

# ב"ה **Torah Tidbits**

ISSUE 1624

AUG. 9<sup>TH</sup> 2025 • ט"ו אב תשפ"ה

פרשת ואתחנן  
PARSHAT VA'ETCHANAN

SHABBAT NACHAMU | PIRKEI AVOT 3

United  
We Stand

נ  
ישראל



**Nachamu: This Place**  
Rabbi Judah Mischel  
Page 36



**Why Did You Stay Alive?**  
Sivan Rahav-Meir  
Page 70



Sponsored on the 10<sup>th</sup> anniversary of our Aliyah - *Kohen Family*

## נחמו נחמו עמי ישעיהו מ'א'

YERUSHALAYIM SHABBAT VA'ETCHANAN ZMANIM

CANDLES 6:53 PM • EARLY 6:05 PM • HAVDALA 8:08 PM • RABBEINU TAM 8:45 PM



OU ISRAEL 02-560-9100



TORAHTIDBITS.COM



ADVERTISING & SPONSORSHIPS 02-560-9125

# Table of Contents

<b>04</b>	Dear Torah Tidbits Family Rabbi Avi Berman	<b>48</b>	A Hug with Heart Rebbetzin Dr. Adina Shmidman
<b>08</b>	Yearning Rabbi Moshe Hauer	<b>54</b>	Raising Children Who Yearn for the Beit HaMikdash Rebbetzin Zemira Ozarowski
<b>12</b>	Aliya-by-Aliya Sedra Summary Rabbi Reuven Tradburks	<b>56</b>	The Soul of the <i>Shema</i> Rabbi Aaron Goldscheider
<b>16</b>	"Disconsolation and Discontent" Rabbi Dr. Tzvi Hersh Weinreb	<b>60</b>	Giving <i>Ma'asrot</i> to the Intended Recipients Rabbi Daniel Mann
<b>22</b>	A Tiny, Treasured People Rabbi Lord Jonathan Sacks zt"l	<b>62</b>	Infusing Ourselves with Tefillah Shoshana Judelman
<b>26</b>	Probing the Prophets Rabbi Nachman Winkler	<b>66</b>	Mishlei and Marriage Mrs. Leah Feinberg
<b>30</b>	With Respect to Mitzvot - Adding Detracts Rabbi Shalom Rosner	<b>68</b>	The Most Important Rule to Remember When Making a Rule Michal Silverstein MS
<b>32</b>	Shemirat Shabbat Rebbetzin Shira Smiles	<b>70</b>	Why Did You Stay Alive? Sivan Rahav Meir
<b>36</b>	Nachamu: This Place Rabbi Judah Mischel	<b>72</b>	Shagririm Balev Mismatched Emotional Pace Aleeza Ben Shalom
<b>38</b>	<i>Bishul Akum</i> Conditions - Eaten Raw with Difficulty Rabbi Ezra Friedman	<b>74</b>	The Y-Files Comic Netanel Epstein
<b>42</b>	Simchat Shmuel Rabbi Sam Shor	<b>76</b>	Torah 4 Teens by Teens Naftali & Caroline // Avigayil Levine
<b>44</b>	Teshuva Awakens in Many Forms Rabbi Moshe Taragin		

## IMPORTANT REMINDERS



Last Opportunity to Say Kiddush Levana until: 14 Av /Thurs. night Aug. 7



### COVER IMAGE Photographed by Howard Gordon

My wife and I made Aliyah to Ramat Beit Shemesh in September 2023 but have been regular visitors to Israel for many years. Jerusalem has so many 'faces' from the ancient to the modern, boisterous and calm. This photograph was taken in the tranquil neighbourhood of Yemin Moshe in sight of the walls of the old city of Jerusalem. Old residences have been tastefully refurbished and the narrow streets are often adorned with blossoms. It's always a delight to walk through.

# CANDLE LIGHTING AND HAVDALA TIMES



## OTHER Z'MANIM



### JERUSALEM

**Ranges 11 days Wednesday - Shabbat  
August 6 - 16 / 12 - 22 Av**

Earliest Tallit and Tefillin	<b>5:03-5:11</b>
Sunrise	<b>5:58-6:04</b>
Sof Zman Kriat Shema	<b>9:21-9:24</b>
Magen Avraham	<b>8:41-8:45</b>
Sof Zman Tefila	<b>10:29-10:30</b>
(According to the Gra and Baal HaTanya)	
Chatzot (Halachic Noon)	<b>12:44-12:43</b>
Mincha Gedola (Earliest Mincha)	<b>1:18-1:16</b>
Plag Mincha	<b>6:06-5:58</b>
Sunset (Including Elevation)	<b>7:35-7:25</b>



Seymour J. Abrams • Orthodox Union Jerusalem World Center • Avrom Silver Jerusalem College for Adults • Wolinetz Family Shul • Makom Balev • Birthright • Yachad • NCSY in Israel • JLIC in Israel • Camp Dror • Pearl & Harold M. Jacobs ZULA Outreach Center • The Jack Gindi Oralita Program • OU Israel Kashrut

**STUART HERSHKOWITZ, PRESIDENT OU ISRAEL**  
ZviSand/Yitzchak Fund: Former Presidents, OU Israel | Rabbi Emanuel Quint z"l, Senior Vice President | Prof. Meni Koslowski, Vice President

**VAAD MEMBERS:**  
Michael Elman | Jonathan Eltes | Yonatan Frankel | Yitzchak Fund | Daniella Hellerstein | Stuart Herschkowitz | Jeremy Lustman | Yigal Marcus | Meir Raskas | Atara Reichel | Zvi Sand | Norman Schmutter | Mark Schneider | Esther Williams

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

David Katz, CFO, OU Israel | Natan Kandler, COO, OU Israel | Chaim Pelznir, Director of Programs, OU Israel | Rabbi Sam Shor, Director, Torah Initiatives, OU Israel | Rabbi Sholom Gold z"l, Dean, Avrom Silver Jerusalem College for Adults  
7 Hartum Street, Jerusalem, 9777507  
phone: (02) 560 9100 | fax: (02) 561-7432  
email: [office@ouisrael.org](mailto:office@ouisrael.org)  
website: [www.ouisrael.org](http://www.ouisrael.org)

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

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



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

	VA'ETCHANAN			EIKEV		
	Candles	Early	Havdala	Candles	Early	Havdala
Yerushalayim/Maale Adumim	<b>6:53</b>	6:05	<b>8:08</b>	6:46	5:59	8:00
Aza Area (Netivot, Sderot et al)	<b>7:11</b>	6:07	<b>8:10</b>	7:04	6:02	8:02
Beit Shemesh/RBS	<b>7:12</b>	6:06	<b>8:09</b>	7:05	6:00	8:01
Alon Shvut	<b>7:09</b>	6:05	<b>8:08</b>	7:02	6:00	8:00
Raanana/Tel Mond/Herzliya/K.Saba	<b>7:11</b>	6:07	<b>8:10</b>	7:04	6:01	8:02
Modiin/Chashmonaim	<b>7:10</b>	6:06	<b>8:09</b>	7:03	6:00	8:01
Netanya	<b>7:11</b>	6:07	<b>8:11</b>	7:04	6:02	8:03
Be'er Sheva	<b>7:10</b>	6:06	<b>8:09</b>	7:03	6:00	8:01
Rehovot	<b>7:11</b>	6:07	<b>8:10</b>	7:04	6:01	8:02
Petach Tikva	<b>6:53</b>	6:07	<b>8:10</b>	6:46	6:01	8:02
Ginot Shomron	<b>7:10</b>	6:06	<b>8:09</b>	7:03	6:00	8:02
Haifa / Zichron	<b>7:02</b>	6:08	<b>8:11</b>	6:55	6:02	8:03
Gush Shiloh	<b>7:09</b>	6:05	<b>8:08</b>	7:02	5:59	8:00
Tel Aviv / Givat Shmuel	<b>7:11</b>	6:07	<b>8:10</b>	7:04	6:02	8:03
Givat Zeev	<b>7:14</b>	6:05	<b>8:08</b>	7:07	6:00	8:01
Chevron / Kiryat Arba	<b>7:09</b>	6:05	<b>8:08</b>	7:02	6:00	8:00
Ashkelon	<b>7:12</b>	6:08	<b>8:10</b>	7:05	6:02	8:03
Yad Binyamin	<b>7:11</b>	6:07	<b>8:10</b>	7:04	6:01	8:02
Tzfat / Bikat HaYarden	<b>7:04</b>	6:05	<b>8:09</b>	6:57	6:00	8:01
Golan	<b>7:09</b>	6:05	<b>8:08</b>	7:02	5:59	8:00
Nahariya/Maalot	<b>7:11</b>	6:07	<b>8:11</b>	7:04	6:01	8:03
Afula	<b>7:10</b>	6:06	<b>8:10</b>	7:03	6:00	8:02

**Rabbeinu Tam (Jerusalem): Va'etchanan 8:45 PM • Eikev 8:38 PM**

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: Avodah Zarah 52**



OU Kashrut • NCSY • Jewish Action • JLIC • NJCD / Yachad / Our Way • OU West Coast • OU Press • Synagogue/Community Services • OU Advocacy • OU Israel  
**MITCHEL R. AEDER, PRESIDENT OF THE ORTHODOX UNION** Yehuda Neuberger, Chairman of the Board, Orthodox Union | Dr. Josh Penn, OU Kashrus Commission

**RABBI MOSHE HAUER, EXECUTIVE VICE PRESIDENT | RABBI JOSHUA M. JOSEPH, ED.D. EXECUTIVE VICE PRESIDENT & CHIEF OPERATING OFFICER** Rabbi Dr. Tzvi Hersh Weinreb, Exec. V.P. Emeritus

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

Headquarters: 40 Rector St. 4th floor, New York, NY 10006 • 212-563-4000 • website: [www.ou.org](http://www.ou.org)



**Editor: Rabbi Aaron Goldscheider** | [aaaron@ouisrael.org](mailto:aaaron@ouisrael.org)  
**Advertising:** Ita Rochel 02-5609125 | [ttads@ouisrael.org](mailto:ttads@ouisrael.org)  
**Editor Emeritus:** Phil Chernofsky  
**Website:** [www.torahtidbits.com](http://www.torahtidbits.com)

**Not getting enough TTs? Too many? None at all?**  
**Contact our DISTRIBUTION 02-560-9100 • [info@ouisrael.org](mailto:info@ouisrael.org)**



## DEAR TORAH TIDBITS FAMILY

RABBI AVI BERMAN  
EXECUTIVE DIRECTOR, OU ISRAEL  
ABERMAN@OUIsRAEL.ORG

Life is filled with habits and routines. Most of the things we do today, we're likely to do tomorrow. Naturally, over time, what was once exciting and new to us becomes part of our lives and much less interesting to us than when we first started.

For example, our son Mordechai Tzemach put on his *tefillin* for the first time a few weeks ago. I gave him a *beracha* that the excitement that he had on the first day of putting on *tefillin* should continue every single day in his life when he puts on *tefillin*. Nevertheless, it's a reality of life. There are certain moments that stick out as unique for the first time we do them. The first time you drove a car. The first time you recited Eishet Chayil with your spouse on a Friday night. The first time you learned that amazing Torah idea that you cherish. As time goes by, those feelings typically fade.

Yet, there's another element that I've

started to realize needs to be added to this understanding. There are some things that I'm finding that even though I do them every year, they actually get better every single year, more exciting, and more inspiring.

Perhaps getting older does that to a person, and I'm appreciating life more than a younger individual would. But I think it's more than that. Perhaps it's that *Klal Yisrael* is changing and growing, moving closer and closer to the *geulah shelema*, and so there is newness in communal events even if I've experienced them before. Maybe it's the fact that more and more Jews are living in Israel every single day, that more Jewish babies are being born in the Land of Israel, that there's more Torah being learned in *Eretz Yisrael*, that there's more and more soldiers willing to give their lives for the Jewish people, that more of the hostages are coming home (even though it pains us that 50 of our brothers and sisters are still being held in captivity). Since certain things are changing in *Klal Yisrael*, perhaps that is what is changing my emotional state and what I'm experiencing.

One of the things that keeps improving for me is going every year to the OU NCSY Kollel kumzitz at the Kotel as Tisha B'Av ebbs away. The songs that we're singing, these *shirei neshama*, have such a deeper meaning and reach, so much higher than they did in the past. Even more inspiring and exciting is seeing the younger

ברוך דיין האמת

OU Israel mourns the passing of

**Marvin Sussman ז"ל**

Beloved husband of  
Mrs. Aviva Sussman  
Children in Israel:

Avi & Rina from Raanana  
and JJ & Aliza from Modiin  
As well as his children in the U.S.

המקום ינחם אתכם בתוך שאר אבלי ציון וירושלים

*The OU Israel Family*

generation that comes to sing at the Kotel. These are teenagers who are walking in from all over, young adults who we might expect to say, “It’s a fast, I just want to lie down,” and yet they are coming and saying, “No. I want *kedusha*. I want to be at the Kotel and truly mourn our destruction and exile. I want to yearn for a Beit HaMikdash. I want to be one of the tens of thousands of Jews gathering at the Kotel, waiting to see the Beit HaMikdash be built.” It’s so clear they want to sing from their *neshamah*.

Joining these teens are many *olim*, some very recent *olim*, many of whom came over to introduce themselves to me. It is always so impressive to see the mayor of Yerushalayim, Moshe Lion, come and join together with all of us. A reader of the Torah Tidbits by the name of Joey Joseph came over to me just to thank me. He said, “The way you wrote in Torah Tidbits about the kumzitz at the Kotel together with NCSY, I said, I have to experience it. And wow! Thank you for encouraging me to come.”

There are no words that can properly explain how incredibly uplifting this experience is. To see OU board members, including Yonatan Frankel and his son who made Aliyah to Ramat Beit Shemesh a few years ago, and OU Israel President Stuart Hershkowitz, sitting right next to the mayor of Yerushalayim, singing together to the *Ribono Shel Olam*, songs like *Acheinu*, begging *HaKadosh Baruch Hu* to please get our brothers and sisters out of Gaza, to release these hostages, to give *Klal Yisrael*



the power in *Shema Koleinu* and for the heavenly gates to open to our prayers, it’s simply unbelievable. To sing together and ask that we have the *siyata d’shmaya* and the strength necessary to defeat our enemies and to make the Land of Israel a place that can continue being a light unto the nations, it’s all so incredibly uplifting. It was very special to me that my sons Tzvi Yehuda (who is joining the army this Tuesday, and I’m sure I’ll write about that) and Yechezkel joined this year, as they do every year.

Add to the beautiful singing our very location, where we are. For so many Jews to gather at the place where the world was created, from the *Even Hashetiya*, with such a high level of spirituality literally meters away from us on Har Habayit, which gives spiritual strength to the entire world, you can’t help but say to yourself, “I can’t believe how lucky I am to be able to stand here and be a part of this remarkable moment.”

The people I saw and spoke to gave me such pride in what we’re doing at the OU. Some of the NCSY Chai girls who attended

my Friday night *shiur* at the Shabbaton in Chispin just a few weeks ago came over to me, and I was amazed that they remembered what I spoke about and were able to continue discussing it with me there at the Kotel. Fathers and mothers of Camp Dror campers came over to me and told me how much their child appreciated camp.

It was so clear to me the impact that the OU is having in so many different ways, in so many different places, for so many different individuals. This is our purpose; it's ultimately what the OU was created for. It was created in order to make sure that we are working day in and day out for the future of the Jewish people, both in North America as well as in Israel.

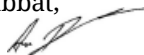
*Baruch Hashem*, the OU has been active in the Land of Israel for almost 50 years, and not a day goes by without us continuing to have such a deep impact and influence for so many. Yet, we have to acknowledge that this important work could not happen without you, your feedback, your support.

To have over 56,000 people that viewed the Tisha B'Av video that we put out on YouTube, with the incredible work of Nina Broder, our director of social media, together with Rabbi Shlomo Katz, that is so inspiring to see. This is a video that was geared to making sure *Klal Yisrael* can feel closer and closer to the Beit HaMikdash on Tisha B'Av, and so many people were that much closer because of it. The feedback we have received has been completely positive and we thank you for it.

