:3)

When you heard these words amidst the fire and the cloud you were afraid. You approached and said: now we know man can hear G-d's voice but we are afraid we will die. Moshe, you hear from Him, not us. G-d agreed and said to me: you stand with Me and I will tell you all the commandments to keep in the Land.

The word Shema appears 8 times in the

first 7 verses of this aliya. The people heard the Voice at Sinai but were afraid. So, Moshe, you hear it for us. And G-d heard their suggestion and said it was good. Fine, Moshe will hear G-d's voice. But who hears, is not the issue. The issue is who hears. I mean, who hears the voice with his ear; that can be Moshe. That's fine. But who hears, I mean, hears, gets it, understands it, accepts it; that, is you. Hence the last verse in the aliya, 8 verses later, comes back to Shema: Shemata Yisrael, you heard Israel and hence, keep the mitzvot. There is hearing and there is hearing. Moshe is your hearing aid to hear; but you are the ones who need to hear.



6TH ALIYA (6:4 - 25)

The Shema. Shema Yisrael, G-d is one. You shall love G-d, and have that in your heart constantly; teaching of it to your children, speaking of it, at all times and in all places. Be bound with love of G-d; let it guide you and your home. When you come into the Land, you will find things that you did not build: large and good cities, homes full of wonderful things, cisterns, vineyards, olive groves. But be careful to not forget G-d. Fear Him, serve Him. Do what is moral and good in His eyes and He will do good for you. When your children ask you about all these commandments, tell them: we were slaves in Egypt, G-d took us out to give us this Land. These commandments are to cultivate awe of Him and bring us merit, to preserve us in this Land.

While we love the first line of the Shema, it is the second that is the emphasis of the paragraph. Love of G-d. All your heart, all your soul, all your might. We are used to

לע"נ ת"ב מן הלימוד מן הענין הזה

Rose Edith Cohen ע"ה

איטה רייזל בת גנשא ואריה לייב הכהן ע"ה

ג' מנחם אב, on her 15th yearzeit

*Missed very much by her daughters,
Janice Weinreb, Barbara Yasgur and
Benay Devora Cohen Nesher and families*

saying this line so we become numb to its power. Moshe is speaking to the people: pour yourself into this. Let it go. Put all you've got in this. No inhibitions. Love of G-d is to animate all of your life: bubbling over to your children, percolating in you in your travels, your actions, your thoughts, your home. Wow. Little wonder that this paragraph is the heart of our daily tefila. We need to be G-d obsessed. Moshe is plain as day here: love G-d with all your heart, soul and might. All in.



7TH ALIYA (7:1 - 11)

When you come into the Land, conquer the seven nations. Do not make any covenant with them. Do not marry them, for that will lead to idol worship. You are G-d's holy people. Not because you are numerous but because He loved you and made a covenant with you. Know: He keeps His covenant. You too keep the mitzvot.

The love of G-d is exclusive. Idol worship violates that love. Be wary that the path to this infidelity is people. Covenants with the idol worshippers of the land will soften the way to their gods. And certainly, marrying the people of the land accelerates the path to their gods. That is the allure of belonging. Marry a woman, join her faith group, enjoy the fellowship, camaraderie; the sense of belonging that a faith community brings. There are a lot of wonderful and satisfying elements to any faith community. But. That is a complete violation of your unique relationship with G-d (in addition to the folly of these gods). It is not the mind that attracts you; it is the community that comes with the wife. Marrying the non-Jew begins the

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process of idol worship. Hence, avoid intermarriage.

YESHAYAHU 40:1-26

This week's *haftorah* is the first of a series of seven "*haftarot* of Consolation." These seven *haftarot* start on the Shabbat following Tisha B'Av and continue until Rosh Hashanah.

This section of Yeshayahu begins with G-d's conveying to the prophet: "Console, O console My people . . . Announce to Jerusalem that her period of exile has been fulfilled and that her sins have

been forgiven."

Yeshayahu's prophecy describes some of the remarkable events that will unfold with the onset of the messianic era. These include: the return of the exiles to Yerushalayim, the revelation of Hashem's glory, and the rewards and retribution that will then be meted out to the nations of the world.

The navi then goes on to comfort the people, describing G-d's power and might, and reassuring them of His care for His people. ■



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STATS

45th of 54 sedras;
2nd of 11 in Devarim.

Written on 249 lines in a Torah, rank: 7.
21 parshiyot: 5 open, 16 closed, 7th (tied with Ki Tavo).

122 p'sukim - rank 17th (2nd in Devarim), same as Vayak'hel & Ki Tavo - but larger.
1878 words - rank 10th (2nd in Devarim).
7343 letters - rank 10th (2nd in Devarim).
Va'etchanan's p'sukim are longer than average, hence the jump in rank from 17th for p'sukim to 10th for words.

MITZVOT

12 of 613 mitzvot: 8 positive,
4 prohibitions and many more that are counted elsewhere - this is so for several sedras, but it really shows for Va'etchanan (e.g. Aseret HaDibrot in Yitro has 14 mitzvot, repeated here but not counted here)



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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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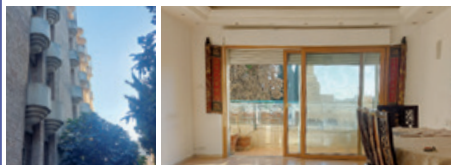


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Rav, Beit Knesset Beit Yisrael, Yemin Moshe

"And you shall love the L-rd your G-d with all your heart" (6:5)

ואהבת את ה' אלוהיך בכל לבבך (ו:ה)

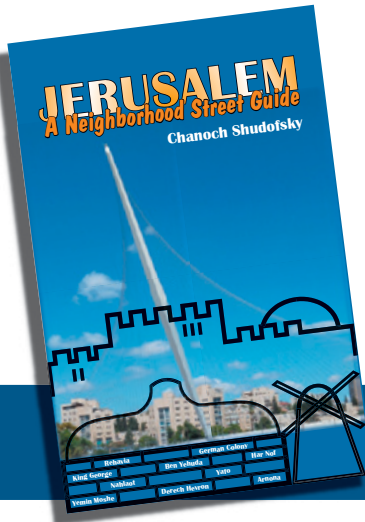
Many ask, how can we be commanded to "love", which is part of human nature, and one cannot force someone to change his nature?

Rashi emphasizes the importance of this point by saying that "one cannot compare him who acts out of love to him who acts from fear".

The Sefat Emet (Rabbi Yehuda Leib Alter -Third Admor of Gur 1847-1905) answers that the fact that G-d commands us to "love" Him implies that it is within our human nature to love our creator and no need to request something beyond nature or our ability. Now we can understand the command of "love the L-rd" which is to awaken our inner capability, found within each and every one of us, to "love" G-d, our creator.

Shabbat Shalom

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IN THE PARSHA

A Sabbath of Consolation

I was very fortunate as a young boy, and in one particular way I knew it. Very few of my friends had living grandparents. Their families had recently arrived in America, and their grandparents remained behind in Eastern Europe and were consumed in the fires of the Holocaust.

I, on the other hand, had all four of my grandparents and was even privileged to have known one great-grandparent, my mother's mother's mother, Yitta Leah Kriegl, may she rest in peace.

However, I did not immediately realize just how fortunate I was. That, I discovered much later, when I reached early adolescence. It wasn't until then that I became informed about the Holocaust. It slowly dawned upon me that I was born just months after Hitler invaded Poland.

The image that continues to haunt me today first emerged then into my mind's eye. It is the image of many cousins being buried alive, their tiny bellies punctured by storm troopers' bayonets, their bodies incinerated, reduced to ash.

It was only then that I came to understand how fortunate I was to have been born in Brooklyn, NY, and not in Kolomay, Poland.

My great-grandmother was the impetus

for my life-long preoccupation with the Holocaust, its history, and its horrors. Somehow, although others claimed that they were then unaware of what was transpiring in distant Europe, she knew what was happening to her family there. Not only did she know, but she responded.

"Responded?" you ask incredulously. Of what sort of response was she capable? She was ninety years old, frail, of meager means, and spoke no English to boot.

