



OU-JLIC ISRAEL



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LIKE A BIRD

At the climax of the inauguration of the *mishkan*, the Torah tells us that Moshe called together Aharon, his sons and the elders of Israel. Rebbe Akiva, in Vayikra Rabba, makes the following comparison, “Israel is like a bird! Just like a bird cannot fly without its wings, Israel cannot function without its elders.” Why is that the case?

The Maharal explains that Sages, in contradistinction to prophets, are able to grasp and understand complex matters by extracting insights from their own intellect. Because their intellect is a part of them, it can grow without limit.

Rabbi Yisrael Meir Druk, takes this insight a step further and suggests that one who develops intellectually and acquires meaningful life experience is able to “soar” to great

heights. Like a bird soaring in the clouds, the Elder’s sight is not obstructed, and he is able to provide the nation of Israel not just intellectual reasoning, but the wisdom and perspective of a life well lived.

It is amazing to be surrounded by students at the Technion who are engaged in some of the world’s most cutting-edge research. The students here are extremely bright and hard-working. But what makes a greater impression on me, is that even with their intellectual and scholastic accomplishments – so many of them seek out the wisdom of Chamei Yisrael. They are dedicated to Torah learning and the wisdom of our sages. I look forward to the day when they become the leaders of Israel and lead future generations as Am Yisrael soars!



RAQUEL GOLDSZTEJN
From Uruguay; Studying Data
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SURRENDERING OUR NEED TO UNDERSTAND

When we first made our home kosher back in Uruguay, our dear Rabbanit Efrat Ferber Godet told me something that stayed with me: “Kashrut is one of my favorite mitzvot.” I was confused — why love a mitzvah that has no clear reason or story? She explained, “I love it because by keeping it, you’re saying: I believe in God. I follow this not because I



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understand, but because He said so.” That really struck me. There’s something powerful in surrendering our need to understand and simply trusting.

Parashat Shemini, where kashrut is first detailed in the Torah, reflects this exact idea. We’re given a list of what animals are pure and impure — but no reason why. Just: “For I am the Lord your God...” (Vayikra 11:44). And in the same parasha, Aharon’s sons, Nadav and Avihu, bring a “strange fire” before Hashem and are consumed. There is no explanation. And when Aharon hears, he is silent.

Both kashrut and Aharon’s silence teach us a difficult but deep truth: sometimes, we surrender not because we understand, but because God is holy — and thus we follow what he commands.

Now, don’t get me wrong — I’m not saying “everything happens for a reason” or “it’s all for the best.” I think it would be cruel to say that while we are living through a war, facing pain and difficulties every day. But I do believe that among all this chaos, this parasha comes to offer a measure of peace — reminding us that there is a God above us, that justice is in His hands, and all we can do is hold onto our faith and believe that things will get better. ■

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