Thank you all for the strength that you give us, your encouragement, your financial support, and may we *b'ezrat Hashem* be able to continue to inspire *Klal Yisrael* for many more years.

I want to take this opportunity to wish all of us an enjoyable summer, a summer that allows all of us to spend time with our loved ones. After all, Elul is just around the corner, so let's make sure to take advantage of the time, and we should all be happy, healthy, and safe.

Wishing you all an uplifting and inspiring Shabbat,



Rabbi Avi Berman

Executive Director, OU Israel

In loving memory of  
our dear Mother, Grandmother  
& Great Grandmother

**ANNA BEER** a"rh

**חנה טובא בת**

**יעקב וסימה מרים** ע"ה

on her 9<sup>th</sup> Yahrtzeit - כ' מנחם אב

May the Torah learned  
from this issue be in her merit

*Cooki & Howie Maisel, Efrat  
Lenny & Penny Beer, Cleveland  
Ester Sara Carroll, Norfolk*



**BROTHERS  
MOVING CO.**



**THE STRONGEST... THE MOST GENTLE**

054-216-0087 • [brothersmovingisrael@gmail.com](mailto:brothersmovingisrael@gmail.com)



**KEREN MALKI**

734.010.3757 • 703.330.0721 • 734.375.1123  
THE MALKI FOUNDATION

www.kerenmalki.org

02-567-0602

Keren Malki empowers families of children with special needs in Israel to choose home care. Donations are tax-approved in Israel, US and UK.

Honoring the memory of Malka Chana Roth מ"ד 1985-2001, killed in the Sbarro bombing.

www.MarSeaModest.com



Delivery & Home Shopping available J'lem  
Global Shipping - 972 (0)50-424-8359  
Showroom: Kochav Yaakov  
Email: marci@bezeqint.net



**Lenny Davidman**

**Professional  
Planning & Production**

**English Speaking  
Pesach Program  
at the Dead Sea**

**Events, Congresses &  
Tours in Israel**

**pesach.LDevents.com  
www.LDevents.com**

**054-557-3101  
Lenny@LDevents.com**

**Dr. Eliezer Rosenblum**

NYS Licensed and Board Certified

**Chiropractor**

Offices in Jerusalem, Ramat Beit Shemesh

**052-662-4658**



*Jeff Mor*  
**DIAMONDS & JEWELRY**



TRUE WHOLESALE FROM THE DIAMOND  
BOURSA WITH OVER 25 YEARS EXPERIENCE  
MEMBER DIAMOND DEALERS CLUB

ENGAGEMENT RINGS • STUD EARRINGS  
PENDANTS • TENNIS BRACELETS

☎ 050-573-9061 ✉ jeffmor36@gmail.com

🌐 www.JeffMorDiamondJewelry.com

**PolarAir**

*best quality*  
**AIR CONDITIONING**



**Sales & Installation of  
VRF | Multi | Inverter | Central**

✓  
Professional  
& reliable

✓  
References in  
YOUR neighborhood

✓  
Only Jewish  
labor

polarairbiz@gmail.com | ☎ 052-240-5063



## FROM THE DESK OF RABBI MOSHE HAUER

OU EXECUTIVE VICE PRESIDENT

**ORTHODOX  
UNION**  
Enhancing Jewish Life

# Yearning

Even if you can't have it, you should still want it.

That may sound like the opposite of the tenth commandment, *lo tachmod*, that warns against desiring or coveting that which belongs to others. *Lo tachmod*, however, applies to things that are not meant for us. That which ought to be ours we must covet and desire and never stop yearning for. In fact, we use the descriptive of 'desire'

positively regarding *Eretz Yisrael*, referring to it as *Eretz Chemdah*.

This can help us understand something very puzzling.

In the opening of our Parsha, Moshe pleads with Hashem to be allowed to cross over the Jordan and see *Eretz Yisrael*. While his plea to enter the land is rejected, Hashem instructs him to climb to a vantage point from which he will be able to see the land from a distance. What would be accomplished by seeing the land, especially when we consider the Talmud's understanding (Sotah 14a) of what Moshe really wanted?

*"Rabbi Simlai taught: For what reason did Moshe our teacher greatly desire to enter Eretz Yisrael? Did he need to eat its produce or satisfy himself from its goodness? Rather, this is what Moshe said: Many mitzvot were commanded to the Jewish people, and some of them can be fulfilled only in Eretz Yisrael, so I will enter the land in order that they can all be fulfilled by me."*

Which *mitzvot* would Moshe fulfill by seeing the land from a distance? Here we may again invert the usually negative pathway of desire. When the Torah (Bamidbar 15:39) warns us against straying after our heart and our eyes, our Sages (see Rashi there) explain the sequence of sin: "The eye sees, the heart desires, and the body acts." In much the same way, Moshe was told to climb the mountain so that his eyes' seeing the land would grow his heart's desire for

## *In Loving Memory*



**Max Weil**

משה מנחם וייל

whose 6th yahrzeit falls on י"ב מנחם אב  
He is very much missed by his children,  
grandchildren, great grandchildren,  
relatives and friends

Link to a video visiting the Sinai kollel in 2009 with Max Weil, the founder of the kollel



its *mitzvot*, and while his body would not be allowed to follow through and act upon it, the desire itself matters. This understanding is implicit in the continuation of that Talmudic passage and its reading of Hashem's actual response to Moshe:

*"The Holy One, Blessed be He, said to him: Do you seek to enter the land to perform these mitzvot for any reason other than to benefit? I will grant you credit as if you had performed them."*

Gazing at the land and the resultant desire for it and its *mitzvot* would itself generate the benefit of the *mitzvot*, as the Talmud teaches elsewhere (Kiddushin 40a):

*The Holy One, Blessed be He, links a good thought to an action... Rav Asi said: Even if a person intended to perform a mitzva but due to circumstances beyond his control he did not perform it, the verse ascribes him credit as if he performed the mitzva.*

We are defined by what we yearn for. When we are preoccupied with material desires for things that we are not meant to have, we miss out on what our lives are supposed to be. When we instead yearn for higher and greater things, that becomes who we are.

This understanding helps us see why every Shabbat Nachamu we read this story of Hashem's rejection of Moshe's pleas to enter the land. Moshe was not rejected; he was redirected to nurture his desire for the land that he could not then have. That is what we must do as well. Lacking the *Beit Hamikdash*, we can nevertheless connect to it by gazing at it and yearning for it, just as our Sages (Taanis 30b) taught, "One who mourns over Yerushalayim merits and sees its joy." ■

## Did you know

**South African Jewry** designed, financed, built and managed **Ashkelon** from 1949 to 1959?

We have the largest selection of exclusive **sea view** properties in this **beautiful** city... and at the most **attractive prices!**



**Ashkelon Properties**  
LIVE OPPOSITE THE SEA  
call David at 054-433-2621  
davidz@AshkelonProperties.com  
[www.ashkelonproperties.com](http://www.ashkelonproperties.com)

READY  
FOR



vision?

Schedule an  
appointment today



02-674-3888

Beit HaNatziv,  
Derech Hevron 101A  
Talpiot/Arnona

Ramat Eshkol  
Shopping Center



# TORAH EFRAT

## OU ISRAEL IN YOUR COMMUNITY



As part of our commitment to bring programming to English-speaking communities across Israel, OU Israel's Second Annual **Torah Efrat** in partnership with Kehilat Shirat David inspired hundreds of participants in preparation for Tisha B'Av. Torah Efrat brought together esteemed speakers and educators, including Rabbi Avi Berman, Rabbi Shlomo Katz (Mara D'Atra of Kehilat Shirat David), HaRav Zev Leff, Rabbi Sam Shor, Rebbetzin Shira Smiles, Rav Moshe Taragin and others to speak on the theme of "Am Chadash, Lev Chadash" (A New Nation, A New Heart).

A particularly meaningful and new component this year was a Mother-Daughter Interactive Limud track led by Rebbetzin Zemira Ozarowski. It was a unique opportunity for mothers and daughters to learn together about Tisha B'Av in an intimate classroom setting, including an art project.

You can view the many inspirational sessions from Torah Efrat at:  
[youtube.com/@OUIsraelShiurim](https://youtube.com/@OUIsraelShiurim)

Stay tuned for **Torah Yerushalayim**, **Torah Modiin** and **Torah Tel Aviv**!

*These programs are dedicated in loving memory of  
David & Norma Fund Z"L by their children.*

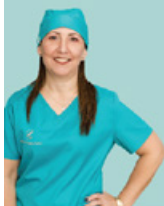
Photos: Shmuel Ungar



## What is Podiatry?

The field of medicine which evaluates and treats the foot and ankle and how they interact with the rest of the body.

"I have a passion for treating the feet as an important part of the whole body, using effective and pain free treatments for common foot problems."



- Plantar Fasciitis/ Heel Spur Syndrome
- PRP/PRF
- Ingrown Toenails
- Warts
- Arthritis
- Foot and ankle injuries
- Custom molded Orthotics
- Diabetic foot care
- General foot care
- Laser Therapy
- Lymphedema

**Erica Sassoon, DPM**

☎ 054-325-3109



📱 sassoon\_podiatry 📞 Dr. Erica Sassoon

Licensed in America and Israel

Offices In Jerusalem and Ma'ale Adumim

NOW IN MOD'IN - YISHPRO CENTER

## SHLOMO SEALING & ROOF

Advanced sealing system  
Repair of tiled roof

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

We specialize in sealing roof and building walls, constructing and repairing roof tiles, constructing and repairing drainpipes, sealing balconies, basements and pools.

Our company uses only SII-certified approved by Ministry of Health.

Among our clients: the Jerusalem municipality, Bezeq, Ben Gurion Airport, house committees and more.  
visit and consultation - no strings attached  
**FAIREST PRICE GUARANTEED!**

Email: [gagotshlomo@gmail.com](mailto:gagotshlomo@gmail.com)

Shlomo: 050-266-9766

Office: 052-774-3343

## THE FURNITURE DOCTOR<sup>TM</sup>

Professional Services and Repairs since 1898

Wishing you a meaningful Tisha B'Av and an easy fast.

**While You're Away Next Week, Let Us Repair!**

A time for family, rest, and travel. While you're recharging, let us fix your furniture that's been waiting for attention.

Expert repairs for chairs, tables, recliners & couches

Honest estimates

Fast turnaround so your furniture is ready when you return

Don't wait for the busy season—book your repairs today!

**Family-owned. Reliable craftsmanship. Customer Service**

\*\*\*\*\* RESTORE YOUR FURNITURE TO HEALTH \*\*\*\*\*

PHONE: 02-999-2418

WHATSAPP: 058 787 3755

EMAIL: [office@thefurnituredoctor.co.il](mailto:office@thefurnituredoctor.co.il) WEBSITE: [www.thefurnituredoctor.co.il](http://www.thefurnituredoctor.co.il)



## ALIYA-BY-ALIYA SEDRA SUMMARY

**RABBI REUVEN TRADBURKS**  
RCA ISRAEL REGION

In memory of **Evelyn Rivers a”h**  
**חווה פערסא בת אהרן זלמן הכהן ע”ה**  
Mother of Reuven Tradburks

### 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.

The tone and language of the Torah changes dramatically in this parsha. We have had narrative. And we had commandments. But now we have suasion. Moshe says: listen. He will say listen a lot. He is arguing. Or cajoling. Or better, pleading. Or coaxing. He is making the case for being loyal to G-d and

to the Torah.

Moshe’s long speech that takes up almost the entire book of Devarim began by addressing the people’s present frame of mind. They are standing on the banks of the Jordan, ready to enter the Land. Without Moshe. They are nervous, uncertain, afraid, unsure of their ability to conquer the Land, especially without Moshe as their leader. He addressed those concerns, their immediate frame of mind in last week’s parsha.

In our parsha, he begins to address not the present but the future. He desperately wants the people to stay loyal to G-d. And he knows that is going to be challenging once they enter the Land.



#### 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

In loving memory of  
**Syma Spiro a”h - Bubby**

**A true symbol of Torah values  
and loved by all**

**Survived by her loving family,  
husband, children, grandchildren  
and great-grandchildren**

**She passed away on  
Friday, August 1<sup>st</sup> - 7 Av**

is none other than G-d.

Moshe begins with two themes; what we have and who we have. What we have is our Torah. It is unique, wise, noble. Special. And ours. We tend to think what others have is better than what we have. No, no. What we have is a treasure.

And we also have a close friendship with G-d. He spoke to us. That too is special. Unique.

Remember both these things and stay loyal to them. Your success in the Land depends on them.

And then, before they even take one step into the Land, Moshe tells them they will be exiled. Because the Land is the place of intimacy with G-d. If you abandon that, He too abandons you and flings you to the corners of the earth.

Come back to Him, He will bring you back to here.



### 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.

And his confirmation that our life will never be paradise. We aren't entering a dream. We are entering a stage in our history that is special, but people are people, terrible things, like manslaughter will happen. You are special, the Land is special, while at the same time we are human beings. That is the

balance we seek; living great lives with full awareness of our human foibles.



### 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.

Moshe now begins his motivational speech to the people, his coaxing, his pleading, his cajoling. And he begins with G-d's reach for man. *He* made a covenant with us. And *He* spoke with us.

The moment of Sinai is a dramatic moment of love. His love for us. He wanted to descend on the mountain to speak with mankind.

The meaning of Mt. Sinai is not the content of the 10 commandments. It is the drama of G-d bending down, reaching for man, initiating an intimate and direct contact with us. Descending on the mountain to speak directly with us.

And while the people present were fearful, we, upon reflecting on that powerful and intimate moment, we responded to His love for us, with our love for Him.



### 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.

That is Moshe's plea. Let this drama sink in. Absorb it. For this is dramatic. It is your unique relationship with G-d. Do not treat it casually. Hear it loud and clear.



#### 6TH ALIYA (6:4-25)

The Shema. Shema Yisrael, G-d is one. You shall love G-d, and have that on 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 saying

this line so we become numb to its power.

Moshe is speaking to the people: pour yourself into this. Let it go. Invest all you got into it. 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 of the path to infidelity: people. Covenants with the idol worshippers of the Land will soften the way to their gods. And more dramatically, marrying the people of the Land accelerates the path to their gods.

In both it 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 can easily begin the process of idol worship. Hence, shun 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. ■

### STATS

45<sup>th</sup> of 54 sedras; 2nd of 11 in D'varim. Written on 249 lines in a Torah, rank: 7. 21 parshiyot; 5 open, 16 closed, 7<sup>th</sup> (tied with Ki Tavo).

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

## A SHORT VORT

BY RABBI CHANOKH YERES  
RAV, BEIT KNESSET BEIT YISRAEL, YEMIN MOSHE

ונשמרתם מאד לנפשותיכם כי לא ראיתם כל תמונה... כן תשחתון ועשיתם לכם פסל (ד:טו,טז)  
"Watch out, **immensely**, for yourselves for you saw no manner of form...Lest you deal corruptly and make for yourselves a graven image." (4:15,16)

Why does the pasuk teach us by stressing watching ourselves immensely (meod)?

The Chofetz Chaim (1838-1933) points out that every person must take care of one's health and well-being. A person should be wary of how he treats his body without extreme care. As a taxi driver minds the upkeep of his cab so it does not break down on the road, so too we must maintain our physical health and physique to continue our tasks in this world. The Chofetz Chaim rebuked a Rosh Yeshiva who restrained from eating meat to better provide for his students. He told him that amongst other priorities, it is vital that his students see a healthy Rosh Yeshiva.

The Meshech Chochma (R' Meir Simcha Divinsk 1843-1926) placed emphasis on the context of the verse. One needs to make a great effort to avoid idolatry. One reason given for Moshe being refused entry to Israel was due to his high spiritual level and capabilities. He brought forth great miracles and went without eating or drinking. The Torah was concerned that the new generation entering the Land of Israel, might not remember Moshe's humble beginning, and misconstrue him as Divine. "And the people spoke against G-d and Moshe (Bamidbar 21:5) upon which the Midrash Rabbah (19:12) adds that "They equated the servant with the Master." Due to the fear that the new generation would deify Moshe, his entrance into the Land was denied. - Shabbat Shalom



## THE PERSON IN THE PARSHA

BY RABBI DR. TZVI HERSH WEINREB  
OU EXECUTIVE VICE PRESIDENT, EMERITUS

# “Disconsolation and Discontent”

This week, after spending the past three weeks memorializing and mourning the past catastrophes which befell our people over the course of our long history, we all are offered consolation at the hands of Prophet Isaiah.