Her response was prayer; prayer and fasting. She fasted every Monday and Thursday from dawn to dusk, and spent those days entirely in prayer, tearfully but silently reciting *Psalms*. If my childhood memories serve me correctly, she recited the entire *Book of Psalms* each day that she fasted.

I do not know, and to this day have had no way of ever knowing, when she began this pious spiritual practice, but I know for certain when she concluded it. I know this for certain, for I was with her on that summer day in 1950 when she passed away.

The image of my great-grandmother has, by now, mostly faded from my memory. But every year, as this coming Shabbat approaches, that image is revived. For one thing, it is close to the date of her passing on the 22nd of Tammuz.

But what brings it back to me even more forcefully is another image, this one from this week's Torah portion, *Parashat*

Va'etchanan (Deuteronomy 3:23-7:11). It is the image of Moses, days before his demise, praying urgently and repeatedly that the Almighty grant him permission to enter the Promised Land.

There are many differences between Yitta Leah's prayers and those of Moses. She was praying for the lives, and eventually for the souls, of others, six million others. He, on the other hand, was praying for himself.

Yet in so many ways, their prayers were similar. They both prayed silently, as a Jew should. They both prayed desperately and repetitively. We are told that Moses uttered 515 prayers, and Yitta Leah's prayers were certainly no fewer. Both prayed in solitude.

Sadly, the prayers of neither were answered. Except for those who were already in America, great-grandmother's extended family had but one survivor, and Moses never set foot into the Promised Land.

It is partly for this reason that this week's *parasha* calls to mind the theme of unanswered prayers.

But there is another reason. This Shabbat inevitably follows the somber day of Tisha B'Av, a day whose very essence is the theme of unanswered prayers: "You have screened Yourself off with a cloud, so that no prayer may pass through" (*Lamentations* 3:44). This verse expresses the feeling of every faithful Jew as he or she struggles to cope on Tisha B'Av with the recollection of the multitudes of unanswered prayers that characterized the long list of the catastrophes of Jewish history.

It is thus very apt that our tradition designates this Shabbat as the Sabbath of Consolation, *Shabbat Nachamu*. There can

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be no greater consolation than the hope for "answered prayers" and the promise that they will be answered.

It was only as a little boy that I knew my great-grandmother. But even then, I knew her well enough to understand that in her current heavenly abode, she finds her prayers answered. For one thing, we believe that the Almighty's mysteries are revealed to the righteous in the Afterlife. Moreover, she has undoubtedly found consolation in the knowledge that so many of her descendants are faithful to her life's example and now tell her story to their own great-grandchildren.

And Moses too has found consolation in the knowledge that his People are returning to the Land for which he yearned. Joel Cohen, in his beautiful book *Moses: A Memoir*, poignantly describes Moses'

last moments and imagines him saying these words:

“For better than allowing me to walk with my people in the Promised Land, He has indulged me to see the beauty and magnificence of His continuum and how, despite all, He has loved them so... “

Both our *parasha* itself and its *haftarah*, the reading from the *Book of Isaiah* which accompanies it, encourage such hope and herald such promise:

“For what great nation is there that has a god so close at hand as is the Lord our God whenever we call upon Him?” (*Deuteronomy* 4:7)

And,

“Comfort, oh comfort My people...Speak tenderly to Jerusalem, And declare to her That her term of service is over, That her iniquity is expiated...” (*Isaiah* 40:2) ■



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HaRav Ya'akov Zvi ben David Ariele zt"l

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The Power of Why

In a much-watched TED Talk, Simon Sinek asked the following question: how do great leaders inspire action?¹ What made people like Martin Luther King and Steve Jobs stand out from their contemporaries who may have been no less gifted, no less qualified? His answer: Most people talk about *what*. Some people talk about *how*. Great leaders, though, start with *why*. This is what makes them transformative.²

Sinek's lecture was about business and political leadership. The most powerful examples, though, are directly or indirectly religious. Indeed I argued in *The Great Partnership*³ what makes Abrahamic monotheism different is that it believes

there is an answer to the question, why. Neither the universe nor human life is meaningless, an accident, a mere happenstance. As Freud, Einstein, and Wittgenstein all said, religious faith is faith in the meaningfulness of life.

Rarely is this shown in a more powerful light than in *Va'etchanan*. There is much in Judaism about *what*: what is permitted, what forbidden, what is sacred, what is secular. There is much, too, about *how*: how to learn, how to pray, how to grow in our relationship with God and with other people. There is relatively little about *why*.

In *Va'etchanan* Moses says some of the most inspiring words ever uttered about the why of Jewish existence. That is what made him the great transformational leader he was, and it has consequences for us, here, now.

To have a sense of how strange Moses' words were, we must recall several facts. The Israelites were still in the desert. They had not yet entered the land. They had no

1. https://www.youtube.com/watch?v=u4ZojKF_VuA.

2. For a more detailed account, see the book based on the talk: Simon Sinek, *Start with Why: How Great Leaders Inspire Everyone to Take Action*. New York, Portfolio, 2009.

3. Jonathan Sacks, *The Great Partnership: Science, Religion, and the Search for Meaning* (New York: Schocken Books, 2012).



military advantages over the nations they would have to fight. Ten of the twelve spies had argued, almost forty years before, that the mission was impossible. In a world of empires, nations and fortified cities, the Israelites must have seemed to the untutored eye defenceless, unproven, one more horde among the many who swept across Asia and Africa in ancient times. Other than their religious practices, few contemporary observers would have seen anything about them to set them apart from the Jebusites and Perizzites, Midianites and Moabites, and the other petty powers that populated that corner of the Middle East.

Yet in this week's parsha Moses communicated an unshakeable certainty that what had happened to them would eventually change and inspire the world. Listen to his language:

Ask now about the former days, long before your time, from the day God created human beings on the earth; ask from one end of the heavens to the other. Has anything so great as this ever happened, or has anything like it ever been heard of? Has any other people heard the voice of God speaking out of fire, as you have, and lived? Has any god ever tried to take for himself one nation out of another nation by miracles, signs and wonders, by war, by a mighty hand and an outstretched arm, or by great and awesome deeds, like all the things the Lord your God did for you in Egypt before your eyes? (Deut. 4:32-34)

Moses was convinced that Jewish history was, and would remain, unique. In an age of empires, a small, defenceless group had been liberated from the greatest empire of all by a power not their own, by God

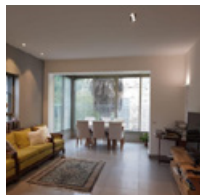


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Himself. That was Moses' first point: the singularity of Jewish history as a narrative of redemption.

His second was the uniqueness of revelation:

What other nation is so great as to have their gods near them the way the Lord our God is near us whenever we pray to Him? And what other nation is so great as to have such righteous decrees and laws as this body of laws I am setting before you today? (Deut. 4:7-8)

Other nations had gods to whom they prayed and offered sacrifices. They too attributed their military successes to their deities. But no other nation saw God as their sovereign, legislator, and law-giver. Elsewhere law represented the decree of the king or, in more recent centuries, the will of the people. In Israel, uniquely,

legislative power. Only in Israel was God seen not just as a power but as the architect of society, the orchestrator of its music of justice and mercy, liberty and dignity.

The question is why. Toward the end of the chapter, Moses gives one answer: "Because He loved your ancestors and chose their descendants after them." (Deut. 4:37). God loved Abraham, not least because Abraham loved God. And God loved Abraham's children because they were his children and He had promised the patriarch that He would bless and protect them.

Earlier though Moses had given a different kind of answer, not incompatible with the second, but different:

See, I have taught you decrees and laws as the Lord my God commanded me ... Observe them carefully, for *this is your wisdom and understanding in the eyes of the nations*, who will hear about all these decrees and say, "Surely this great nation is a wise and understanding people" (Deut. 4:5-6).

Why did Moses, or God, care whether or not other nations saw Israel's laws as wise and understanding? Judaism was and is a love story between God and a particular people, often tempestuous, sometimes serene, frequently joyous, but close, intimate, even inward-looking. What has the rest of the world to do with it?