In the *haftarah*, which serves as the climax after the reading of this week’s Torah portion, *VaEtchanan* (Deuteronomy 3:23-7:11), we are asked to be edified by the eloquent words which only Isaiah was capable of articulating:

Comfort, comfort, My people—these are your God’s words—speak to Jerusalem’s heart and call out to her that her term is served, her guilt appeased, that she has received at the Lord’s hand twice over for all her sins. A voice calls out: “Clear the Lord’s way in the desert: smooth across the arid plain a road for our God.” Every valley will

be raised, each hill and mountain leveled; the twisted road will be made straight; the mountain ranges, open land, to let the Lord’s Glory be revealed... (Isaiah 40: 1-5)

These reassuring words are meant to console and comfort a people who have suffered severely and repeatedly over many centuries, nay millennia. One wonders, however, if it is realistic to attempt to allay the profound pain of victims of unspeakable terror with mere words, eloquent as they may be.

After all, when Jacob was first informed about his favorite son Joseph’s supposed fate, he declared, “A wild animal must have eaten him! Josef has been torn limb from limb!” And then we read, “... he mourned for his son for many days. All his sons and daughters tried to comfort him, but he refused to be comforted and said, ‘I will go down to the netherworld mourning for my son.’” (Genesis 37:33-35)

To say the least, Jacob was disconsolate, inconsolable, dejected. Is it only fair to ask, “If our patriarch Jacob would not yield to the words of comfort extended to him by his own immediate family, how can we be expected to easily recover from the agonies of our heart-rending history?”

Or consider the example of Jacob’s cherished wife, Rachel. This time, I refer to the

May your learning this Shabbat  
be לעלי נשמת

רחל בת שבע יהושע  
יצחק חיים ונעם ע"ה

Ruth Miller a"h

on her 20<sup>th</sup> yahrzeit באב ט"ו

The Miller/Kalish/Kram families

words of the Prophet Jeremiah: “A sound is heard in Rama: wailing, bitter weeping. It is Rachel, weeping for her children. She refuses to be consoled for her children, for they are all gone.” (Jeremiah 31:14)

Note that both Jacob and Rachel *refuse* to accept comfort, to be consoled. They adamantly choose to remain disconsolate, inconsolable, dejected.

How are we, then, to blithely dismiss the emotions of recent weeks, laden as they were with sadness, fasting, and heartfelt lamentations? Can we deftly transmute *Shabbat Chazon* and the elegies of Tisha B'Av into *Shabbat Nachamu* and no less than seven weeks of joyous inspiration?

Or, to focus on our contemporary circumstances, surrounded as we are with widows and orphans of soldiers killed in battle, can we not empathize with those who “refuse still to be consoled?” Can traumatized individuals conceivably be soothed by comfort-ing words, however inspiring they may be?

To address this question, and hopefully to provide some food for thought for those of my contemporaries who still feel perplexed and stymied by the horrors of the Holocaust, and more recently by all that has ensued since October 7, 2023, allow me to refer to two rabbinic sources as well as draw upon my own training in the psychological treatment of trauma.

The first source is from Rabbi Shimon Schwab's *Maayan Bais HaSho'evah*. He reflects upon this verse: “As a man is consoled by his mother, just so shall I comfort you...” (Isaiah 66:13) He asks, why a “mother” rather than a “father”, and why a “man” rather than a “child”? He answers that it is the mother who went through the

difficulties of pregnancy and the pangs of childbirth, and all of the consequent difficulties of child rearing, especially during adolescence. During that entire time, she did not experience the full joy attributed to having a child. It came with all sorts of tribulations and disappointments. But now that her son was a mature man, she could conclude that it was all worth it. She could assure her grown child, who was going through his own tests and challenges, that he will reach the point of being able to be consoled and indeed to accept his current difficulties from a fresh perspective, just as she has now that she raised him.

Another approach is offered in an essay by Rabbi Yechiel Yaakov Weinberg, author of the *Seridei Aish*. He reflects upon his own Holocaust experiences in the Warsaw Ghetto before he escaped from it. He writes: “That is the manner of the experience of suffering. It has a way of creating a new soul-energy in the person, “softening his sins,” as the Talmud puts it. A new and revived soul enters the fray. New powers emerge from the subconscious and transform one's previous existence.”

Rabbi Weinberg's approach is very close to that of one of my mentors in the field of recovery from trauma. I refer to Dr. Judith Lewis Herman, author of the book *Trauma and Recovery*. In the introduction to her book, she writes:

The ordinary response to atrocities is to banish them from consciousness... Atrocities, however, refuse to be buried. The conflict between the will to deny horrible events and the will to proclaim them aloud is the central dialectic of the psychological trauma...

She emphatically asserts that the process

of healing from trauma takes quite a long time, often even many years. But it reaches a point when the person achieves what she calls “reconnection”.

Thus, Dr. Herman continues, “the simple statement—‘I know I have myself’—could stand as the emblem of my own recovery... Her task now is to become the person she wants to be!”

In my own thinking, I’ve adopted a slightly different terminology. All who suffer have, as the author of *Tehillim* puts it, a “broken heart”. But with time, inner work, a supportive environment, and well-meaning consolation, there comes a “breakthrough”. It is a sense of a mission and new life purpose which is freeing, sundering the bonds of victimhood and relieving the burdens of anger and anxiety.

It is a freedom that we call *nechama* and *geula*, comfort and redemption. Such is the mood of *Shabbat Nachamu*, and such should be the mood of the next seven weeks of consolation culminating in the wonderful New Year which lies ahead, a year of healing and recovery, of calm and true peace, of a “breakthrough” to new and lasting achievements as individuals and as a totally unified nation at last. ■

**Under 74.5?**

**Private Health Coverage  
for Critical Conditions**

**NOT Covered by Kupat Cholim**

Don't wait until it's too late. Your age is  
your advantage – use it today.

**Norman Zysblat 054-4258671**  
Licensed Insurance Professional



## **The Tzimmerim @ Weissman Farms**



**The perfect pastoral venue  
for a family getaway!**

**Enjoy Shabbat in the dati moshav  
Sde Ilan in the Lower Galilee**

**Room for up to 26 guests**

**Fully equipped kosher outdoor  
kitchen**

**Spacious indoor dining area**

**Pool heated year-round and  
covered in winter**



**WhatsApp/Call Ira @ 050-630-2312**

**Website: Weissman.Farm**

**BECAUSE A  
DRAWER ISN'T  
A VAULT.**

A WILL. AN ENVELOPE  
OF CASH. YOUR  
GRANDMOTHER'S RING.  
**IF IT'S IMPORTANT -  
IT SHOULDN'T BE  
AT HOME.**

**BRICKSTONE** JERUSALEM'S PREMIER PRIVATE VAULT CENTER.

Discreet. Secure. Biometric access only. Only you hold the key.  
Centrally located in the Clal Building, Jerusalem

 24/7 security  International standards  Personal service

**PRIVATE VAULTS NOW AVAILABLE.**  
BY APPOINTMENT ONLY, FIRST MONTH FREE FOR JULY-AUGUST CLIENTS.

 **BRICKSTONE**  
Jerusalem Vault Services

Clal building,  
97 yafo street, Jerusalem. **\*9936** Ext. 2  
[www.brickstone.co.il](http://www.brickstone.co.il)

Bs" d  **WATERPROOF**  
your home


**SEALING SERVICES**


- Leak detection + moisture
- Sealing solutions
- Water damage
- Roof coating
- Waterproofing, pools, porches, stone walls, tiled roofs
- High standard interior - exterior painting 
- Licensed & insured

 **Mold mildew expert**





**shmuelnathan4@gmail.com**

**052-840-5660**

 **TAL CLEAN**  
Sofas & Carpets Claening



 Contact us:  
**050-445-5975**  
[info.talclean@gmail.com](mailto:info.talclean@gmail.com)

 Sofas Cleaning  Carpet Cleaning  Mattress  Polish  Curtains  And more cleaning services

FOR MORE INFORMATION, VISIT [WWW.TALCLEAN.CO.IL](http://WWW.TALCLEAN.CO.IL)

**BRIGA TOWERS, For Sale**

Completely remodeled, on the 26th floor of the most luxurious building in Ir-Yamim, with open view to the sea and to the Sharon, and all the way to Tel-Aviv. 175 mr. and 30 mr. balcony. Master-suite with a grand bathroom, storage, 2 parking



**BRIGA TOWERS, For Rent**

In the luxurious Briga Towers in Ir-Yamim, Netanya, a 4 bedroom, 2.5 bath apartment on the 11th floor, facing the sea, with kosher kitchen, appliances, 165 mr. and 30 mr. balcony. Olympic pool, Tennis court, Gym, Spa, Poolside bar, Synagogue and 24/7 guard. 17,500 NIS



 **TOP HOME**

**Hamutal Fuchs**  
Top-Home Properties Ltd.  
**077-2320996**



Treated  
many  
satisfied  
clients



# DreamCare

## Quality Care, At Home.

At DreamCare, we provide compassionate, professional healthcare in the comfort of your home.



Full home nursing care –  
IVs, wounds, injections & more



Professional, English-speaking team



In-house blood lab –  
faster results, more availability



Personalized care with a human touch



Empowering patient &  
caregiver education



Expert medical guidance & advocacy



*You deserve the best care at home*

📞 02-999-8123 | [dreamcare.co.il](https://dreamcare.co.il)

ISRAEL MAGEN FUND  
קרן מגן ישראל

# ADOPT A SOLDIER

Israel Magen Fund has  
been on the front lines  
of support since  
Oct. 7 2023.

We launched the Adopt  
a Soldier campaign to  
equip new recruits with  
high quality tactical  
kits.



Following our  
successful  
distribution of 1000  
kits to Yeshivot  
hesder boys since  
2024, with your help  
we can reach our goal  
of 2000 soldier kits by  
December 2025.

## \$180= EQUIP 1 HERO



Yeshivat Hesder Akko, March 2025

## MAKE A DIFFERENCE

For more information:



[israelmagenfund.org](https://israelmagenfund.org)



0547809175



[Office@israelmagenfund.org](mailto:Office@israelmagenfund.org)



## COVENANT & CONVERSATION

THOUGHTS ON THE WEEKLY PARSHA

RABBI LORD JONATHAN SACKS ZT"L

FORMER CHIEF RABBI OF THE UNITED HEBREW  
CONGREGATIONS OF THE COMMONWEALTH

לעילוי נשמת  
**HaRav Ya'akov Zvi ben David Ariele zt"l**

לעילוי נשמות

פנחס בן יעקב אשר וגולדה בת ישראל דוד אייזע"ה ועזריאל בן אריה לייב ומעניה בת יצחק שרטער ע"ה

# A Tiny, Treasured People

There is a statement made towards the end of Parshat Va'etchanan, and it is so inconspicuous that we can sometimes miss it, but it is a statement with such far reaching implications that it challenges the impression that has prevailed thus far in the Torah, giving an entirely new complexion to the biblical image of the people Israel.

The Lord did not set His affection on you and choose you because you were more numerous than other peoples, for you are the fewest of all peoples. (*Deut. 7:7*)

This is not what we have heard thus far. In Bereishit, God promises the patriarchs that their descendants will be like the stars of the heaven, the sand on the sea shore, the dust of the earth, uncountable. Abraham will be the father, not just of one nation but of many. At the beginning of Exodus we read of how the covenantal family, numbering a mere seventy when

they went down to Egypt, were “fertile and prolific, and their population increased. They became so numerous that the land was filled with them” (*Ex. 1:7*).

Three times in the book of Deuteronomy, Moses describes the Israelites as being “as many as the stars of the sky” (*Deut. 1:10, Deut. 10:22, Deut. 28:62*). King Solomon speaks of himself as set among “the people you have chosen, a great people, too numerous to count or number” (*1 Kings 3:8*). The prophet Hosea says that “the Israelites will be like the sand on the seashore, which cannot be measured or counted” (*Hos. 2:1*).

In all these texts - and others - it is the size, the numerical greatness, of the people that is emphasised. What then are we to make of Moses' words that speak of its smallness? Targum Yonatan interprets it not to be about numbers at all but about self-image. He translates it not as “the fewest of peoples” but as “the most lowly and humble of peoples.” Rashi gives a similar reading, citing Abraham's words “I am but dust and ashes,” and Moses and Aaron's, “Who are we?”

Rashbam and Chizkuni give the more straightforward explanation that Moses is contrasting the Israelites with the seven

nations they would be fighting in the land of Canaan/Israel. God would lead the Israelites to victory despite the fact that they were outnumbered by the local inhabitants.

Rabbenu Bachya quotes Maimonides, who says that we would have expected God, King of the universe, to have chosen the most numerous nation in the world as His people, since “the glory of the king is in the multitude of people” (Prov. 14:28).

God did not do so. Thus Israel should know they are a people extraordinarily blessed that God chose them, despite their smallness, to be His *am segulah*, His special treasure.

Rabbenu Bachya finds himself forced to give a more complex reading to resolve the contradiction of Moses, in Deuteronomy, saying both that Israel is the *smallest* of peoples, *and also* “as many as the stars of the sky.” He turns it into a hypothetical subjunctive, meaning: God would still have chosen you, *even if you had been the smallest of the peoples*.

Sforno gives a simple and straightforward reading: God did not choose a nation for the sake of His honour. Had He done so He would undoubtedly have chosen a mighty and numerous people. His choice had nothing to do with honour and everything to do with love. He loved the patriarchs for their willingness to heed His voice; therefore He loves their children.

Yet there is something in this verse that resonates throughout much of Jewish history. Historically Jews were and are a small people: today less than a fifth of one per cent of the population of the world. There were two reasons for this. First is the heavy toll taken through the ages by exile



**Jerusalem Real Estate is My Business**  
Eta: 054-723-3863

**Amazing stand alone homes in  
OLD KATAMON, TALBIYA, BAKA, GERMAN COLONY**

Exclusive **BAKA**. Fantastic, charming apartment. 100 sqm with Shabbat elevator, sukka terrace, registered parking and storage. 113 sqm attic.

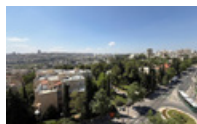


High ceilings and very light!!!!



Price **5,987,000 NIS**

New project **SAN SIMON**. 140 sqm on one floor, Shabbat elevator parking, storage. Built as 3 bedrooms and 2.5 bathrooms. Perfect condition. Price **7,500,000 NIS**

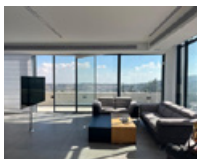


**ABU TOR RENTAL APARTMENT.**

150 sqm on 2 floors, historic apartment, 3 bedrooms, 2 full bathrooms, garden. Price **13,000 NIS/month**



**ARNONA**. 180 sqm Penthouse on an exclusive street. Fabulous views. 40 sqm balcony. Registered parking. Very high standard finish. Price: **9,200,000 NIS**



Stand alone home, newly built and ready to move in the **GERMAN COLONY**  
Over 450 sqm built, private parking, large outdoor areas- internal elevator.  
Please call for more information

**Eta Morris Realty, Ltd.**  
[etamorrisrealestate@gmail.com](mailto:etamorrisrealestate@gmail.com)  
Eta: 054-723-3863 [etamorrisrealty.co.il](http://etamorrisrealty.co.il)

and persecution, directly by Jews killed in massacres and pogroms, indirectly by those who converted – in fifteenth century Spain and nineteenth century Europe – in order to avoid persecution (tragically, even conversion did not work; racial antisemitism persisted in both cases). The Jewish population is a mere fraction of what it might have been had there been no Hadrian, no crusades, and no antisemitism.

The second reason is that Jews did not seek to convert others. Had they done so they would have been closer in numbers to Christianity (2.2 billion) or Islam (1.3 billion). In fact, Malbim reads something like this into our verse. The previous verses have said that the Israelites are about to enter a land with seven nations, Hittites, Gergashites, Amorites, Canaanites, Perizzites, Hivites and Jebusites. Moses warns them against intermarriage with them, not for racial but for religious reasons: “they will turn your children away from following Me to serve other gods.” Malbim interprets our verse as Moses saying to the Israelites, Don’t justify outmarriage on the grounds that it will increase the number of Jews. God is not interested in numbers.

There was a moment when Jews might have sought to convert others (to be sure, there was one instance when they did. The Hasmonean priest-king John Hyrcanus I forcibly converted the Edomites, known as the Idumeneans. Herod was one of their number). The period in question was the Roman Empire in the first century. Jews numbered some 10 per cent of the empire, and there were many Romans who admired aspects of their faith and way of life. The pagan deities of the Hellenistic

world were losing their appeal and plausibility, and throughout the centres of the Mediterranean, individuals were adopting Jewish practices. Two aspects of Judaism stood in their way: the commandments and circumcision. In the end, Jews chose not to compromise their way of life for the sake of making converts. The Hellenistic people who sympathized with Judaism mostly adopted Pauline Christianity instead. Consistently throughout history, Jews have chosen to be true to themselves and to stay small rather than make concessions for the sake of increasing numbers.

Why have Divine Providence or human choice or both, eventuated in the sheer smallness of the Jewish people? Could it be, quite simply, that through the Jewish people God is telling humankind that you do not need to be numerous to be great. Nations are not judged by their size but by their contribution to the human heritage. Of this the most compelling proof is that a nation as small as the Jews could produce an ever-renewed flow of prophets, priests, poets, philosophers, sages, saints, halachists, aggadists, codifiers, commentators, rebbes and *roshei yeshivot*; that they could also yield some of the world’s greatest writers, artists, musicians, film-makers, academics, intellectuals, doctors, lawyers, businesspeople and technological innovators. Out of all proportion to their numbers Jews could and can be found working as lawyers fighting injustice, economists fighting poverty, doctors fighting disease, and teachers fighting ignorance.

You do not need numbers to enlarge the spiritual and moral horizons of humankind. You need other things altogether: a sense

of the worth and dignity of the individual, of the power of human possibility to transform the world, of the importance of giving everyone the best education they can have, of making each of us feel part of a collective responsibility to ameliorate the human condition, and a willingness to take high ideals and enact them in the real world, unswayed by disappointments and defeats.

Nowhere is this more in evidence today than among the people of Israel in the state of Israel: traduced in the media and pilloried by much of the world, yet still, year after year, producing human miracles in medicine, agriculture, technology, the arts, as if the word “impossible” did not exist in the Hebrew language. When, therefore, we feel fearful and depressed about Israel’s plight, it is worth returning to Moses’ words:

“The Lord did not set His affection on you and choose you because you were more numerous than other peoples, for you are the fewest of all peoples.”

Small? Yes. Still surrounded, as the Israelites were then, by “nations larger and stronger than you.” But that small people, defying the laws of history, outlived all the world’s great empires, and still has a message of hope for humanity. You don’t have to be large to be great. If you are open to a power greater than yourself, you will become greater than yourself. Israel today still carries that message to the world. ■

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](http://www.RabbiSacks.org) for more.

# WOW!

## 3 Great Ashkelon Opportunities

**1 - Three rooms, with long-term tenant, virtually on the beach just 1.8m.**

**Great investment**

**2 - Four rooms, magnificent views, luxury building overlooking the marina & sea.**

**3.85m**

**3 - Five rooms, NEW, sea views, Very special LOW price**



**ALAN R. DEUTSCH**  
& ASSOCIATES CPA, MBA, APC  
CERTIFIED PUBLIC ACCOUNTANTS

**Trusted US/Israeli tax services for over 30 years**

- U.S. & Israeli Tax Returns and Planning
- U.S. & Israeli Corporate Tax Returns and Planning
- U.S. & Israeli Bookkeeping & Accounting Services
- U.S. & Israeli Retirement and Benefits Consulting
- IRS and Israeli Tax Authority Audit Representation
- IRS Streamlined Filing Program
- Estate and Trust Tax Planning
- Foreign Bank Reports (FBAR)
- U.S. Child Credit
- Other Accounting Services

**It's never too late to file prior year's tax returns!**

**Please contact us:**

**02-999-2104 | 09-746-0623 | 052-274-9999**

Email: [alan@ardcpa.com](mailto:alan@ardcpa.com)

[www.ardcpa.com](http://www.ardcpa.com)



## PROBING THE PROPHETS

BY RABBI NACHMAN (NEIL) WINKLER  
FACULTY, OU ISRAEL CENTER

# “Nachamu”- Where Is The Comfort?

As was true of last week’s haftarah, the familiar name of the Shabbat – Shabbat Nachamu - is also drawn from the opening word of the haftarah. There is, however, a difference, in that the very appellation of the Shabbat reflects more than a simple connection to the haftarah. Indeed, the name itself expresses what the Shabbat itself should be... one of consolation and comfort. It is meant to be a Shabbat of “Nechama” – solace and succor – inspired by the words of our haftarah.

But do we really find any comfort in Yishayahu’s message?

Upon studying the text of the haftarah, we find very little comfort in the opening verses. The first expression of “consolation” informs the suffering nation that their sin has been

forgiven *for she has received **double** [punishment] from Hashem for her sins!* There is no mention of redemption, return to the land or a glorious future – only the obvious truth that they have suffered through a double punishment, that has now ended.

The Ibn Ezra quotes the pasuk in Megilat Eichah [4: 22] as being an echo of these opening verses, as it states “Tam avoneich Bat Tziyon-lo yosif l’hagloteich”, “Your sin is atoned (ceased)... [Hashem] will exile you no more”. These words, like those in our haftarah, express some relief – but not true consolation!

And so we ask: Where is the comfort? Where is the encouragement? Where are any words that would bolster the hope of a grieving nation?

Simply put: **Where is the “nechama” of “Nachamu”?**

The answer to this question is found in the p’sukim that follow the rather “unconvincing” introduction of the haftarah. The rest of Yishayahu’s nevu’ah, begins by describing Hashem’s strength that overpowers all natural forces. even emphasizing the incomparable acts performed by Hashem. And yet, these first verses, too, do not really fulfill Israel’s need for solace and succor.

But a careful read of these p’sukim will better reveal a powerful message left for both that generation and many future ones as well. Consider: Of what purpose is a prophecy that one could not guarantee? Of what good

### LIFE SETTLEMENTS

Do you have a life insurance policy you:

- No longer want?
- No longer need?
- Can no longer afford the premium?
  - Could you use extra money instead of keeping your policy?

**I can guarantee that if you qualify with the underwriting process I can get you more money than if you cash it in with the company.**

Please contact Moshe Russell at:  
Buymypolicy32@gmail.com

is a promise that one cannot keep? For this very reason this fortieth perek, the chapter that marks the beginning of Yishayahu's prophecies of comfort, opens with words that appear to lack any real message of consolation. It was first essential for the grief-stricken generation to hear more than promises or pledges. Those who have been devastated by many years of torment, pain and loss will, understandably, find assuring words alone as being empty and meaningless. This is the reason why HaKadosh Baruch Hu told His navi "NACHAMU" – "Comfort My people" – by first assuring them that it is I, the Eternal One, **He** Who guarantees **His** promises and **His** prophecies.... and, therefore, their very future.

And how interesting it is that, in the middle of describing the great abilities of the all-powerful G-d, Yishayahu adds a verse that seems out of place: "K'ro'eh edro yir'eh, bizro'o y'kabetz t'la'im u'v'cheiko yisa..." "As a shepherd tends his flock - gathering lambs in his arms and carrying them in his bosom...". The beautiful depiction of Hashem as a caring shepherd Who lovingly leads and protects His flock is a compelling lesson leaving Israel with the knowledge that G-d is not only One Who is capable of fulfilling His prophecies, but that He would do so because He is the Faithful Shepherd of His nation.

And what better message could be given to the nation than this introduction to Yishayahu's magnificent prophecies of their future, their redemption....and, therefore, their ultimate comfort!! ■

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



**THE LEAK DETECTIVES**  
Experts in Non-Invasive Leak Detection

*We get it right the first time!*

*We Service all of Israel!*

**Water Leaks? Mold and Mildew? Peeling or Bubbling Paint?**

WE USE ADVANCED TECHNOLOGY TO IDENTIFY AND ELIMINATE ALL FORMS OF WATER INTRUSION.

- Infrared thermal imaging inspections.
- Certified professional trained inspectors.
- Comprehensive reports.
- Inspections for Insurance claims.
- Pipe cameras, Tracer gas.
- Acoustic testing, balloon tests and more.
- Waterproofing, plumbing, roofing.
- Inspection before purchase.

*Anglo Service!*

*Shomer Shabbos*

Call today for a FREE phone consultation  
**053-712-0322**



**LUXURY PROJECTS & APARTMENTS IN NETANYA NORTH, PARK HAYAM, IR YAMIM**

Ideal for Anglos, walk to sea, beach, sea views with many options to suite all lifestyle & choices

**Limited pre-sale options**

- ✓ Prime location
- ✓ Spacious 3, 4, 5, 6 room options
- ✓ High end premium finishes and layouts
- ✓ Ideal for families, investment or Aliyah
- ✓ Some options 20% secures deal, others TBA
- ✓ Options available now or within 1 to 3 years
- ✓ Schedule your free no obligation consultation today and make your Dreams come True!

**CONTACT US TODAY**

**ISRAEL PROPERTIES**  
BY STAVELMAN & PARTNERS

Tel/WhatsApp: +972 50 446 9515  
Office: +972 02 568 6578  
Email: [info@israel-properties.com](mailto:info@israel-properties.com)  
[www.israel-properties.com](http://www.israel-properties.com)

# JERUSALEM'S FUTURE: THE DUET



📍 New Katamon (Pat), Berl Locker St., by Nishmat

Shul | Gym | Lounge  
Café | American Rabbi\*  
Parking & Storage

3-bedrooms from ₪3,500,000 with 10%  
down - rest at completion in 4.5 years! \*\*



Contact Shmuly:  
+972 54-872-0470  
shmuly@capitolcity.com  
License #3231805

**CAPITIL** **HCITY**  
REAL ESTATE AGENCY EXCEEDING IMAGINATION

*\*Subject to confirmation  
\*\*Subject to understanding the structure and  
doing necessary due diligence.  
Images are for marketing and illustration purposes only.*

## Maim Haim Healing Retreat

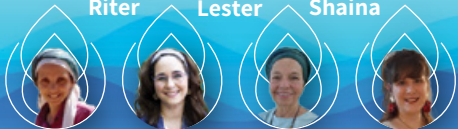
Elul - Whispers of the Orchard



Orit Esther  
Riter

Chaya  
Lester

Nechama  
Shaina



Jodi  
Sugar

Susan  
Eklove

Dalia  
Orlev

Batya  
Gorman



כשר למנהדרין מועצה דתית אזורית גליל תחתון

**More info:** [maimhaim.org/womensretreat](http://maimhaim.org/womensretreat)  
**info:** 053 450 6927 | [info@maimhaim.org](mailto:info@maimhaim.org)

## DR MARK ROTHMAN

LICENSED PSYCHOLOGIST

### 35+ years of experience

Helping with:

**Trauma**

**ADHD & LD**

**Marital Conflicts**

**Anxiety & Depression**

Children, Gap Year Students, Young Adults & Couples  
In person and online



[Gethelpisrael.com](http://Gethelpisrael.com)

[Gottmanreferralnetwork.com](http://Gottmanreferralnetwork.com)

email: [drman@rogers.com](mailto:drman@rogers.com)

Call / WhatsApp 052-863-0795

Trust Properties Ltd.

## Prime Location in the German Colony HaTzira Street

A boutique Tama 38 project set to be completed within 36 months, offering an exceptional living experience in one of Jerusalem's most desirable neighborhoods.

**Highlights Include:**

- Spacious 3 and 4-room apartments, all with Sukkah balconies and storage
- A luxurious penthouse with nice space and terraces.
- Private parking and high finishes.
- Ideally located close to cafes, shops, and cultural attractions.



For more details, please contact  
Trust Real Estate Smadar - 050-3114040



PERSONAL INJURY  
ATTORNEY

**REUVEN KRUMBEIN**

NO ATTORNEY FEES  
UNLESS YOU GET PAID

- Car accidents • Medical malpractice
- Work injuries • Bituach Leumi • More



076-5411123  
058-5411123



[reuven@rkadv.co.il](mailto:reuven@rkadv.co.il)  
[www.rkadv.co.il](http://www.rkadv.co.il)



Servicing clients  
across Israel



# RABBI SHALOM

## ROSNER

RAV KEHILLA, NOFEI HASHEMESH  
MAGGID SHIUR, DAF YOMI, OU.ORG  
ROSH BAIS MEDRASH ENGLISH SPEAKING PROGRAM MACHON LEV

# With Respect to Mitzvot - Adding Detracts

לא תוסיפו על הדבר אשר אנכי מצוה אתכם  
ולא תגרעו ממנו (דברים ד:ב)

In Parshat Va'etchanan we are instructed not to add or detract from the commandments. What is wrong with adding? Why not take two etrogim or add a fifth parsha to tefillin. Why is this viewed in a derogatory manner? Why can't kohanim add another blessing when they perform birchat Kohanim? Isn't there a cliché of "the more the merrier"?

The Torah Temima suggests that once one is able to add mitzvot, it will eventually lead to subtracting mitzvot as well. The precise number of mitzvot and the manner in which they are to be performed will not be understood as an exact measure and will

be adjusted in both directions.

Rabbi Baruch Halevi Epstein, who was the author of the Torah Temima, expands upon this idea in his sefer Tosefet Bracha. He claims that the wording of the pasuk itself indicates that one should not add as it will **result** in one also reducing. The term **וְלֹא תִגְרַעוּ מִמֶּנּוּ** – is not to be understood as "don't" detract but rather "so that" (למען) it does not lead one to detract.

There are several examples where the simple understanding of the term **וְלֹא** (don't) means **למען** (so that). In Parshat Shoftim (Devarim 17:16) it states: **לֹא יִרְבֶּה לוֹ סוּסִים וְלֹא יִשִּׁיב אֶת הָעָם מִצְרִימָה** – a king is prohibited from gathering too many horses, "so that" he does not lead the nation to Egypt (which had an abundance of horses). Similarly, the Torah states: **לֹא יִרְבֶּה לוֹ נָשִׁים וְלֹא יִסּוּר** – a king is prohibited from having an abundance of wives, "so that" his heart not be swayed in the wrong direction. These are but a few examples where the word **לֹא** is not to be understood as "no" but rather as a lead in to providing the reason for a prohibition.

Our pasuk may be understood in this manner as well. Do not add mitzvot **so that** you do not come to subtract from the mitzvot.

**RETIRE EARLY OR LATE, LET ME HELP YOU MAKE THAT CHOICE!**

**AS A US TAXPAYER, DO YOU KNOW WHERE YOU CAN INVEST?**

**ARE YOU UNCERTAIN OF HOW TO HANDLE THAT NEW INHERITANCE?**

**AARON FROLICH, CERTIFIED FINANCIAL PLANNER**  
**LICENSED INVESTMENT ADVISOR +972-54-320-8077**  
aaron@greenpeakadvisors.com | www.greenpeakadvisors.com

**GREEN PEAK ADVISORS**  
Guiding You to Financial Security

**CFP®**

Perhaps that is the intention of the Gemara in Sanhedrin (29a) that states: כל המוסיף גורע – anyone who adds, will eventually come to detract.

At times, Chazal established gezerot סיג (boundaries) to prevent transgressions. It is important to distinguish between the Rabbinic prohibition and the Biblical law. According to Rav Shimshon Raphael Hirsch, that was the sin of Hava. God commanded Adam not to **eat** the fruit and Hava relayed to the snake that one is prohibited from **touching** the fruit.

May we take care in fulfilling all of the Taryag mitzvot, recognizing they are divine. As the Gemara in Shabbat (21) states: קבעת עיתים לתורה – were you careful to adapt the times (עיתים) to the Torah and not adjust the Torah to the times. ■

**M. HAYMAN LEGAL SERVICES**

**ISRAELI LEGAL SERVICES FOR ANGLOS**

• Wills & Enduring Powers of Attorney  
• Prenups/Postnups  
• Divorce Mediation  
• Property Transactions

Home visits available!