But the rest of the world does have something to do with it. Judaism was never meant for Jews alone. In his first words to Abraham, God already said, "I will bless those who bless you, and those who curse you, I will curse; through you all the families of the earth will be blessed" (Gen. 12:3). Jews were to be a source of blessing



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to the world.

God is the God of all humanity. In Genesis He spoke to Adam, Eve, Cain, Noah, and made a covenant with all humankind before He made one with Abraham. In Egypt, whether in Potiphar's house, or prison, or Pharaoh's palace, Joseph continually talked about God. He wanted the Egyptians to know that nothing he did, he did himself. He was merely an agent of the God of Israel. There is nothing here to suggest that God is indifferent to the nations of the world.

Later in the days of Moses, God said that He would perform signs and wonders so that "The Egyptians will know that I am the Lord" (Ex. 7:5). He called Jeremiah to be "a prophet to the nations." He sent Jonah to the Assyrians in Nineveh. He had Amos deliver oracles to the other nations before He sent him an oracle about Israel. In perhaps the most astonishing prophecy in Tanach, He sent Isaiah the message that a time will come when God will bless Israel's enemies:

"The Lord Almighty will bless them, saying, 'Blessed be Egypt My people, Assyria My handiwork, and Israel My inheritance'" (Is. 19:26).

God is concerned with all humanity. Therefore what we do as Jews makes a difference to humanity, not just in a mystical sense, but as exemplars of what it means to love and be loved by God. Other nations would look at Jews and sense that some larger power was at work in their history. As the late Milton Himmelfarb put it:

Each Jew knows how thoroughly ordinary he is; yet taken together, we seem caught up in things great and inexplicable...The number of Jews in the world is

smaller than a small statistical error in the Chinese census. Yet we remain bigger than our numbers. Big things seem to happen around us and to us.⁴

We were not called on to convert the world. We were called on to inspire the world. As the prophet Zechariah put it, a time will come when "Ten people from all languages and nations will take firm hold of one Jew by the hem of his robe and say, 'Let us go with you, because we have heard that God is with you'" (Zech. 8:23). Our vocation is to be God's ambassadors to the world, giving testimony through the way we live that it is possible for a small people to survive and thrive under the most adverse conditions, to construct a society of law-governed liberty for which we all bear collective responsibility, and to "act justly, love mercy, and walk humbly"⁵ with our God. *Va'etchanan* is the mission statement of the Jewish people.

And others were and still are inspired by it. The conclusion I have drawn from a lifetime lived in the public square is that *non-Jews respect Jews who respect Judaism*. They find it hard to understand why Jews, in countries where there is genuine religious liberty, abandon their faith or define their identity in purely ethnic terms.

Speaking personally, I believe that the world in its current state of turbulence needs the Jewish message, which is that God calls on us to be *true to our faith and a blessing to others regardless of their faith*. Imagine a world in which everyone believed

4. Milton Himmelfarb and Gertrude Himmelfarb. *Jews and Gentiles*. New York, Encounter, 2007, p. 141.

5. Micah 6:8.

this. It would be a world transformed.

We are not just another ethnic minority. We are the people who predicated freedom on teaching our children to love, not hate. Ours is the faith that consecrated marriage and the family, and spoke of responsibilities long before it spoke of rights. Ours is the vision that sees alleviation of poverty as a religious task because, as Maimonides said, you cannot think exalted spiritual thoughts if you are starving or sick or homeless and alone.⁶ We do these things not because we are conservative or liberal, Republicans or Democrats, but because we believe that is what God wants of us.

Much is written these days about the *what* and *how* of Judaism, but all too little about the *why*. Moses, in the last month of his life, taught the *why*. That is how the greatest of leaders inspired action from his day to ours.

If you want to change the world, start with *why*.

Around the Shabbat Table:

Why does Moshe choose to explain the ‘*why*’ of Judaism here, at this point in the Torah?

If you wanted to sum up all of Judaism in a brief mission statement, what would you say?

Do you think Judaism and the Jewish people are making an impact on the world today? How? ■

6. *The Guide for the Perplexed*, III:27.

These weekly teachings from Rabbi Sacks zt”l are part of his ‘Covenant & Conversation’ series on the weekly Torah teaching. With thanks to the Schimmel Family for their generous sponsorship, dedicated in loving memory of Harry (Chaim) Schimmel. Visit www.RabbiSacks.org for more.



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The haftarah for Shabbat Nachamu opens the “*sheva d’n’chemta*”, the seven post-Tish’a B’av haftarot with Yishayahu’s prophecies of comfort. It also marks the beginning of the second section of the sefer, the section of *nechama*, comfort. It should be no surprise to us that these messages of consolation are all found in Sefer Yishayahu who, despite some of his harsh words condemning and censuring Israel, is seen by Chazal as the prophet of comfort.

In fact, we actually refer to that fact in our *tefillot* quite frequently when reciting the *Kaddish*. How many of us are aware of the meaning of the words praising Hashem as being far beyond any praises we can hope to express. We describe G-d as “*l’eylah min kol birchata v’shirata, tushb’chata*” – Hashem is beyond any blessing (*birchata*) or songs of praise (*v’shirata*) or any accolades we may give Him (*tushbechata*). Interestingly, the *Kaddish* also adds the word *v’nechemata* – which means comfort – a word that seems to be out of place in the lists of praises that are given. It would appear that the word of comfort was an addition for those mourners who recite the *Kaddish* during their period of *aveilut*.

Years ago, I was once taught that “*v’nechemata*” refers to Sefer Yishayahu and the solace and comfort it provides and based upon that teaching I was able to solve a question about this haftarah that

has bothered me for some time.

Hashem’s cry to His prophets to comfort Israel, “*Nachamu, Nachamu Ami*”, is followed by the charge of “*Dabru al lev Yerushalayim v’kir’u ayleha*” – to speak to the heart of Yerushalayim and call out to her”-but what need should there be to “speak to their hearts” and to call out to her? The *nevi’im* would be proclaiming the most wonderful news to a downtrodden population – why would there be any need for these harbingers of good tidings to call out to the people or speak to their hearts? Would they not be rejoicing when they hear of the glorious future that awaits them? Would they not run to their prophets to hear of their approaching relief and salvation? Of what need could there be to convince the nation to accept the prophetic message of consolation?

The answer to that question actually appears in G-d’s very next words of instruction to his prophetic agents. He tells His *nevi’im* how to convince the disbelieving throngs by saying to them: “*ki mal’ah tz’va’ah*” – her ‘sentence’ of suffering is over, “*ki nirtzah avonah*” – her sin has been forgiven, “*kilak’cha miyad Hashem kiflayim b’chol chatoteha*” – for she has received two-fold (punishment) for her sins. Hashem understood that the people’s reluctance to believe the welcome news is simply because **they could not believe it!!!**

After witnessing the destruction of their

Holy Temple, after suffering exile from their land and after undergoing decades of persecution in the Diaspora, they simply could not believe that it was over. They didn't feel that their sinfulness had merited redemption!

And after suffering centuries of blood libels, and experiencing the slaughter during the Crusades, and the Black Death, and the Inquisition, and the pogroms and the Shoah...are we surprised that many are still reluctant to see the Divine Hand and sense His call of “*Nachamu Nachamu Ami?*”

It was G-d, therefore, who proclaimed: “*nirtzah avonah*”-your sin is forgiven! You have suffered too much – TWICE more than your sins deserved! Only the comforting words from Hashem – or His miraculous deeds– could bring true

comfort to the nation, true *Nechama*.

And this is precisely why our haftarah opens the haftarot and p'rakim of consolation, for it teaches us what actual *nechama* is: the knowledge that anything and everything is possible through G-d, and, therefore, trusting in that truth will bring the ultimate *Nechama*...and the final *Geulah*.