**FREE CONSULTATION:**  
☎ +972 53-722-9212

**SMART BUYS IN ISRAEL**

**Consider South Netanya**  
**No Index Attached**  
**10%, 15% Down Payment**  
**7% Return On Equity Program**  
**Close To Everything**  
**Consider Haifa**  
**New Pre-Sale Near the Port**  
**2 Bedrooms from 2.2M NIS**  
**4 Bedrooms from 3M NIS**  
**Free Inspections\***

\*Call For Details

**KETER ADVISORS**  
**Call Izzy Leizerowitz**  
**IL: 972.52.682.9367**  
**US: 786.385.8859**  
**www.keteradvisors.com**

**DKL**  
**Celebrating 50 years in Law**

**Your Inheritance is WORTH fighting for!**

**Secure your rights with our Legal Expertise.**

Call now:  
**02-561-2111**

**JERUSALEM & TEL AVIV**

Amazon Look inside

**The Complete Guide To Wills And Inheritance In Israel**

An outstanding work... Straightforward but authoritative answers to questions on inheritance issues. English speakers will greatly benefit from this guide. Prof. Shalev



## Shemirat Shabbat

We find many essential elements of Judaism discussed in this week's *parashah*, including the *Aseret Hadibrot*. There are some notable differences between the way they are written here in our *parashah* and earlier in *Parashat Yitro*. One difference is regarding the mitzvah to keep Shabbat. Our *parashah* teaches "*shamor*," we should guard Shabbat, and in *Parashat Yitro* we are told "*zachor*," remember Shabbat. Chazal thus derive that these two words were uttered at the very same time, "*shamor ve'zachor bedibbur echad*" Both directives, guarding and remembering, are equated as one unit. Hence, women who are obligated in the "*lo ta'aseh*," the negative commandment of Shabbat, are equally obligated in the "*aseh*," the positive commandment of Shabbat even

though they are usually exempt from time-bound mitzvot. What is the significance of this teaching?

Rav Pincus *zt'l* in *Tiferet Shimshon* offers a fascinating insight. Generally, positive mitzvot add holiness and afford connection between us and the Divine, while the prohibitions safeguard us to ensure that we do not damage our soul. The '*mitzvot lo ta'aseh*' do not add kedushah, rather they are a protective element to keep us in constant alignment. Shabbat is an exception. The '*shamor*' aspect of Shabbat helps us achieve higher levels of holiness.

In developing this idea Rav Pincus explains that throughout the Torah, when we are given a prohibition, it is because the forbidden act will damage our soul. Murder, theft, speaking negatively about another, are all obvious examples. However, refraining from plowing a field on Shabbat does not have the same effect. The purpose of the Shabbat prohibitions is to help us remove barriers that interfere with our connection to Hashem. He offers the following example. Let us say one hangs a painting over a window. Although there is nothing intrinsically wrong with the painting, it nevertheless blocks the flow of fresh air into the room. The '*shamor*' of Shabbat are those elements that will detract from our connection with Hashem and prevent us from experiencing the beauty and holiness of Shabbat.

This helps us to understand why the punishment for violating Shabbat is so much

### NEWLY BUILT LUXURY VILLA IN RAMAT GIV'AT ZE'EV

Steal at Under 6M NIS | 4 floors | 5BR incl.  
master, safe room & loft | 3 balconies |  
Designer island kitchen | Jerusalem stone  
Basement with private entrance – rental/  
mother-daughter option | Anglo community |  
Walk to schools, shuls & parks

Aviva: 053-280-6218 | Appraised 8M + NIS

more severe than for other prohibitions. It is not the act per se that is faulty, rather, it is the effect that the act generates, essentially blocking our relationship with Hashem.

The Torah teaches, “*v’shamru bnei Yisrael et haShabbat, la’asot et haShabbat.*” (Shemot 31:16) It is by observing the negative prohibitions that we create the special Shabbat atmosphere; ‘*shamor*’ and ‘*zachor*’ share the same objective.

As we begin our ascent to the period of the *Yamim Nora'im*, it behooves us to be aware of the many opportunities we have to deepen our level of connection and to experience Shabbat as a day of being in Hashem’s presence for 25 hours. Or, as Rav Pincus puts it, to designate a “25-hour long shemoneh esrei,” a space exclusively for you and Hashem. ■

# Affordable Ashkelon!

**Just listed! 5.5-room apartment with panoramic view of the sea and National Park. 125 m², 4 bedrooms, 3 bathrooms, Mamad, Machsán and parking.**

**2,200,000 ₪**

**Call Stephen for a personal tour.**




**STEPHEN EPSTEIN**

**Licensed Realtor**

**+972 58-783-7436**

**+1 (914) 351-1245**

**www.stephen-epstein.com**



**Integrating  
SOMATIC MOVEMENT PRACTICES  
with  
THERAPEUTIC BRAIN TECHNOLOGIES**


**SOMATICWELL** therapies enhance neuro-plasticity & regulate the autonomic nervous system, for greater physical and mental well-being.

**ALLEVIATE**

- Anxiety
- Trauma
- Fibromyalgia
- Irritable Bowel Syndrome
- Chronic Pain
- Long Covid
- ADD/ADHD
- Autism

*Personalized SomaticWellness Coaching Available*

**Dr Hillel Braude, MD PhD**, Founder-Director of the SomaticWell Center is an Integrative Medicine Doctor and Feldenkrais Practitioner with special expertise in Childhood Autism and other Neuro-Developmental Disorders.



WhatsApp  
052-7026970

somaticwell.com

Psifas Clinic, Sderot Hareches  
13, Building B3, Modiin

Mizpe Netofa, Lower Galilee



**American Trained  
and Licensed  
Acupuncturist  
comes to you!**

**Additional Specialized  
Services Include**

- Anti-Aging Techniques ✓
- Personal Physical Training ✓
- Traditional Chinese Medicine ✓
- Herbal Medicines ✓
- Holistic Wellness ✓

**On-Site in the Jerusalem and Modiin areas  
Very Reasonable Rates!**

**FREE CONSULTATIONS**

michaeltbennett613@gmail.com 053-365-7737

16 Month Hebron Artists Calendar  
September 2025 - December 2026  
5786/תשפ"ו

Get the NEW 16 Month  
*Hebron Fund  
Artists Calendar*  
for 2025/2026

YOUR  
*Go-To Calendar*  
FOR THE NEW YEAR!

» English-Hebrew  
calendar

» Jewish holidays  
& American and  
Israeli important  
dates

» Beautiful  
Paintings  
from 3 Hebron  
Artists

» Supports  
Hebron's  
IDF  
soldiers  
& Jewish  
community

Donate to receive your print and digital copies of the calendar.

For USA 501(c)3 donations visit  
**hebronfund.org**

For Israeli 46N donations visit  
**hebron.org.il\***

(limited supply)

\*\* Please forward your receipt and address to [info@hebronfund.org](mailto:info@hebronfund.org) to get the English Calendar.

**Hebronfund.org • 718-677-6886 • [info@hebronfund.org](mailto:info@hebronfund.org)**

# HIGH QUALITY PREMIUM FOLDING CHAIRS

- STYLE & COMFORT
- MANY COLORS & DESIGNS
- STORAGE CARTS AND RACKS
- FAST DELIVERY



**FOLDEES**

Foldees.co.il | 058-707-8181

## THE WALL DOCTOR

WE USE  
AMERICAN  
IMPORTED  
PAINT!

### PROFESSIONAL PAINTERS

TRANSFORM YOUR WALLS AND CEILINGS.

Flawless finishes  
that add elegance  
to any space. Wall  
& Ceiling repairs-  
Smoothing,  
Straightening,  
and perfecting  
every surface.  
Spackling & Prep  
Work- Because  
the foundation  
matters.



DAVID KUSHNER

**058-661-0728**

We can rescue any wall or ceiling.



Join us for an evening of celebration in support of  
The Michael Levin Base  
a non-profit that provides physical and emotional  
support to Lone Soldiers and Bnot Sherut

### The Rise of Global Antisemitism Panel Discussion

Tuesday, September 16th

The Jerusalem Theater, Henry Crown Theater,  
David Marcus St. 20

Doors open - 5:45 Program starts - 6:30

Volunteer Appreciation Award  
Carol and Mark Goldberg

Lone Soldier and Lone Bat Sherut  
Awards  
Reut Engle - Ilana Simon

Community Volunteer Award  
Howie Rosenblum

Master of Ceremonies Andrea Finger

Light dairy buffet after the program  
Rabbanut Jerusalem Mehadrin

Donations:

250\* - donor - 360\*- bronze - 500\*- silver - 750\*- gold -  
1000\*- platinum  
\*NIS- per person

<https://causematch.com/tmlb-gala>

This evening is made possible in part by a  
generous donation by Anne and Arthur Gober

For more information please email: [Info@thebase.org.il](mailto:Info@thebase.org.il)



Register here

Michael Oren  
Writer and former Israeli  
Ambassador to the United States  
Opening remarks



Eylon Levy  
Former Israeli  
Government  
Spokesperson



Fleur Hassan-  
Nahoum  
Israel Special Envoy  
for Trade &  
Innovation



Adir Schwarz  
Deputy Mayor of  
Jerusalem



Matti Friedman  
Award winning  
Author and  
journalist



**BADERECH**

**RABBI JUDAH MISCHEL**

EXECUTIVE DIRECTOR, CAMP HASC  
AUTHOR OF BADERECH SERIES

## Nachamu: This Place

Few have made a mark on the spiritual and literal landscape of our generation as Rav Shlomo Riskin. The legendary teacher, passionate and independent minded visionary, and Rosh HaYeshiva of Ohr Torah Stone, has dedicated his life to serving the Jewish people. Rabbi Riskin's accomplishments on behalf of Soviet Jewry, in founding Lincoln Square Synagogue and being one of the primary builders of Efrat, are extraordinary contributions to modern Jewish history.

In his memoir, *Listening to God*, Rabbi Riskin tells of an acquaintance, a Holocaust survivor whose wife and children were murdered in the war. Rabbi Schwartz remarried, had two sons, and in 1964, the family made *aliyah* and moved to Eretz Yisrael.

Soon after arriving in Eretz Yisrael, the

Schwartz's eldest son was killed in action during the Six Day War. Then, in the final days of the Yom Kippur war, their second son, their only remaining child, fell in battle *al kiddush Hashem*, as well. At the time, Rabbi Riskin was in Israel, visiting as part of a '*chizuk*' solidarity mission, and described the extraordinary *shiva* visit at #8 Shimoni Street in Yerushalayim:

There must have been close to a hundred people who had come to try to console them; the Rav and his wife were sitting and not speaking. There was a heavy silence in the room. I stood in the back of the room for about twenty minutes. I didn't even know if Rav Schwartz remembered me at all. ...I began to leave, and, as I did so, I walked past Rav and Rebbetzin Schwartz, saying what one always says when one leaves a house of mourning: *המקום ינחם אתכם בתוך*, שאר אבלי ציון וירושלים, "May the Almighty console you among the the mourners of Zion and Jerusalem...."

Rabbi Schwartz looked up and addressed Rabbi Riskin: "Why is the prayer that you express to a mourner addressed to '*HaMakom*'? *HaMakom* means 'place'. Yes, in this context it's a synonym for God, because the whole world is God's place. But wouldn't it have made more sense for consolers to say '*Hashem yenachem etchem*, 'May the God of compassion console you,' or even 'May *Elokim*, the God of judgment, creator of Heaven and earth, console you.' Why use '*HaMakom*,' the Place?"

**THE APPLIANCE DOCTOR**  
**SHLOMO ROSHGADOL**  
**058-558-2630**

All brands, all models

In Jerusalem, Gush Etzion, Bet Shemesh  
and everywhere in between.  
Service within 24 hours.

“Let me explain what I now understand for the first time. When my family was destroyed in the Holocaust, there was no ‘comforting’ me. It was so senseless, so absurd. But now that I have lost my only remaining sons and we have no chance for other children, I am sad, broken beyond even the ability to speak. Nevertheless, I am comforted. At least this time my sons died so that the Jewish people could live; they died in defense of the Land and People of Israel. They gave their lives in defense of Yerushalayim, for the sake of the Jewish future. המקום, ‘the place’ is Yerushlayim, Eretz Yisrael, our Jewish state. *HaMakom menachem oti...* — *this place* comforts me among the mourners of Zion and Jerusalem!”

Since last Tisha B’Av, we have experienced another year of war, with immeasurable losses of family and friends, neighbors, brothers and sisters, who have fallen in service to Klal Yisrael. On this Shabbos Nachamu, may all of us who have shared the challenge of difficult days be blessed to share joyous occasions, see and experience revealed good, with the restoration of Jewish pride and wellbeing.

ינחם אותנו, in these days of sacrifice and Jewish heroism, of dedication and rebuilding, ‘the place’ does indeed comfort us; we are ever grateful for the opportunity live in our beautiful, eternal homeland. May all those who mourned personal and national losses on this Tisha b’Av be comforted by the Place, for Whose sake our loved ones gave their lives. May Hashem avenge their blood, and console us, and may we merit השלימה והאמץ, the arrival of the complete and true Redemption. ■




## ISRAEL'S PROPERTY AND COMMUNITY MATCHMAKER

WE CONTINUE TO PRAY FOR THE RETURN OF ALL OUR HOSTAGES AND THE SAFETY OF OUR SOLDIERS

FEATURED PROPERTIES IN ANGLO COMMUNITIES	
<b>JERUSALEM</b> <ul style="list-style-type: none"> <li>• Baka</li> <li>• Triplex</li> <li>• 6 bedrooms</li> <li>• Harakevet Street</li> <li>• Fantastic location</li> <li>• Great condition</li> </ul> <p>₪9.7M / \$2.91M</p>	<b>JERUSALEM</b> <ul style="list-style-type: none"> <li>• German Colony</li> <li>• 3 bedrooms</li> <li>• Sukkah</li> <li>• Parking &amp; Storage</li> <li>• Ready in 8 months</li> </ul> <p>₪7.95M / \$2.3M</p>
<b>RBS</b> <ul style="list-style-type: none"> <li>• Neve Shamir</li> <li>• Private parking</li> <li>• Renovated</li> <li>• 3 bedrooms</li> <li>• Sukkah &amp; parking</li> <li>• Amazing views</li> </ul> <p>₪2.85M / \$850K</p>	<b>JERUSALEM</b> <ul style="list-style-type: none"> <li>• Ramat Eshkol</li> <li>• 2 bedrooms</li> <li>• 2 bathrooms</li> <li>• Sukkah, 5th floor</li> <li>• New construction</li> <li>• Storage &amp; parking</li> </ul> <p>₪3.6M / \$1.08M</p>
<b>NETANYA</b> <ul style="list-style-type: none"> <li>• Luxury</li> <li>• Frontline to the beach</li> <li>• Pool &amp; gym</li> <li>• 3 units left</li> </ul> <p>Starting Price: ₪8M / \$2.4M</p>	<b>ASHKELON</b> <ul style="list-style-type: none"> <li>• New development</li> <li>• Prime location</li> <li>• Good investment</li> <li>• Beautiful view</li> <li>• Close to Shuls</li> </ul> <p>Starting Price: ₪1.69M / \$500K</p>

Presale opportunities in Carmei Gat, Netanya, Ashkelon, Ashdod & Jerusalem

## LET YOUR JOURNEY HOME BEGIN WITH US



**+972-54-441-5704** 

KimBashRealEstate.com   



# *Bishul Akum* Conditions - Eaten Raw with Difficulty

## INTRODUCTION

Our Sages instituted a rabbinic prohibition against consuming kosher food that was cooked by a non-Jew. This prohibition is known as *Bishul Akum*. One of the conditions for this prohibition to apply is whether the food is typically eaten raw.

Halachically, if a food is commonly eaten raw (*Ne'echal Chai*), it is exempt from the prohibition of *Bishul Akum*. This is because such food lacks the culinary significance or social context that could lead to inappropriate closeness between Jews and non-Jews—one of the primary concerns behind this rabbinic decree.