“*Nachamu, Nachamu Ami*” ■

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Importance of The Marital Relationship

In Parshat Va'etchanan we re-encounter the ten commandments. Rabbi Melamed (*Simchat Habayit*) notes that it is fascinating that immediately following the description of Matan Torah, Moshe instructs the people to return to their tents:

לֵךְ אָמַר לָהֶם שׁוּבוּ לָכֶם לְאֶהֱלֵיכֶם (דברים ה: כז)

Go say to them, 'Return to your tents.' (Devarim 5: 27).

The gemara (Avoda Zara 5.), interprets this pasuk to mean לשמחת עונה - as referring to encouraging the men to be intimate with their wives. One would have expected that following this spiritual high of receiving the ten commandments and witnessing Har Sinai surrounded by fire and all the other miracles that transpired at this most uplifting event, that it be appropriate to instruct the men to return to the “tent” of the bet midrash and engage in the intricacies of the Torah. Why at this juncture are the men instructed to be with their wives?

Most other religions view intimacy in a negative light. The priests take a vow of celibacy. Judaism however, views a relationship between a husband and wife as holy. There are specific laws of *taharat hamishpacha* to ensure the purity of the

relationship. We are to sanctify the mundane and in particular the relationship between man and woman. The relationship between God and Am Yisrael is compared to that of a husband and wife. As is stated in Yeshayahu:

מִשׁוּשׁ חֵתָן עַל-כִּפְלָה יִשְׂשִׁי עָלֶיךָ אֱלֹהֶיךָ..
(ישעיהו סב:ה)

..and the rejoicing of a bridegroom over a bride shall your God rejoice over you. (Yeshayahu 62:5).

Shir Hashirim is an allegory comparing our relationship with God, to a relationship between man and woman. Although some scholars questioned whether to include Shir Hashirim as one of the 24 books of the Tanach, Rabbi Akiva referred to it as “*kodesh Kodashim*” (holy of holies).

The Torah tells us that a spouse is to serve as an “*ezer Kenegdo*”. What is the meaning of *ezer kenegdo*? It seems like a self-contradictory juxtaposition: An *ezer* is a help. *Keneged* means “opposite.” How can a spouse exemplify both attributes simultaneously?

The Netziv (Bereshit) suggests as follows. The opposition and tensions with one’s spouse are designed to help them. Sometimes, being opposites could be the greatest help. The greatest critic in the world should be our spouse, and we should be able to hear it from them, because we’re one. It is often hard to accept criticism, but if we are being criticized by a spouse, we should appreciate it. Knowing there is unconditional love and commitment, such criticism is only being

shared so we can improve ourselves. That partnership is true *ezer kenegdo*.

Together with our spouse we are able to establish the proper caring, warm and religious environment through which to transmit our *mesorah* (tradition). When our children witness Torah and acts of chesed in the home, they internalize its importance. Following Matan Torah- the most significant way to guarantee the transmission of the Torah to future generations is to ensure that healthy relationships are established in which children can be properly nurtured.

May we constantly invest in our relationship with our spouse and do all we can to establish a healthy, loving and supportive environment in our homes that can serve as an example for our children and as a proper conduit through which to transmit our Torah values. ■



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TUE, AUG 1

9:15 AM

Rebbetzin Shira Smiles
Torah Tapestries (L'Ayla)
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10:30 AM

Parshat HaShavua
Rabbi Yosef Goldin

9:30AM Minchat Chinuch
Rabbi Breitowitz

2:00 PM Men's Talmud
Rabbi Jeff Bienenfeld

7:30PM (The Bais) Safrus
(Men) **Rabbi Tzvi Maurer**
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8:00PM

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WED, AUG 2

9:00 AM

Torah and Technology
Rabbi Shimshon Nadel

10:15 AM

Contemporary Halachic
Issues
Rabbi Anthony Manning

11:30 AM

Ani Maamin-But Do You
Know if it's Really True?
**Rabbi Yitzchak
Feigenbaum**

12:30 PM Lunch and Learn
Rabbi Neil Winkler

8:00 PM

Halachic Controversies
Rabbi Aschi Dick (The Bais)

THURS, AUG 3

9:00 AM

Parshat HaShavua
Rabbi Ari Kahn
(Resumes Aug 31)

10:15 am

Parshat HaShavua
Rabbi Baruch Taub

11:30 AM

Unlocking the Messages
of Chazal
Rabbi Shai Finkelstein

2:00 PM

Men's Talmud-Mesechta –
Bava Basra
Rabbi Jeff Bienenfeld

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Overcoming Obstacles

Although Moshe Rabbeinu implored Hashem 515 times to enter the Land of Israel, the response was an unequivocal “no.” Hashem tells Moshe, “*Rav lach - Enough!*” Do not ask further! What can we learn from this exchange between Moshe and Hashem?

Many commentators extrapolate a fundamental lesson from this phrase. Moshe only stopped his petitionary prayer because of Hashem’s command. We learn from Chazal that *tefilah* stands in the highest of places, if only we would appreciate its power! We first find this concept at the beginning of Creation. The Garden of Eden was devoid of all plant life and vegetation until Adam came and prayed for the necessary rain to enable the garden to flourish. In *Shearim B’tfilah*, Rav Pincus writes that any blessing that comes to a person is a result of *tefilah*. Even when Hashem made a promise, i.e., that Yitzchak Avinu would be the progenitor of the Jewish people, he and his wife Rivka still needed to daven to have children. It is our *tefilah* that actualizes all potential good in the world.

Tefilah is also a medium through which a negative decree can be canceled and instead, bring goodness in its wake. Rav

Biderman in *Be’er Hachayim* notes that this aspect of *tefilah* explains an anomaly that we find in the kiddush and tefilah of Rosh Hashanah. In the Rosh Hashanah liturgy, the holiday is described as, “*Zecher l’yetziat Mitzrayim* - a remembrance of the Exodus from Egypt.” Obviously, this can’t be understood literally since Rosh Hashanah celebrates the creation of the world which happened long before the Exodus. Rather, he explains, that just like there was a decree for the Jewish people to be enslaved in Egypt for 400 years yet, through Am Yisrael’s cries of tefilah they were able to reduce the decree by 190 years, so too, we can harness our power of tefilah to change any personal decrees that may be made against us. Indeed, in *Parashat Ve’etchanan* we are taught, “*Ki mi goy gadol asher lo Elokim kerovim eilav ka’Hashem Elokeinu bechol kar-ainu eilav* – What nation is so great that they have G-d close to it, as Hashem our G-d is, whenever we call Him?” (*Devarim* 4:7) It is our special gift to have Hashem’s attention so accessible at all times!

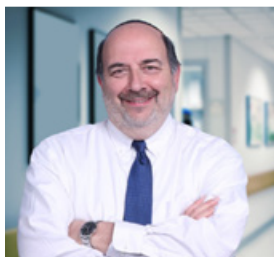
Rav Yerucham Levovitz in *Da’at Torah* notes that this need to be persistent in our tefilah applies especially in all areas of our spiritual growth. Although there may be impediments along the way, we cannot allow them to deter us from achieving our spiritual goals and visions. The well-known Midrash describes how Avraham Avinu encountered the Satan in numerous guises trying to stop

him on his way to take his son Yitzchak to the Akeidah, yet Avraham Avinu would not be discouraged. Upon naming her son Naftali, Rachel Imeinu also expresses this idea of how much she struggled and davened and was rewarded for her efforts.

The *Da'at Shraga* explains that this is one reason why the Mishnah states, “*Hevei ratz ka'zvi* - be swift as a deer” to do the will of Hashem. (*Avot 5:20*) Really a gazelle is a faster animal, why does the Mishnah then specify the deer? A deer is unusually persistent, when it sees an obstacle, it tries to figure out a way to overcome it, go around it, or somehow surmount it. Other animals just turn back. We must assume this trait of the deer; never give up when trying to achieve a higher spiritual purpose. (An interesting reflection: This is perhaps why the names Naftali and Zvi are often found together, even though one is not a translation of the other, like Dov Ber. Conceptually they are linked, expressing the idea of perseverance.)

From these two words “*Rav lach*,” we learn that this experience was unique only to Moshe Rabbeinu. We are not told it is never, ever enough. We must daven continuously and determinedly in pursuit of that which we strive for. May all our *tefilot* be answered *le'tovah*. ■

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Nachamu: Lift Our Burdens

Rav Daniel Movshovitz, HY"D, was the *menahel* of the Talmud Torah of Kelm. He was an embodiment of *mussar*, refinement, greatness in Torah, faith, straightforward *yashrus*, and nobility in *midos* — a portrait of *sheleimus*. He was a son in law of Rav Nochum Zev Ziv, scion of the glory of Kelm. When Rav Simcha Zissel Broide, zt'l, the Chevron Rosh Yeshivah, shared memories of Rav Movshovitz, he sighed, "His face shined bright... There was a unique kind of clarity and exalted feeling in his discourses that lifted us up and transported listeners to a different world."

Rav Elchonon Wasserman HY"D always made a point of spending the *Yomim Noraim* in Kelm, leaving his own yeshivah to daven in what he felt to be the headquarters of *tefillah* in all of Europe. Beyond the exalted *tefillah* and the intensive, high level study of Torah, one emphasis of the particular *derech avodah* of Kelm was being *nosei be'ol im chavero*, "sharing the burden and suffering of a fellow Jew".

Rav Movshovitz was *fahrhering* a potential *talmid* interested in joining the Talmud Torah in Kelm, testing his

abilities in learning, asked the young man which *midah* or character trait he sought to develop and refine. "I am striving to become someone who is *nosei be'ol im chavero*." Rav Movshovitz smiled, responding with a humble smile, "You are way ahead of me... I envy you! I'm still trying to make myself aware that there is a "*chavero*", someone other than myself with a burden that I must share!"

Rav Efraim Oshry, zy'a, the heroic *poseik* and leader who chronicled annihilation of Lithuanian Jewry, was a master of *mesirus nefesh* and devotion to Torah in the worst of times. In his book of responsa, *Mima'amakim*, concludes his essay on the destruction of Kelm with the lament, "Kelm, Kelm! Where is the poet that can portray the beauty of your life? Who is qualified to sing the song of the purity of your death?"

In June 1941, Nazi forces entered Kelm and together with their willing collaborators, decimated the city. Rav Movshovitz was martyred with his family, students and community, and buried in a mass grave in the fields of the Grozhebiski farm. Rav Movshovitz's esteemed brother in law, Rav Eliyahu Eliezer Dessler shares a heart wrenching account and reflection on "The Martyrdom of the Kelm Yeshivah" in *Sefer Michtav Me'Eliyahu*:

HaKadosh Baruch Hu had a corner in



Teens Celebrate the Power of Connection at **TorahNoar Unity** Conference

As Israeli society grapples with deep-seated divisions, a beacon of unity emerged this week on July 18, the eve of Rosh Chodesh Av, when a lively crowd of thousands of teens from across the country gathered at Binyanei Hauma to take part in an energy charged Unity Conference, billed “Aderaba.”

The Aderaba conference was the initiative of Sulamot, founded by the Chief Rabbi of Gush Etzion, Rav Yosef Zvi Rimon, and the Rothenberg Family Foundation, founded by Robbie Rothenberg. Rav Rimon, who also penned a special prayer for unity, to be recited in synagogues this Tisha B’Av, expressed his aspiration that the teens absorb the positive messages and leave the conference as “unity ambassadors.”



Speakers included rabbis, educators, activists and public figures, such as Rabbi Eitan Shnerb, Bat Galim Shaer, former IDF commander Ziv Shilon, journalist Yisrael Meir and more. In one memorable session, Michael Edri, an altruistic organ donor who is religious, stood on stage with the recipient of his kidney, Aviram Fidel, a secular Jew with left-wing views. The two discussed the

extraordinary bond they’ve cultivated despite holding polarizing political beliefs.

At the panel discussion, Rabbis Yigal Levenstein and David Stav, both leaders with differing perspectives within the national religious community, showcased how dialogue and healthy disagreement can be achieved with respect and dignity.

Each session buzzed with energy, filled with enthusiastic, engaged youngsters who listened raptly and responded with insightful questions. Many are regular participants in Sulamot’s 40+ TorahNoar batei midrash, which advocate youth-led, youth-focused learning programs every motza’ei Shabbat.

The highlight of the conference was the mega-event, featuring artist Akiva Turgeman, who delivered a power-packed performance with songs that were both somber and hopeful. After an emotionally stirring video interview with Rabbi Leo Dee, a grieving husband and father to terror victims, Lucy Maia and Rina, Hy”d, Rabbi Dee took to the stage in person. He exhorted the youth to engage in ahavat chinam, specifically at this time, on the eve of the mourning period for the Beit Hamikdash and as Israeli society experiences one of its most divisive periods. This conference, he said, “sends the message that the Jewish people need right now – one of tolerance, understanding and love.”



His world...where people went about life unobtrusively together with Hashem; a small town called Kelm...a holy and awe-inspiring place, whose each and every corner radiated with the splendor of the light of truth. Those who knew, always said, "This holy house will stand forever, until the Redeemer arrives"...but this did not happen. Once the fearsome decree of destruction had been made, it did not endure... Even the *Beis haMikdash* itself didn't continue standing, so how could a *mikdash* in the Diaspora remain intact?

Yet, the destruction of this house was unlike the destruction of all the rest. Not all demises are the same... The deaths of men of truth are different. The whole idea of destruction has no relevance to them. Their outer covering falls away but their inner content continues to live and endure, since it is "a portion of Hashem above." The very outermost layer...drops away, but whatever was imbued with holiness, ascends Heavenward; it is no longer a raiment because there is holiness in it. It was and it remains holy and eternal.

Years before the outbreak of the war, Rav Movshovitz composed a letter sharing words of *tanchumin*, consolation, to his brother-in-law Rav Dessler upon the passing of his father, Rav Reuven Dov, *zt"l*:

Perhaps we can explain the (traditional words of consolation used in *nichum aveilim*) בתוך שאר אבלי ציון וירושלים, "among the mourners of Tziyon and Yerushalayim", according to the words of Tehillim: שיר המעלות בשוב ה' את שיבת ציון, "A Song of Ascents: When Hashem returns the captives of Zion, we

will be like dreamers...." This means that the *yeshuah*, salvation and *nechamah* should be so great that there will be no more memory of the troubles; they will be like a bad dream, a fleeting nightmare.

And moreso: it will be revealed that the troubles themselves were an essential reason for the *salvation*. As we say in the *Amidah*, מלך ממית ומחיה ומצמיח ישועה, the King who brings death and restores life, and causes salvation to spring forth." Hashem is the One Who both brings death and restores life, so that the *yeshuah* can spring forth from within the pain and suffering itself. This means that the comfort of *Tziyon* and *Yerushalayim*...is that there will be a true and complete *nechamah* for all who are brokenhearted, because all will be redeemed; all loss will be restored, and everything will be returned to a state of wholeness..."

"Nachamu, nachamu *ami*...." Being among *ami*, our people, and knowing that we are not alone, is the deepest consolation. May we be among those who let others know that they are not alone, and may we lift and carry one another's burdens...and set them down before the One Who restores life. ■

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A World of Hashem "Echad"

Keriyas shema is composed of three Torah sections which, together, comprise a synopsis of Jewish belief. Keriyas Shema may be dubbed the constitution of Jewish faith.

The first section of Shema, lifted from parshat Va'etchanan outlines several basic theological tenets including the proclamation that Hashem is "echad". The term *echad* refers, primarily, to Hashem's exclusivity, as there are no other beings or gods with independent authority. In fact, the only other being in the entire universe with independent will is Man, who received it as a divine endowment. No other being enjoys free will, and, certainly, no other being possesses divine-like authority. As Hashem alone possesses authority, He is the exclusive "One".

A PRAYER

In his comments to Va'etchanan, Rashi introduces an additional concept to be contemplated while reciting the term *echad*. In addition to *declaring* the divine trait of exclusivity, we also *pray* for the era in which Hashem will be universally

acknowledged. Until all of humanity embraces Him, His Oneness or *echad*-ness is incomplete.