## WHAT QUALIFIES AS “EATEN RAW”?

The *Gemara* (*Avodah Zara* 38:b) discusses what constitutes a food being “eaten raw.” There are many foods that can technically be consumed raw, although doing so may be either highly unpleasant or extremely rare. A modern example is raw eggs. Some athletes consume raw eggs—often blended into smoothies—for their high protein content, which is believed to support muscle growth and recovery.

Despite this practice, the consumption of raw eggs is generally considered unpalatable. Therefore, halachically, eggs are not considered *Ne'echal Chai*, and cooking them by a

non-Jew would be subject to the prohibition of *Bishul Akum* (see *Pesakim Uteshvot* 113:8).

## THE SOURCE

The *Gemara* (*ibid*) discusses a dispute between *Rebi Yochanan* and *Chizkiyah*, along with *Bar Kappara*. The disagreement concerns large fish that are barely edible even after being salted. *Rebi Yochanan* holds that because these fish are difficult to consume raw—even when salted—they do not qualify as *Ne'echal Chai* and thus fall under the prohibition of *Bishul Akum*.

*Bar Kappara* and *Chizkiyah*, however, argue that even if a food is difficult to eat raw, as long as it is technically edible, it is still considered *Ne'echal Chai* and may be cooked by a non-Jew.

While early authorities debate which opinion is the accepted halacha, the *Tur* (YD 113) and *Shulchan Aruch* (YD 113:12) follow the opinion of the *Rashba* who rules in accordance with *Rebi Yochanan*.

The *Taz* (YD 113:14) further refines this ruling by distinguishing between foods that are nearly impossible to eat raw and those that are merely somewhat unpleasant. According to the *Taz*, only the former is included in the prohibition of *Bishul Akum* (see *Levushai Oz* YD 113:12).

## PRACTICAL APPLICATIONS

In practice, since the *Shulchan Aruch's*



opinion is generally followed, most foods that are unpleasant or difficult to eat raw are included in the *Bishul Akum* prohibition. As mentioned in previous discussions, Rav Belsky zt"l emphasized that this qualification depends not on how many people eat the food raw, but rather on the nature of the raw consumption itself.

To clarify: even if thousands of athletes consume raw eggs, their general unpleasantness remains. Similarly, various nutrients and minerals consumed for health reasons may be eaten raw by many people but are still considered repulsive. The defining factor is the repulsiveness or unpleasantness of eating the item raw, not the number of people who do so.

An example cited by later authorities is unripe fruit. While unripe fruit may be used in processed food production, if the raw form is generally repulsive to eat, then the end product falls under *Bishul Akum* when cooked by a non-Jew (see *Pri Megadim* YD 113:12).

*Poskim* (Responsa *Shevet Halevi* 10:125, *Maharsham* 2:262) have also addressed the

status of foods that are routinely cooked or pasteurized for health and safety. A classic example is milk, which must be pasteurized before being sold commercially in many countries to eliminate harmful bacteria.

Would this requirement make milk subject to *Bishul Akum*, since it's not consumed raw in practice? Later authorities (ibid) rule definitively that pasteurization does not qualify as a halachically significant cooking process in this context. The reason is that the pasteurization is done solely for health reasons—not to enhance taste or quality—and milk, in essence, can be consumed raw.

Even if many people today find unpasteurized milk difficult to consume, this is attributed to habit and familiarity with pasteurized milk, not a fundamental change in its edibility. Therefore, pasteurized milk does not fall under the prohibition of *Bishul Akum*. ■

## Kashrut Questions in Israel?

Call or Whatsapp Rabbi Friedman at  
050-200-4432



**Netanel Shimoff**  
**Injury & Health Claims**

Car Accidents | Medical Malpractice  
Work Accidents | Negligence &  
Insurance | Bituach Leumi



**SHIMOFF AZOULAY**  
Law Firm



**Avia Azoulay**  
**Civil & Commercial**

Corporate | NGO's | Contracts  
Dispute Resolution & Litigation  
Wills & Estates

# ELUL ROSH CHODESH

Women's Seminar

## Unlocking the Themes of Elul Through Its Acronyms

In loving memory of Mrs. Linda Pruwer-Brachfeld a"h



**MRS. ZEMIRA OZAROWSKI**

Introduction:  
Finding Hashem in  
the Letters



**MRS. SHANI TARAGIN**

ומלך אלוקים את לבך  
ואת לבב זרעך  
Change of Heart



**MRS. RAQUEL KIRSZENBAUM**

אני לודי ודודי לי  
Learning to Dance  
Together



**MRS. SHIRA SMILES**

איש לרעהו ומתנות לאביונים  
Incredible Investment

**MUSICAL HALLEL  
WITH AVIGAIL  
SCHEINFELD**



Monday, **Aug 25**  
9:15 am – 1:00 pm



**The Great Synagogue**  
56 King George St



**50 NIS**, Brunch will be served

Register at: [ouisrael.org/events/elul2025](https://ouisrael.org/events/elul2025)




**Coffee & Conversation  
for Senior Women**  
**TUESDAYS, 3:00 PM**

OU Israel invites senior women to join us  
for a weekly social hour  
Belinda's Cafe (Mehadrin), 9 Diskin St., 2nd Floor  
located in the Wolfson Towers Medical Center  
Shopping Mall.

It is requested as a courtesy to Belinda's that some  
food or drink item is ordered.

Organized by our OU Israel Volunteer  
**Madalyn Schaeffer**  
for Questions call **052-374-0908**  
**OU ISRAEL CENTER | WWW.OUISRAEL.ORG**



**FOLLOW US ON  
YOUTUBE**

- 1. OPEN YOUTUBE**  
Type OU Israel Shiurim
- 2. SUBSCRIBE**  
Tap the bell next to it to get notified when  
new videos are posted
- 3. SEARCH THROUGH 100'S OF VIDEOS**  
Sort videos and playlists by Most Popular, Newest, Oldest  
or simply search for the speaker you want



**Tzitzit tying with Ruti**  
Beit Knesset HaNassi, 24 Ussishkin  
**Mondays 1:15-4pm**  
**Wednesdays 12-3pm**  
*no experience needed*



*Gemach for Chatan and Kalla:*  
**Meals for wedding and  
Sheva Brachot at cost**  
Eida Hachareidis Hechsher  
**Tel: 052-633-1744**  
**gadgadood@gmail.com**



**Jonathan Rosenblum, DPM**  
**050-595-5161**  
Pediatric and Geriatric Foot Care, Bunions,  
Hammertoes, and Diabetic Wound Care



**"Turning Despair  
into Hope"**  
**www.yeshezra.org**  
*Director: Menachem Persoff*

**NIS 5,000 for each of two families,  
victims of terror attacks, desperately  
needing financial help to cope with  
infirmities and treatment.**

**Website:** www.yeshezra.org  
**Bank Transfer:** Mercantile (17),  
Branch 642, A/C 79747843  
*Send Asmachta for receipt*  
**Checks:** "Yesh Ezra," POB 31476,  
Romema, Jerusalem  
**Credit Card:**  
Sara – 077-820-0196 / 058-530-9161  
Sun-Wed (10:00am-14.30 pm)  
**Donate with:** JGive   
*Tax benefit for donations as per  
section 46a of the Israeli tax code*

**Inquiries: Menachem Persoff**  
**050-570-1067 | menpmp@gmail.com**



## SIMCHAT SHMUEL

BY RABBI SAM SHOR  
DIRECTOR, TORAH INITIATIVES,  
OU ISRAEL

This *Shabbat* we will commemorate the sacred, yet often overlooked day of *Tu B'Av*—*Chamisha Asar B'Av*. The fifteenth day of the month of *Av* is filled with an inner joy that is both mysterious and deeply redemptive. The **Talmud (Ta'anit 30b)** teaches that there were no days as joyous for the Jewish people as *Tu B'Av* and *Yom Kippur*. While *Yom Kippur* offers the joy of return, *Tu B'Av* reveals the joy of reunion—of souls, of hearts, of the collective soul of *Am Yisrael* made whole again.

The **Apter Rebbe**, the **Oheiv Yisrael zy'a**, explains the significance of this day through his deep teachings on the Hebrew letters. Every letter, he taught, is a vessel of Divine light, a code of spiritual reality. **Tu B'Av** is the *fifteenth* day of the month of *Av* (comprised of the letters *alef* and *bet*), corresponding to the fifteenth letter of the **Alef-Bet, Samech (ס)**, that offers us a key to its meaning.

*Samech* is unique among the Hebrew letters: it is a perfect circle, closed and complete. A *Samech*, like all circles, has a center which is equidistant from all spaces along the circle, meaning no matter where an individual may be standing around that

circle, they all remain equally close to the center of the circle. The *Sameach* teaches us that every individual remains equally close to *Hashem*, without hierarchy or condition. The *Samech* symbolizes Divine support, surrounding love, the unshakable embrace of *Hashem* for every soul.

*Tu B'Av* reflects that same energy. On this day, the daughters of *Yerushalayim* would dance in borrowed white garments, in the vineyards; encouraging the young men and women to forge soul-connections not based on tribe or status, but essence and values. The **Gemara (Ta'anit 26b)** tells us that those who did not have a white dress of their own would borrow, so that no one would be ashamed. Everyone danced together, equal, radiant, and beloved.

The **Apter Rebbe**, whose life and Torah were devoted to *Ahavat Yisrael*, would say that the greatest spiritual elevation comes not from asceticism or isolation, but from loving every Jew, regardless of background or level. The circle of the *Samech* has no corners—no top or bottom, no inside or outside. So too must our love and connection flow: whole, unconditional, and unbreakable.

Perhaps most beautifully, this imagery of the circle refers to the unity we will experience in the days of *Mashiach*. The **Gemara** in **Ta'anit 31a** teaches that in the future, "*Hakadosh Baruch Hu oseh lahem machol la'tzaddikim—The Holy One will make a circle dance for the righteous*". *Hashem* will stand



Mazal Tov to



Shelley Dwolatzky and family  
on the birth of a grandson

in the center, and each soul will point and exclaim: “*Hinei Elokeinu, Zeh Hashem Kivinu Lo!*”—“Behold our G-d, this is Hashem for whom we have longed!”

It will be the final *Samech*. A circle of redemption. A dance of equality and Divine presence, where no one is closer, and no one is further. Each one will see *Hashem* from their place in the circle. No competition, only joy and love.

This, says the *Oheiv Yisrael*, is the spirit of *Tu B'Av*. A foretaste of the future. A glimpse at that dance that each of us will experience, as we greet *Mashiach Tzidkeinu*.

*Yehi Ratzon*, May we be able to take to heart the *Apter Rebbe's* beautiful teachings, and soon merit to dance in that great circle of redemption, with *Hashem* at the center, and each of us basking in the light of unity. ■

## 2-Room Apartments for Sale!

### In th heart of JERUSALEM

<b>FOR SALE</b>	<b>NACHLAOT JERUSALEM</b> <b>2 rooms   45 sqm   1st Floor</b> Charming 2-room, 4 sqm balcony, AC, elevator, quiet street, modern kitchen. <b>₪ 2,290,000</b>
<b>FOR SALE</b>	<b>NACHALAT ACHIM, JERUSALEM</b> <b>2 rooms   41 sqm   Private entrance</b> Charming and bright apartment with 3 exposures. Balcony, view of Sacher Park, only 9 steps. <b>₪ 2,200,000</b>
<b>FOR SALE</b>	<b>RECHAVIA, JERUSALEM</b> <b>2,5 rooms   67 sqm   Ground Floor</b> Private entrance, huge exclusive-use yard, and high ceilings. Fully furnished, includes a storage room <b>₪ 2,950,000</b>
<b>FOR SALE</b>	<b>NACHLAOT, JERUSALEM</b> <b>2 rooms   45 sqm   Ground Floor</b> Full of Jerusalem charm, no stairs, private entrance. 5 sqm storage, shared yard, fantastic location! <b>₪ 2,100,000</b>
<b>FOR SALE</b>	<b>NACHLAOT JERUSALEM</b> <b>2 rooms + 2 balconies   54 sqm   2nd floor</b> 64 sqm private rooftop terrace. Quiet location just 2 min from Mahane Yehuda, with stunning open views <b>₪ 3,200,000</b>

<b>FOR SALE</b>	<b>DEKEL, EFRAT</b> <b>223 sqm   7 rooms   Spacious Cottage with attic</b> Separate rental unit, safe room, Bright living spaces, well-kept garden, and prime location near parks, schools <b>₪ 4,700,000</b>
<b>FOR SALE</b>	<b>TAMAR, EFRAT</b> <b>4 rooms   99 sqm   2 Bathrooms</b> Beautiful apartment, 60 sqm attic used for storage 2 Sukkah balconies, Private parking <b>₪ 2,790,000</b>
<b>FOR SALE</b>	<b>TEENA, EFRAT</b> <b>300 sqm   Villa</b> Spacious villa with a garden, safe room, parking, and a rental unit, located on a quiet street. <b>₪ 6,200,000</b>



**MORADOT HAZAYIT, EFRAT**  
 Discover Solomon Ridge — upscale living in the heart of Zayit, Efrat. Spacious apartments, breathtaking views, and limited units remaining!  
**ESTIMATED COST: ₪ 1,990,000**  
 For a ~ 95 sqm apartment with parking and a balcony.

**Dental Clinic**  
Dr. Lionel Benayoun

## WE LOVE TO MAKE YOU SMILE



NEW  
TEETH  
STRAIGHTENING



- Expertise in pain-free implants.
- Root Canal Treatment
- Dental Braces
- Digital imaging

A flawless smile assured.



A team of 5 dentists at your service, ready to meet all your dental needs.

To book an appointment:  
**02-6574433**

2 LLOYD GEORGE STREET, JERUSALEM  
GERMAN COLONY

**NOAM HOMES**  
Real Estate Professionals

+972 52-587-8788

office@noamhomes.com

www.noamhomes.com



**GEULAS YISRAEL**

**RABBI MOSHE TARAGIN**

**RAM YESHIVAT HAR ETZION**

**MAGGID SHIUR ALL PARSHA AND ALL DAF, OU.ORG**

# Teshuva Awakens in Many Forms

Moshe Rabeinu receives final confirmation of the dreadful verdict. Despite all his *tefillot*, hinted at in the opening pasuk of *Va'etchanan*, his petition is denied. The man who shaped Jewish history and carried a nation on his shoulders is barred from entering the Land of destiny.

So it is with the Land of Israel. We dream and hope, but sometimes we leave this world without seeing those dreams fulfilled. Sometimes the land remains just beyond our reach—close enough to see, too distant to touch.

Knowing that he will not accompany them to Israel, Moshe fears that the people will fall prey to foreign cultures, slipping into idolatry

and pagan practice. He also worries that material success will inflate their egos and cause them to forget Hashem. Moshe had guided this former nation of slaves through the roaring sea and up the mountain of monotheism. He stood by them in moments of religious collapse, twice pleading for their survival and holding back the threat of divine annihilation. Now, as they approach their homeland, he is gripped by anxiety over the spiritual failures that await them.

Again and again, he warns them of these looming dangers.

## WHEN MEMORY FADES

And then Moshe turns his gaze toward the distant horizon. This generation had either witnessed the staggering miracles of Egypt and the thunder of Sinai. Or, if born in the desert, they had seen water burst from rocks and bread fall from the sky. Exposure to such divine intervention granted them some immunity against spiritual collapse. While Moshe worries the present generation might stumble—he is not certain. But future generations? He is convinced they will fall.

כִּי תוֹלִיד בָּנִים וּבָנֵי בָנִים וְנוֹשְׁתֶּם בְּאֶרֶץ...

*"When you beget children and children's children, and become long established in the land..." (Devarim 4:25)*

Moshe sees generations rooted in the Land, complacent and forgetful, slowly unraveling. He doesn't wonder—he predicts. He isn't warning of a possible downfall—he is preparing for the aftermath of an inevitable

## Arthur Samuels, DPM



**PODIATRIST**

Over 30 years experience

Licensed in Israel  
& America

**053-427-6363**

ArthurMSamuels@gmail.com

one. And the collapse won't be mild. It will be catastrophic.