Rashi's comments add a layer to our Shema kavana: in addition to announcing a theological truth, we also pray for a redemptive future in which that truth will be commonplace.

Yearning for this redemptive era is integral to our theological belief. If we don't crave a world which embraces Hashem, our own endorsement of *Hashem echad* is deficient. If we deeply care about Hashem's presence in our world, we can't help but long for others to share in this belief. If we *believe* in "echad", we also *long* for universal knowledge of "echad".

The evolution of this era of universal acceptance of "Hashem echad" is gradual. As history unfolds, various historical developments augment *Hashem echad*, while other events diminish that awareness. Here are four indices by which we gauge the march toward *Hashem echad*.

STATE OF RELIGION

Religious shifts have dramatically impacted the state of *Hashem echad*. Religious imagination was once mired in a dark and backward world of pagan ritual and black magic. Humanity could not wrap its head around the concept of a one God, fundamentally different from our physical reality and without any human reference points. They worshipped idols

fashioned by their own hands and forged by their own limited imaginations. Thankfully, our world has shifted away from idolatry, toward monotheism, and toward a general belief in a transcendent God, who is unlike any other being. Obviously, non-Jewish monotheistic religions still bear significant corruptions and imperfections, but they are still major advances over the dark paganism of antiquity.

On the other hand, over the past 500 years, the scientific revolution has secularized society, thereby diminishing religious interest. Inhabiting a frightening and unpredictable world, the ancients looked to gods for support and for security, in their hopes of stabilizing their shaky existence. In their incessant search for “the Other” they lived religion robustly and persistently.

The scientific revolution empowered man with the tools and methods to understand his world better and to predict its inner workings. Under the controlling influence of science, the world is less frightening, humanity feels more invulnerable, and has less need for religion and faith. As Eric Hoffer, a US philosopher remarked “Where there is the necessary technical skill to move mountains, there is no need for the faith that moves mountains.”

Ironically, humanity has conceived of monotheistic-based systems which have advanced them closer to *Hashem echad*. Sadly though, modern man is less engaged in religious faith or practice, and is veering away from Hashem.

STATE OF MORALITY

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detecting a moral spirit in our universe. He observed a world carefully calibrated to support life and to enable human prosperity, and he reasoned that there must be a Creator. Beforehand, humanity had assumed their gods to be grotesque monsters who toyed with their human playthings, possessing absolutely no interest in their welfare. By discovering and popularizing belief in Hashem, Avraham broadcasted a vastly different divine image. He spoke of a G-d who was kind and compassionate, and who cared deeply for His human creations. Christianity, in particular, adopted this image of G-d along with the resulting duty to behave kindly, in the image of that G-d.

Over the centuries, as this image of a moral G-d took root, humanity constructed moral societies to reflect this

image. A kind G-d could not possibly favor political systems which oppressed human liberty, or societies in which force and aggression ruled. By forging civil societies, public arenas were molded in the image of a moral G-d. Democracy and societies of civility are each reflective of Hashem's moral spirit and are milestones on the road to *Hashem echad*.

However, ironically, by empowering human freedom, modernity has also caused a deterioration of ethical behavior. Modern culture stresses the rights of each individual to freely behave as they choose, independent of any external system of constraints. This had caused the erosion of moral standards which traditionally framed human decision making. In a world of absolute freedom of expression moral codes are often ignored. It can fairly be stated that we live in *societies* which reflect Hashem's moral will, but, alternatively, many *individuals* in these societies fail to live up to the moral standards of the past.

STATE OF PEACE

Hashem is referred to as שלום or the G-d of peace and he bestowed this gift to humanity. Without peace between nations, between people, and within ourselves, human experience collapses. Humanity has done a poor job of preserving the gift of peace which Hashem offered us. Wars raged, almost unabated throughout history, pausing very briefly, but always recommencing. In the modern era war has become less frequent, but far more grisly and lethal.

Likewise, the pressures of modernity have stressed both our interpersonal relationships as well as our own inner happiness. We live with greater anxiety and with greater tension in our relationships. Our failure to preserve the divine gift of peace stalls the advance of *Hashem echad*.

STATE OF JEWISH PEOPLE

The greatest indicator of Hashem's presence is the condition of his chosen nation who represents Him in this world. As the condition of the Jewish people rises His presence is augmented. As it declines, his presence is obscured. Thankfully, we have returned to the historical stage and to historical relevance, and the rise of the Jewish people means we are inching ever closer to the world

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SIMCHAT SHMUEL

BY RABBI SAM SHOR

Program Director, OU Israel Center

The *Shabbat* following *Tisha B'Av* is known as *Shabbat Nachamu*, the *Shabbat* of *nechama*- of comfort or consolation. Following the three weeks of mourning and reflection for the *churban*, the destruction of the *Batei Mikdash* (Temples) and of ancient *Yerushalayim*, we transition to focus more on the future, the comfort we find in the survival and growth of the Jewish People.

However, if we look at the opening verses of the special *Haftara* that is chanted for *Shabbat Nachamu*, *Yeshayahu HaNavi's* words suggest an added dimension to this *Shabbat* of comfort and consolation.

The opening *pasuk* reads: *Nachamu, nachamu Ami, yomar Elokeichem - Comfort, Comfort my People says your G-d.*

What is the significance of the apparent redundancy in this verse, that the word comfort is repeated twice? Who is comforting whom?

The *Kedushat Levi*, the great Chasidic Master, **Reb Levi Yitzchak of Berditchev, zy'a**, explains this verse as teaching us that really we should be comforted not only in knowing that our period of sadness and affliction has passed, but that comfort is amplified, is a dual comfort, through the knowledge that it is *HaKadosh Baruch Hu* who is responsible in bringing that comfort and tranquility.

The *Aish Kodesh*, the **Piaseczna Rebbe zy'a**, explained our verse in a very powerful way. The Rebbe points to the second

verse of the *haftara* to help clarify our opening verse.

Dabru al Lev Yerushalayim, Vkiru eleiha, ki mala tzivaa ki nirtza avona, ki lakecha miyad Hashem kiflayim bchol chatoteha.

*Speak tenderly to Jerusalem, And declare to her that her term of service is over, That her iniquity has ceased; For she has received at the hand of Hashem, **Double** for all her transgressions.*

The Rebbe asked, what does it mean that *Yerushalayim* received a double consequence? Hashem has endless compassion for each of us, what is the verse suggesting, that Hashem has doled out a double consequence for each of our transgressions?

The *Aish Kodesh* explains that when a person commits a misdeed, the person himself experiences that mistake as well as the outcome of that mistake. We must also acknowledge that each individual is endowed with a *neschama*, which is the aspect of the Divine, hidden within each of us. When we transgress, this innate Divine reflection also experiences both the misdeed and its consequence, hence the double consequence. However, the Rebbe continues, if this is indeed true, then the conclusion we can draw is that if the consequence is indeed double, then the *Nechama*, the comfort that will follow those consequences, will also be double.

Nachamu, nachamu ami.

The **Lev Simcha zy'a**, the **Gerrer Rebbe**, develops this idea a step further and offers his own novel explanation of our verse. The Rebbe points to an interesting passage in the *Midrash Rabba*. The *Midrash* states *al tikri nachamu nachamu Ami (my people), eleh Imi (rather with me)*. The *Lev Simcha* explains that not only do the Jewish People feel comforted on this *Shabbat* of *nechama*, but Hashem experiences comfort as well, Hashem is comforted in knowing that our pain is lessened, in knowing that we are healing and comforted.

This, explains the *Lev Simcha*, is the dual comfort mentioned in *Yeshayau HaNavi's* words, and this, explains the Rebbe, is the powerful message we are meant to take to heart on this special *Shabbat*. Hashem

is with us always, Hashem is pained when we are in pain, and shares in our comfort when we heal and are comforted.

May we all be blessed to feel that dual comfort this *Shabbat*, and each and every day. ■

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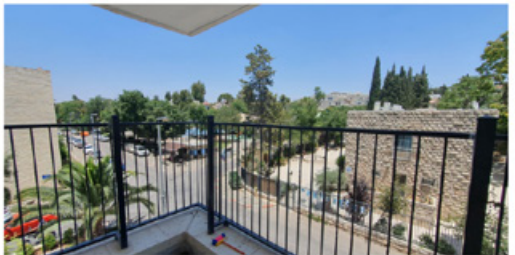
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Cowbell for Help

QUESTION: Recently my mother had a hip replacement and needs help walking to the bathroom. May she ring a (cow) bell Shabbat night to wake me up? If not and she goes on her own, it is very dangerous.

ANSWER: The *mishna* (*Beitza* 36b) forbids dancing and clapping on Shabbat, as it could lead to fixing a musical instrument (*gemara* ad loc.). It is certainly forbidden to play a musical instrument, but the question is how far to take that.

The *gemara* (*Eruvin* 104a) relates that Ulla forbade making purposeful sound of any sort with an instrument on Shabbat. Rava said it is forbidden only to make a “sound of song,” (pleasant sounds, even if not musical, are included (see Rashi ad loc.)). Presumably, ringing a cowbell is forbidden according to Ulla and permitted according to Rava. Like whom do we *pasken*?

The Beit Yosef (*Orach Chayim* 338) summarizes as follows. Although the Yerushalmi seems to concur with Ulla’s approach, the Rif and the Rambam (*Shabbat* 23:4) accept the lenient opinion of Rava. The Beit Yosef introduces the Agur’s

compromise opinion (based on the Maharil): it is forbidden to make even a non-musical sound with any instrument that is made for the purpose of making sounds, even non-musical instrument. The Beit Yosef is puzzled by this opinion, as it appears too lenient for Ulla and too stringent for Rava.

Although the Shulchan Aruch (OC 338:1) does not bring the Agur’s compromise as *halacha*, the Rama (ad loc.) does. Thus, according to the Rama, although one may bang with his fist on a door with the intention to make noise (as long as it is not to a beat), he may not do so with a doorknocker or ring a cowbell, which is made for that purpose. Thus, it is permitted for Sephardim to use a doorknocker (see Yalkut Yosef ad loc.:12) and forbidden for Ashkenazim (*Shemirat Shabbat K’hilchata* 28:35). The same is true for a cowbell or the like to get the attention of someone in a different room.

For Ashkenazim, the question is whether need will make it permitted. The Be’ur Halacha (to 338:1) reasons that in the case of a non-musical use, the prohibition for Ashkenazim is based on *uvdin d’chol*, which makes it permissible to use the doorknocker when there is no other way to get into the house to sleep. The Shevet Halevi (IX:76) went back to the source of the Agur’s *chumra*, the Maharil (*Shut Chadashot* 38), who categorizes it as *avsha milta* (a weak and somewhat subjective problem

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.



- development beyond our scope) and treats the prohibition as a *chumra*, which he was *matir* in a case of mitigating circumstances about which he was asked.

The need of your mother, who is both infirmed and has concern for falling, which indeed is dangerous, is even greater. Therefore, the sources above indicate that she may use a cowbell. On the other hand, the Be'ur Halacha says that it is best done with a *shinuy* (unusual use of the body). He also says that it is permitted only when one neglected to provide a preferable alternative. One alternative that *poskim* raise concerning doorknockers is to use a different one from what he uses during the week (found in the Mishna Berura 338:7 and accepted by the Shemirat Shabbat K'Hilchata (23:46). You can thus use a different noisemaker for Shabbat. Presumably you could probably find a setup with an object that is not made for making noise (e.g., a metal tray and spoon, if it is loud enough) or obviate the matter by sleeping in the room.

The question is whether you should make efforts to come up with halachically preferable alternatives. The original *gemara* says that in the case in which the noisemaker is forbidden, it is permitted for a sick person (e.g., to help him fall asleep). It is unclear whether the *gemara's* permission for a *choleh* is only when there is no viable alternative for the *choleh*, or is it that for a *choleh*, the prohibition does not exist. The

latter approach is stronger regarding a non-musical instrument, which has a particularly weak basis. Therefore, we do not want to complicate matters or disturb your mother by having her worry about an alternative to the cowbell unless it is simple and as effective. ■

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Real Life Rescues

Saving A Neighbor's Baby After A Severe Allergic Reaction

On a Motzei Shabbat earlier this year in the Jerusalem neighborhood of Ramat Eshkol, a 5-month-old baby suffered an anaphylactic shock, a life-threatening allergic reaction. The parents of the infant quickly called for assistance, and Ari Odzer, an immigrant from New York and United Hatzalah volunteer EMT who lives in the same building, quickly made his way to the apartment, just five floors down.

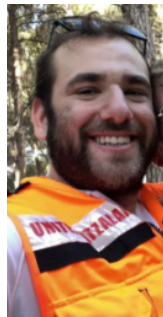
Upon arriving at the scene, Ari inspected the child and found a major rash on her back as well as low blood pressure, rapid heartbeat, and difficulty breathing, all symptoms of anaphylaxis.

The American-born EMT immediately took out the lifesaving EpiPen device from his medical kit and pricked the baby to administer the dose of adrenaline.

"The child's condition improved quickly and she regained her normal appearance," he recounted after the incident. "I then held the baby, while the mother was getting ready to go to the hospital. While she threw up several times on me, it was all worth it for me, knowing that I had just helped save her life."

After an ambulance arrived several minutes later, the infant was transported with her mother to the hospital for further treatment. She has since returned home and is in good health.

Ari, who is studying social work in Jerusalem through a Yeshiva University program, added: "It's a privilege to be able to help save a baby's life and even more so in my own building. It's my first time using an EpiPen in a real-life situation, and thank God it all worked out for the best since I had received the device just two days earlier."



Reflecting on his volunteer work, the EMT concluded: "I decided to volunteer with United Hatzalah about two years ago after being inspired by my mother, who volunteers with the organization in the Woman's Unit. We have since been on several calls together, saving lives and delivering babies, and it's an incredible feeling. Being able to be there for people in these emergencies is one of the greatest honors of my life."

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Machon Puah for Fertility and
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Halachic Supervision

Due to several high profiled mistakes in fertility clinics, we have recently seen an increase in demand for halachic supervision. The possibility of such mistakes occurring is of tremendous concern for couples undergoing treatment, and PUAH's supervision is a great comfort for them. A recent television expose discussed the potential mistakes that can occur, and tried to understand how such tragic mistakes happen. The program, unfortunately, omitted to mention that halachic supervision can prevent such mistakes happening, and can be a solution for this worrisome phenomenon.

I have been asked how the supervision works and the rationale behind it.

Why do we need halachic supervision for fertility treatment, after all, we do not have halachic supervision for other

medical procedures, even though mistakes could happen there as well?

Our Sages maintained a very high standard regarding Jewish lineage, in the words of the Gemara (e.g. Ketubot 13a) the Sages made a higher standard for lineage, *maala asu beyuchasin*.

A woman cannot get married within three months of her previous husband dying or after getting divorced. The Gemara (Yevamot 42a) explains that the reason for this law is that there must be a distinction between the first and second husband. There is an importance in knowing who the father is, and this has ramifications for a variety of halachot – will the child inherit the first or second husband, which man must the child consider his father with all the implications. The Gemara also suggests that the reason for this period, between the two marriages, is that the child will not marry a sibling. If the woman were to marry immediately and have a boy, she may assume that the father is the second husband. The child could then



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grow up and marry the daughter of the first husband, born after the divorce, assuming that they are not related. In truth, the woman was actually pregnant when she married the second husband. The couple coming to get married are, in fact, siblings. Therefore, the halacha is adamant that there must be a three-month period between the marriages. This is so important, that, even in cases where there is no concern that siblings would marry the law remains and she cannot remarry until the three months are over. For example, if woman is obviously pregnant when she wants to get married, and so it is clear that the first husband is the father of the child. This is to strengthen the idea that wherever there is a question of lineage we are strict.

This is the halachic rationale for needing halachic supervision for fertility treatments.