We will be exiled from our Land, scattered among foreign nations. The Jewish condition will reach an all-time low—estranged from Hashem and distant from our Land.

But even in that bleak landscape, Moshe doesn't despair. He carves out a pathway home. This is the Torah's first blueprint for national teshuva—for collective return.

### TESHUVA'S DUAL FACES

Moshe outlines two distinct models of collective teshuva—two roads home, each forged in a different crucible of experience.

The first is a lofty and wholehearted return.   
וּבְקִשְׁתֶּם מִשָּׁם אֶת ה' אֱלֹהֵיךָ וּמִצֵּאתָ כִּי תִדְרֹשֶׁנּוּ  
בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ

*"And from there you will seek the Lord your God, and you will find Him—if you search after Him with all your heart and with all your soul."* (Devarim 4:29)

This is not a reactive teshuva, born only of pain. It begins with exile, but does not end there. The word משם which refers to a state of dislocation—is merely the catalyst. What follows is a deep, sincere spiritual search, marked by honesty and internal transformation. Suffering awakens the heart, but the heart ultimately seeks on its own. Teshuva becomes a genuine yearning.

But in the very next pasuk, Moshe presents a second model:

בְּצַר לָךְ וּמִצְאוּךָ כָּל הַדְּבָרִים הָאֵלֶּה וְשִׁבַּתָּ עַד ה' אֱלֹהֶיךָ

Here, teshuva is urgent and desperate. A person is cornered by suffering—בצר—לך—and calls out in distress. It is not as full or deep as the former; it lacks the phrase בכל לבבך ובכל נפשך. It is a teshuva of survival, not of vision. Still,



Hashem responds, listens and embraces. Even imperfect teshuva, born of fear and crisis, reawakens the eternal covenant. Hashem never forgets the *brit* with our ancestors, nor does He abandon His people. Even a faltering step toward home is met with divine mercy.

To summarize, Moshe describes two profoundly different models of collective teshuva. One form of return is internally driven. It may begin in crisis, but it doesn't end there. Suffering triggers a deeper religious search, which ultimately becomes independent of the crisis that initiated it.

The second model is the foxhole teshuva—impulsive and born entirely from fear. It lacks the depth and endurance of the first. There is no inner transformation, no deep spiritual reflection. It does not culminate in full compliance or lasting change. It is a cry of desperation—a moment of hearing Hashem's voice amidst distress, not a sustained return.

### TWO FLICKERS OF MEMORY

What becomes of this second-tier, crisis-driven yet still valid form of teshuva? Though it may lack the full depth of inner transformation, it still stirs memory and identity. The Torah highlights two formative historical events that anchor the heart of this

*teshuva*, the second-grade repentance:

הַשָּׁמַיִם קוֹל אֱלֹהִים מְדַבֵּר מִתּוֹךְ הָאֵשׁ—The voice of Hashem thundering from the fire still echoes. Even a fractured heart remembers Sinai. The memory of mass revelation, of standing directly under the Divine word, reverberates even in those whose religious return is incomplete.

הַנֶּפֶשׁ אֱלֹהִים לְבוֹא לָקַחַת לוֹ גּוֹי מִקֶּרֶב גּוֹי—The second memory is of being extracted from the depths of a foreign nation and led on a miraculous journey to an ancestral homeland. Hashem relocated an entire nation across a vast wilderness to reclaim its destiny.

These two touchstones—the voice at Sinai and the journey toward homeland—tug at the heartstrings of even the hesitant returner. The *teshuva* may not yet reach full religious observance, but these historical echoes rekindle spiritual identity and awaken dormant longings for Hashem.

*Teshuva* is not a simple binary, nor an all-or-nothing choice. It unfolds in stages and degrees. Often, an initial, less complete phase of *teshuva* leads over time to a purer and more noble return. This is true for individuals—and no less so for collective, national *teshuva*. Even a *teshuva* born solely from crisis and struggle, without deep inner awakening, is embraced by Hashem. He does not abandon His children and always remembers the eternal covenant made with our ancestors.

### CRISIS AND AWAKENING

October 7th triggered this second form of *teshuva*. It doesn't look like traditional *teshuva* because it doesn't always show itself in greater observance of mitzvot or full compliance with halacha. Many describe it as an *awakening of Jewish identity* or a *return to*

*Jewish roots*. Yet, in truth, it is the first trace of the very second type of *teshuva* that Moshe Rabbeinu depicted—a *teshuva* born from crisis.

This awakening sprang from the deep hatred unleashed by the massacre of October 7th. It emerged from a terrifying surge of antisemitism. The mask came off. Hatred of Jews, unfiltered and raw, flooded the streets and screens.

This *teshuva* centers on the two historical landmarks that Moshe predicted: Sinai and Israel. Most affiliated Jews connect profoundly to these pillars of Jewish identity. They may not observe the full roster of mitzvot, but they affirm Jewish chosenness—that we were selected by Hashem to receive His word at Sinai and to live a life rooted in divine will. They believe Israel is our ancestral homeland. Hashem led us from Egypt through the desert, and thousands of years later, in a second great migration, gathered us from the four corners of the earth to return once again to our home.

For Orthodox Jews, *teshuva* often conjures images of heartfelt repentance and increased observance of mitzvot— or Moshe's first model of *teshuva*. While we strive toward that ideal, we must also recognize and accredit the second model of *teshuva*—a form kindled by the trials and turmoil of the past two years.

### TRUSTING TESHUVA

Famously, the Rambam is cautious about declaring *teshuva* as a formal mitzvah. In the first perek of Hilchot Teshuva where he outlines the process and experience of *teshuva*, he does not explicitly state that it is a commanded obligation.

Those who disagree with the Rambam and claim that there is a mitzvah to perform

teshuva point to a phrase that appears twice—in *V'etchanan* and again in *Nizavim*:

וְשָׁבַת עַד ה' אֶלְקֵינוּ

They argue that this language clearly implies there is a mitzvah to perform teshuva.

The Rambam, however, interprets this pasuk differently. In his commentary on *Hilchot Teshuva* (perek 7), he explains that the phrase is not a commandment but a prophecy. It does not command teshuva but predicts that every Jew will eventually perform teshuva. As he writes:

“וסוף ישראל לעשות תשובה בסוף גלותן”

To the Rambam a person does not possess a legal mitzvah to perform teshuva; that is a personal volition. However, every Jew does have a responsibility to believe in the prophecy that, in the end, all Jews will make their way back.

Faith in teshuva and faith in the Jewish people demand believing in this prophecy—even when it feels distant or unlikely. Belief in this prophecy requires that we recognize different forms of teshuva. It may not happen all at once, and not every Jew will choose the first, ideal model of teshuva. Yet, since October 7th, we have witnessed millions of Jews embarking on the second tier of teshuva—reconnecting with Jewish identity, reaffirming Jewish chosenness, and strengthening our claim to our ancestral homeland.

Teshuva wears many faces, but each is a genuine path toward transformation and hope. ■



## **SHABBATTO** The only mobility scooter without Gramma!

SHABBATTO scooter offers a "Mehudar" Zomet-approved Shabbat mechanism that operates according to the "Existing Current Modulation" principle. The Shabbat mechanism is pre-installed and does not require expensive fitting.



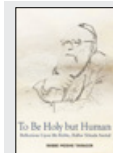
Ready to go in 10 seconds.  
Folds and splits into 2 lightweight parts

For a **FREE DEMO** Call

# 077-9562833

For more information, visit our website at:  
[movinglife.co.il/torah24](http://movinglife.co.il/torah24)

**movinglife®**  
life changing solutions



Rabbi Taragin's newest sefer entitled  
"To be Holy but Human: Reflections  
upon my Rebbe, Rav Yehuda Amital  
(Kodesh)" is now available at:  
[mtaraginbooks.com](http://mtaraginbooks.com) and in bookstores



## HAFTORAH INSIGHTS

BY REBBETZIN DR. ADINA  
SHMIDMAN  
DIRECTOR,  
OU WOMEN'S INITIATIVE



# A Hug with Heart

I'm writing from Yerushalayim Ir HaKodesh, where the hills seem to wrap around the city in a quiet embrace. This posuk takes on new meaning, coming alive: ירושלים הרים סביב לה — *Yerushalayim is surrounded by mountains.*

It feels less like geography and more like a holy hug. The city is physically embraced — but the emotional comfort requires our presence. She waits not only to be held, but to be heard.

This week's haftarah begins with that call — not just to comfort, but to bring heart:

נחמו נחמו עמי יאמר אלוקים  
דברו על לב ירושלים וקראו אליה

*"Comfort, comfort My people" says your G-d. "Speak to the heart of Yerushalayim".*

The verse doesn't say "speak to the heart,"

but "על הלב" — upon the heart. When the heart is too broken to take in words, comfort can still rest gently upon it, waiting until it is ready. Real consolation doesn't force its way in. It lingers — soft, steady, and patient.

Since October 7, Am Yisrael has been living with raw pain. Hearts are still broken — from grief, fear, and the weight of uncertainty. Families mourn. Soldiers stand guard. Communities hold one another together.

And yet, just as Yerushalayim is held by her hills and comforted by a calm that holds space for love, we too are surrounded — by community, by resilience. But the embrace is not enough. The haftarah reminds us to show up with heart — to speak gently, listen deeply, and offer comfort that is real and lasting.

May we feel the hug of Yerushalayim's hills around us, and may we bring our hearts to comfort her in return. May Hashem's compassion rest gently upon us, and may we soon see the day when all of Am Yisrael is truly consoled — with peace, with hope, and with love. ■



## US BROKERAGE SERVICES IN ISRAEL

# Get the Best of Both Worlds

Keep your money in the US and receive  
local expert investment advice

CALL **02-624-0995 054-599-9530**

[aaron@lighthousecapital.co.il](mailto:aaron@lighthousecapital.co.il) • [www.aaronkatsman.com](http://www.aaronkatsman.com)

Securities offered through Portfolio Resources Group, Inc., member of FINRA, SIPC, MSRB, SIFMA



Property Management and Maintenance  
Building Committee Management  
Rental Management

053-3849508 | office@reaya.co.il



SHERLOCKS  
Hats For Men And Women

THE  
**BIG**  
BEAUTIFUL  
BARGAIN!

**30% OFF**  
AUGUST 2025

3 DOROT RISHONIM  
(Off Ben Yehuda, Near Cofix) 02 563-7155

# PREMIUM MOVING & STORAGE



**MAXI BOX**  
Logistics & storage

Premiummoving.co.il



053-7272-815



**הובלות אייל**  
PREMIUM MOVING

## UPCOMING EVENTS



### SUMMER OF ALIYAH

Celebrating the thousands of Olim who are making Aliyah this summer!

May - September 2025 | [nbn.org.il/flights](https://nbn.org.il/flights)

Tell your  
friends & family  
overseas!



### MEDEX INFO SESSIONS

Are you a doctor or medical student thinking of Aliyah?  
Join us to discuss what Aliyah can look like for you!

August 17, Rockland County | August 18, Queens

Tell your  
friends & family  
overseas!



### ALIYAH OPEN HOUSES

This is your chance to meet with Nefesh B'Nefesh  
and get answers to your Aliyah questions.

September 2025 | Queens, Brooklyn, West Hempstead

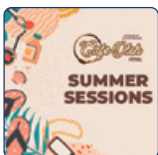
Tell your  
friends & family  
overseas!



### MUSEUM TOUR SUMMER SERIES

It's a summer of culture and air conditioning! NBN invites  
Jerusalem seniors for a summer series of museum tours.

July - August 2025 | Jerusalem



### CAFE OLEH: SUMMER SESSIONS

Supplement your existing Hebrew skills with the words  
and insights you need to survive & thrive in Israel.

July - August 2025 | Online



### TRANSLATION STATION

Our dedicated NBN staff offer one-on-one assistance to help  
you navigate and understand any challenging Hebrew task.

Tuesdays | NBN Aliyah Campus JLM

Nefesh  
B'Nefesh

# Charter Flight 2025

**•LIVE** BROADCAST

**AUGUST 20, 2025**

**7:00 AM Israel Time**

**12:00 AM EST\***

*\*Subject to change*



**WATCH LIVE:**

**[WWW.NBN.ORG.IL/ALIYAH-LIVE-STREAM](http://WWW.NBN.ORG.IL/ALIYAH-LIVE-STREAM)**



נפש Nefesh  
ב'נפש B'Nefesh

*Historic Record*

**OF NEW OLIM IN  
ONE MONTH:**





**Celebrating  
Over 1,000 Dreams  
Taking Flight  
this August 2025**





## TOWARDS MEANINGFUL PARENTING

REBBETZIN ZEMIRA OZAROWSKI  
DIRECTOR OF OU ISRAEL WOMEN'S DIVISION

# Raising Children Who Yearn for the Beit HaMikdash

This week's parsha, *Va'etchanan*, opens with one of the most poignant moments in the Torah: after leading Am Yisrael through the desert for 40 years, Moshe Rabbeinu begs Hashem to let him enter Eretz Yisrael. He "longed," the midrash says, with 515 tefillot, yearning to step foot in the Land of Israel, to come closer to Hashem, and to fulfill more mitzvot.

That *longing* is something we can – and must – pass on to our children.

### POST-TISHA B'AV REFLECTIONS

We've just sat on the floor, cried, and mourned the churban. But Tisha B'Av isn't meant to leave us in sadness – it's meant to awaken a yearning that carries us forward. Right after Tisha B'Av, we move into the "Shivah D'Nechemta," the seven weeks of comfort, and start focusing on rebuilding that longing for geulah. This is the perfect moment to turn our own tears and hopes into something tangible for our children.

### LEARNING FROM THOSE WHO YEARNED BEFORE US

For centuries, the Jews of Ethiopia lived with a powerful, unshakable longing for Yerushalayim and the Beit HaMikdash. Believing the Mikdash still stood, they would tell their children stories of the splendor of the Avodah, of the Kohanim serving, of the

Shechinah resting there. That longing was so alive, so real, that when the gates of Aliyah opened, thousands set out on foot – walking hundreds of miles through deserts and danger, often risking and even losing their lives – just to reach Yerushalayim.

If they could pass down that dream for generations, how much more so can we, living in the land itself, keep that dream alive for our children?

### DO WE KNOW WHAT WE'RE FIGHTING FOR?

Many soldiers returning home from fighting in Gaza have shared a striking observation: in nearly every single house they entered, there was a picture of the Al-Aqsa Mosque. Their takeaway was simple but powerful: "They know what they're fighting for, we need to make sure we know what we're fighting for."

This statement should stop us in our tracks. It forces us to ask ourselves: Have we instilled in our children a clear understanding of what *we* are fighting for? Have we painted for them a vision of what we are dreaming about, longing for, and ultimately living for – the day when the Beit HaMikdash will stand once again, and Hashem's presence will be felt in the world with total clarity?

## HOW TO PAINT THE DREAM FOR OUR CHILDREN

If we want our children to truly long for the Beit HaMikdash, we have to speak about it – not once a year, not only on Tisha B'Av – but all the time. We need to weave it naturally into our conversations, into bedtime stories, into the way we talk about the future. We need to paint a tangible picture by saying things like:

*“One day, we will stand together and hear the Leviim singing in the Beit haMikdash.”*

*“One day, we will bring korbanot and feel an even deeper closeness to HaKadosh Baruch Hu.”*

*“One day, Hashem’s presence will be so clear in the world – there will be no more confusion, no more doubt.”*

We need to let our children see the dream. We need to hang pictures of Yerushalayim and the Beit HaMikdash in our homes and to sing songs about it at the Shabbat table. When we visit the Kotel, we need to speak not only about what once stood there – but about what will rise again.

Because if we don't talk about it, if we don't paint that picture, the dream begins to fade. But if we do – if we make the Beit HaMikdash as real and alive in their minds as Moshe's longing was in his heart – we give our children one of the greatest gifts of all: a yearning for the future. And in these days after Tisha B'Av, when the pain of the churban is still fresh but the hope of rebuilding is even stronger, we have the perfect opportunity to plant that longing deep in their hearts. If we do, they will carry that yearning through their lives – and maybe, with Hashem's help, they will be the generation to see that longing fulfilled. ■



### Hashayarot, Old Katamon

Magnificent Arab-style house, three levels with over 263 m<sup>2</sup> of registered space, and even more in reality. This near-entire building boasts a private entrance, high ceilings, a spacious wrap-around garden, and parking. In excellent, move-in-ready condition, Embrace historic charm with modern comfort in this extraordinary property. Contact for more information!