More on this next time. ■

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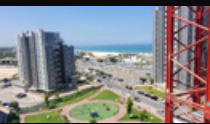




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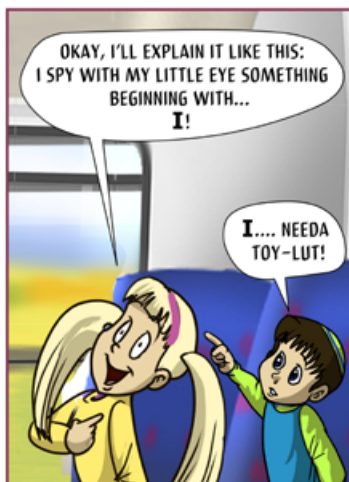
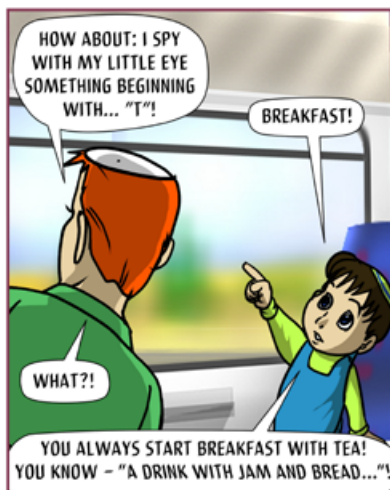
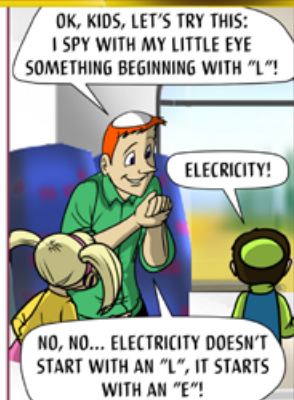
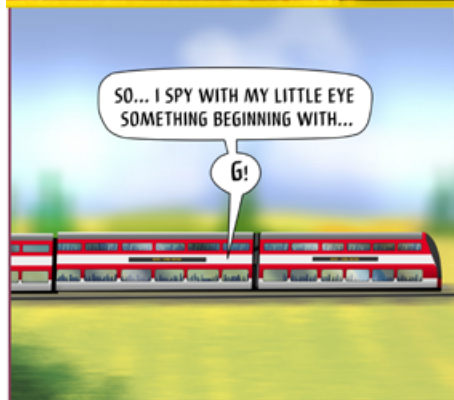
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You Have Only Just Begun

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Rabbenu Bachya answers that Moshe is referencing Matan Torah. Hashem began to show his greatness to Moshe and Bnei Yisrael through the giving of the Torah. It is only fitting then that he continues to show his strong hand by bringing them to Eretz Yisrael. The Torah is meant to be fully fulfilled in Eretz Yisrael. Therefore, the next step after receiving the mitzvot should be entering into the Land of Israel.

The Ralbag explains it differently. In this introductory line Moshe was focusing on himself. Despite Moshe's close connection with Hashem throughout the midbar, Moshe still felt that it was only the beginning. There was so much more for him to accomplish in his own moral and righteous being which could only be done in Eretz Yisrael.

The Land of Israel has the ability to raise us up whether it is due to the inherent holiness of the land and God's presence, the mitzvot that can only be done here, or the environment which aids in our religious growth. Coming here and Aliyah is only the beginning. We need to see ourselves with the lens of Moshe; that we can always be striving for new heights and deeper connections.

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Seize the Mitzvah

Parshat Va'etchanan is split into 2 main parts. At the beginning, we have a speech about emunah in Hashem, including not building idols, etc. Moshe then begins enumerating the mitzvot, starting with Aseret Hadibrot and Shema. In the middle of these two speeches, we have a section about the *arei miklat*, cities of refuge, on

the East Bank of the Jordan River. Where does this section belong? Is it a conclusion to the first speech or an introduction to the second?

Rashi explains the pesukim 'Ve-zot haTorah...' (Devarim 4:44-45) to be an introduction to the mitzvot, as in pasuk 45 we talk about the 'rules and laws,' which would serve as a great introduction to the mitzvot. Yet, how would Rashi explain the first 3 pesukim about *arei miklat*? He writes that despite Moshe being at the end of his life, knowing he won't go into Israel and won't be able to establish the other *arei miklat* in Israel proper, he still took the opportunity to start a mitzvah and do what he could.

According to this approach, why was it important to introduce the variety of mitzvot with this mitzvah? If Moshe wanted to do a mitzvah, he could have just worn

tzitzit. Perhaps what was so special in establishing the *arei miklat* was that it was a once-in-a-lifetime deal, and as Rashi points out, Moshe seized the opportunity despite knowing he won't live to see the end of his efforts.

Another reason I would like to suggest is that Moshe was discreetly giving the Levites their nachala and making sure they knew they had at least something before conquering Israel. The Torah doesn't specifically mention that the *arei miklat* were the Levites' cities because Moshe was a Levite himself and didn't want to seem selfish. This highlights Moshe's humility.

I think we can learn from here that we should always act on a mitzvah and seize it when the opportunity presents itself because we don't know when it will appear again. And in all the mitzvot we do, we should always stay humble. ■



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NIS 2,850,000

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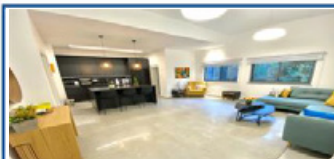


Brenner St., Talbieh

Beautiful 129 sqm apartment full of light.
3 rooms, 2 full bathrooms. Sukkah balcony
in a full-service building (pool, gym, etc.)

NIS 8,950,000

Orna Even 054-621-6069



Mordechai Hayehudi St., Baka

Magnificent Garden home, fully renovated
90 sqm, 3 room + basement room/ study,
no steps, private entrance, large garden.
Furn + appliance inc. NIS 5,500,000

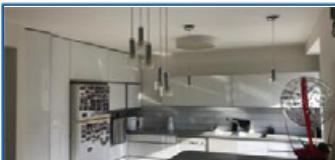
Alyssa Friedland 054-668-4111



Sderot HaNasi HaShisi., Kiryat Ha'leom
Beautiful 78 sqm apartment. High ceilings.
Master + 3 small bedrooms (half rooms), 9
sqm balcony, 2 parking spots, storage.

NIS 3,700,000

David Weiser 055-276-2960



Horkania St., Rasco

4 room apartment incl. en-suite, renovated
to a high standard, Sukkah balcony and
storage, 2 bathrooms and shower.

NIS 2,900,000

Sharon Sasson 050-912-1234

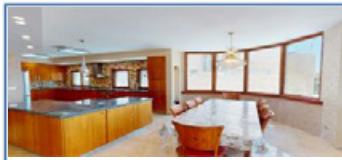


Ha-Dishon St., Malha

4 and a half room apartment, 2 bathrooms,
109 sqm, central A/C, Sukkah balcony,
central A/C, elevator, parking.

NIS 3,900,000

Gadi Lissak 050-212-7748



Ha-Gilgal St., Ma'ale Adumim
Beautiful newly renovated 350 sqm villa
full of light. 9 rooms, 5 bathrooms.
20 sqm balcony.

NIS 4,850,000

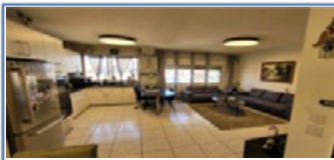
Michael Brand - 054-440-8872



Ramada Hotel, Kiryat Moshe

2 adj. furnished suites 50 sqm. Each with a
master bedrm, living area, kitchen, balcony,
shabbat elevator + amenities (2 pools,
lobby, gym etc). NIS 3,600,000

Shlomo Benzaquen 052-601-4411



Beit Lehem Rd 118x, Baka

Spacious apartment 3 bedrooms, 81 sqm,
walk-in closet, parking, storage, 6' floor,
elevator, easy accessibility

NIS 3,100,000

Judit Blumenfrucht 054-431-8814

Join Our Team - Ariyel Maresky- 054-577-7509

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