### King George, City Center

**Best Value in City Center!** 80 SQM, 3 rooms, 2 bath, fully accessible, shabbat elevator, storage and potential for additional bedroom! Asking 2,950,000 NIS

### Ibn Ezra, Rechavia

**Excellent apartment in Rechavia!** 54 SQM, 1.5 beds, 1 bath, AC in every room, high ceilings, balcony. Well-kept, 5 steps, prime location. Contact for more information!

### Cottage In Old Katamon

**Just Listed!** Rare family home, spacious 200 sqm, 55 sqm garden, 6 rooms (Large Saferoom), 3.5 bath. Private entrance, Parking, opt. for guest unit, best location!

### Shvil Hazahav, Ra'anana

**Amazing Listing!** 98.5 SQM renovated apartment with a private balcony in a fully accessible building, 3 bedrooms, 2 baths, 2 parking spots, and storage! Asking: 3,850,000 NIS

### Beit HaBechira, Tamar, Efrat



**Amazing Cottage!** Gorgeous, renovated duplex with private entrance. 4 bedrooms, 2.5 baths, succah balcony, 2 parking spots and storage. Asking NIS 4,090,000

### Pitom HaKetoret, Zayit, Efrat

**One Of A Kind!** Standalone house, beautifully designed, 7 bedrooms, 5.5 bathrooms, with a pool facing a breathtaking view. Contact for more information

### Hagilgal, Ma'ale Adumim

**Free Standing House!** 355 sqm, 10 rooms, 5 bath. Pool, Jacuzzi, Sauna. Beautifully renovated and designed with a massive succah terrace. Contact for more information!

	<p>Yaniv +972.52.614.1442 Yaniv@gabairealestate.com Elia +972.52.862.9208 Eliagabai@gmail.com</p>	
---	---	--



## RABBI AARON GOLDSCHIEDER

EDITOR, TORAH TIDBITS  
RAV, THE JERUSALEM SHUL  
BAKA, JERUSALEM

# The Soul of the *Shema*

The *Shema* is one of the most familiar obligatory prayers. The body of the text is recited two times a day, to the point of flowing from memory. More elusive is the soul of the prayer, that is, its essence and core principles. Thankfully, Rabbi Joseph B. Soloveitchik, following in the footsteps of his forbears, illuminated the spirit behind the words for us.

Rabbi Chaim ha-Levi Soloveitchik, the Rav's grandfather, deemed the *birchot kerī'at Shema*, the blessings that are the introduction and afterward to the *Shema*, integral to fulfilling the mitzvah. For this reason, he held that it is preferable to pray without a minyan and recite the *Shema* with its blessings at the proper time, rather than pray with a minyan and miss the proper time for the blessings.<sup>1</sup> *Birchot kerī'at Shema* are inseparable from the *Shema* itself; they lend it its religio-philosophical meaning. Let us examine them more closely through the Rav's eyes to see what they can reveal about the *Shema*.

### A DECLARATION OF FAITH

The Rav noted that the most complex *berachah* (blessing) in our prayers is the first of the *birchot kerī'at Shema*, from two

perspectives: its structure and central theme. The formula of the *berachah* is: "Blessed are You, Lord... who forms light and creates darkness, makes peace and creates everything." This blessing is recited in the morning, so why mention darkness? Furthermore, what is the relevance of peace and overall creation here?

The Talmud points us to the source material from which this *berachah* was crafted. The verse says, "who forms light and creates darkness, makes peace and creates evil" (Isaiah 45:7).<sup>2</sup> The Sages emended the last word from "evil" (רַע) to "everything" (הַכֹּל) to teach that from the divine perspective, which encompasses everything, evil has no true reality. When viewed within the context of all creation, it simply ceases to exist. This opening blessing conveys that we bless God not only for the "light" but also for the "darkness," because we have faith that "everything" emanates from God, without divisions. There is only *yichud Hashem*, God's absolute unity, from which all existence springs.<sup>3</sup>

This has direct bearing on the character of the *Shema* and the appropriate *kavanah* (intention) for it, because the *Shema* is a "form of a declaration, a profession of faith." The Rav contrasted this with prayer, such as the Amidah, which demands a certain state of awareness of encountering God. In the language of the Sages, the

2. *Berachot* 11a.

3. Grodner, *Al ha-Tefilah*, 77–78.

1. Schachter, *Nefesh ha-Rav*, 114.

first verse of the Shema focuses on *yichud Hashem*, the first passage on the acceptance of *ol malchut shamayim* (the yoke of Heaven), and the second passage on accepting the mitzvot. In our daily recitation of the *Shema*, we affirm and reaffirm the core principles of Judaism.<sup>4</sup>

### TESTIMONY IN THE DETAILS

Rabbi Dr. Norman Lamm, a close student of the Rav who wrote an entire volume on the *Shema*, pointed out that this motif of religious commitment is graphically represented in the very text we recite. Scribal tradition dictates that the *ayin* in the first word *shema* (שְׁמַע) and the *dalet* in the last word *echad* (אֶחָד) be enlarged. The two complementary reasons offered for this graphic highlighting reinforce the notion that the *Shema* is a pledge or testimony.

Rabbi David Abudraham explained that the two enlarged letters (ט-ע) spell the Hebrew word for witness (עֵד): the recitation of the *Shema* testifies to our faith before God, our fellow man, and ourselves. Furthermore, one can say that these letters are maximized so as to eliminate any room for error. In other words, the *ayin* is given prominence to distinguish it from *alef*; otherwise, one might read the first word of the *Shema* as “perhaps” (אֲפַיְיט). The *dalet* is likewise oversized so that it not be mistaken for a *resh* in the last word and read as “other” (אֲחֵר). Although roteness would prevent us from actually making



Rabbi Norman Lamm z"l

4. Koren Mesorat HaRav Siddur, 108 and 111. Accepting a yoke indicates discomfort and sacrifice for the sake of a higher goal (*Chumash Mesoras Harav*, 5:180–181).

Flawless Service  
25 years +

Highest Prices Paid

# Buying

# Gold, Jewelry, Silver

# WANTED

Diamonds, Gems, Precious Stones, Jade, Carvings,  
Fine Mineral Specimens, Etc.

\*\*\* Alan Sussman, "The Collector" \*\*\*

**052-854-4504**

Please call live, Text message or WhatsApp

מכירת  
Member Diamond Club  
(All Types)

these mistakes, the theological point is clear. We do not waver, nor admit the possibility of other powers, in crowning God. The *ayin* and *dalet* that jump out at us from the text serve as reminders to jettison any doubts or hesitations.<sup>5</sup>

### A CRUCIAL INTERRUPTION

The *Shema* consists of three biblical passages, yet we interpolate one non-scriptural line into our recitation: “Blessed be the name of His glorious Kingdom forever and ever.” The Talmud explains the significance of this phrase which follows the initial verse of the *Shema*. It goes back to a conversation between Yaakov and his sons that occurred before his passing.

Yaakov wished to reveal to his sons the end of days, but the holy spirit withdrew from him. He said, “Perhaps, God forbid, there is a defect in my bed, like Avraham who had Yishmael and my father Yitzchak who had Esav.”

His sons said to him: “Hear, Yisrael, the

5. Lamm, *The Shema*, 16-17. The Talmud compares someone reciting the *Shema* without tefillin to someone giving false testimony, implying that the recitation is a kind of testimony (*Berachot* 14b).

Lord our God, the Lord is one. Just as there is only one in your heart, so there is only one in our hearts.”

At that moment our forefather Yaakov said, “Blessed be the name of His glorious kingdom forever and ever.”<sup>6</sup>

The Rav pondered why the Rambam decided to include this story in his *Mishneh Torah*, since the legal code usually does not feature Midrash. He suggested that the Rambam wanted to underscore that unlike the Amidah, the *Shema* is not interested in communing with God. Its recitation—or rather declaration—is an act of “self-identification with the history and destiny of our people.”<sup>7</sup> The *Shema* is a kind of intergenerational attestation of faith.

The *Zohar* notes that in the Midrash above “Yisrael” is Yaakov. Two times a day we address Yaakov, as it were, declaring that we still hold true to his faith.<sup>8</sup> Perhaps this explains why the *Levush* made *kavanah* for this line absolutely necessary for fulfilling the mitzvah of *keri’at Shema*. Without it, the declaration that is the *Shema* remains incomplete.<sup>9</sup>

### FAITH IN ACTION

The faith attested in the *Shema* is not some abstract credo that we simply carry on from generation to generation. It plays a pivotal role in our lives. The third paragraph commands us to wear tzitzit, to teach us how to stand firm when our willpower is tested on a daily basis. Affirming our faith multiple times a day strengthens our resolve. To this end, the Rav cited an unforgettable story

recorded in the Talmud:

There was once a man who was meticulous about the mitzvah of tzitzit. He heard there was a prostitute in a city overseas who took four hundred gold coins as her payment. He sent her four hundred gold coins and made an appointment. When his time arrived, he came and sat at the entrance.

Her maidservant told her, “The man who sent you four hundred gold coins has come and is sitting at the entrance.”

She said, “Let him enter.”

He entered. She arranged seven beds for him, six of silver and one of gold. Between each was a silver ladder, and at the top was a golden one.

She went up and sat naked on the top bed, and he too ascended to sit naked facing her. His four tzitzit then came and slapped him on his face. He dropped down and sat himself on the ground, and she also dropped down and sat on the ground.

She said to him, “By the *gappa* of Rome, I will not let you go until you tell me what defect you saw in me.”

He said to her, “By the Temple service, I have never seen a woman as beautiful as you. But there is one mitzvah that the Lord our God commanded us called tzitzit, about which it is written twice: “I am the Lord your God” (Numbers 15:41). I am the one who will punish [transgressors], and I am the one who will reward [the faithful]. Now [the tzitzit] seem to have appeared to me like four witnesses [to testify against me].”<sup>10</sup>

A person encounters innumerable stumbling blocks. Affirming faith in God twice daily strengthens one’s spiritual resolve.

6. *Pesachim* 56a.

7. *Koren Mesorat HaRav Siddur*, xxviii.

8. *Zohar Chadash*, 93b (*Midrash Ruth*).

9. *Levush ha-Techelet, Orach Chayim*, 63:5.

10. *Menachot* 44a, cited in Grodner, *Al ha-Tefilah*, 76–77.

## A MITZVAH IN TWO ACTS

The Rambam begins his laws of *keri'at Shema* as follows: "We recite the *Shema* twice daily...."<sup>11</sup> The Rav concluded from this that the *Shema* is a single mitzvah divided into two parts, rather than two independent obligations. It follows that reciting only the morning or evening *Shema* does not discharge one's obligation.<sup>12</sup> Why should this be the case?

To answer this, the Rav drew on two episodes in Jewish history when the *Shema* was recited by a seminal figure. First, Yaakov descended to Egypt to finally reunite with his long-lost son, Yosef. When they embraced, Yaakov affirmed the yoke of Heaven with unbridled joy, as he could see that everything that had happened was part of God's plan. It was a bright time. The words of *Shema* were an expression of love. By contrast, when Rabbi Akiva recited the *Shema*, accepting his fate as a divine decree, he was suffering extreme torment at the hands of the Romans. His death dealt a blow to budding hopes of overcoming the oppressors. It was a dark time.<sup>13</sup>

The morning *Shema* is when one sees God's hand at work in the light of day, when the declaration of faith comes easily. The evening *Shema* is when God's hand is hidden in the waning or absent light, when it is excruciatingly difficult to believe because everything indicates otherwise.<sup>14</sup> The mitzvah

of the *Shema* lies in two acts, so that the unshakable faith of the Jew is fully voiced.

The Rav thought that this is reflected by the halachic requirement to say *Emet ve-Yatziv* after the morning *Shema* and *Emet ve-Emunah* after the evening *Shema*.<sup>15</sup> The word *yatziv* denotes stability and abiding presence; one can lean on God. *Emunah*, on the other hand, requires drawing the strength and courage to reach out for God in the darkness, even when His presence is not visible.

The intrinsic connection between the two recitations of the *Shema* also emerges from the total number of *birchot keriat Shema* said daily. In the morning the *Shema* is enveloped by three blessings, and at night the *Shema* is accompanied by four.<sup>16</sup> Rashi there sourced this number to the verse, "Seven times a day do I praise You" (Psalms 119:164). This seven may allude to the seven blessings that mark a marriage, a relationship of total devotion. Through thick and thin we remain with God, knowing that He reciprocates.<sup>17</sup> ■

---

Grodner, *Al ha-Tefilah*, 177–179.

15. *Berachot* 12b.

16. *Berachot* 11a.

17. Grodner, *Al ha-Tefilah*, 72.



Rabbi Goldscheider's most recent OU Press Publication, "Torah United" on the weekly Parsha, can be ordered directly from Rabbi Goldscheider at [aarong@ouisrael.org](mailto:aarong@ouisrael.org) at a special price for Torah Tidbits readers.

**A small Sefer Torah with its own Aron Kodesh is available to shiva houses or for any other necessary occasion on a temporary free-loan basis. If needed call Uri Hirsch: 0545513173**

11. *Mishneh Torah, Hilchot Keri'at Shema*, 1:1.

12. *Genack, Shi'urei ha-Rav*, 33. The Ramban noted an inconsistency in the Rambam's conceptualizations, since he counted the hand and head tefillin as separate mitzvot. Clearly, there is something deeper at work here with the *Shema*, as explicated in the continuation below.

13. *Chumash Mesoras Harav*, 1:343.

14. For the Rav's take on finding God in the darkness and bewilderment of life, see



## Giving *Ma'asrot* to the Intended Recipients

לעילוי נשמת  
 יואל אפרים בן אברהם עוזיאל זלצמן ז"ל

**Question:** I understand that it is not practical to give *teruma* and *terumat ma'aser* to a *kohen* because he cannot use it (see this column, Bamidbar 5778) and we cannot eat *ma'aser sheni* in Yerushalayim with its rules, but shouldn't we give *ma'aser rishon* and *ma'aser ani* to *levi'im* and the poor, respectively?

**Answer:** The discussion breaks up into two parts. 1) *Ma'asrot* to which *hafrasha* ("taking off" – they are actually described as being set aside but only the *trumot*, not the *ma'asrot* are physically taken off) at processing centers, which is done on a mass scale. In that case, on the one hand, the *mitzva* is significant but on the other hand, it is daunting (one competes in the market with people who will not be taking off close to 20%). 2) *Ma'asrot* from produce that grew in one's garden or was bought in

a store that does not take off *ma'asrot*.

1) The major *kashrut* organizations do not require that the *ma'asrot* that were declared were given. Although there is an opinion that *hafrasha* that was done with an intention not to give is invalid, the consensus is that failure to give does not invalidate the *hafrasha*; therefore, that produce is not *tevel* (Shut Har Tzvi, Zeraim I:44). Regarding *ma'aser rishon*, going to a *levi*, it has become standard to rely on the idea (Chazon Ish, Shvi'it 5:12) that since the practice is that that we give *aliyot* to *levi'im* just on their word, we do not want a situation in which one has significant financial benefit by claiming he is a *levi*. (It may be relevant, that on the level of spirit of the law, the *mitzva* is intended to compensate members of the tribe for their full-time involvement in the nation's spiritual needs (see Bamidbar 18:31).)

There are obviously poor people who can prove their poverty, and so it is more difficult to not give to them. Presumably, *kashrut* organizations suffice with making the produce permitted to eat, and leave the decision of whether to give *ma'aser ani* (see below a way it can be done) to the farmer, who will also consider his ability to stay profitable.

2) Most produce in Israel undergoes the taking of *trumot* and *ma'asrot* at processing



**Mazal Tov to**



**Judy & Harold Gold and family**  
 on the birth of a grandson

or distribution centers. Therefore, even if one buys at a supermarket without a *hechsher*, it is rarely more than a *safek* whether it needs further tithing. Under those circumstances, one does not have to give the *ma'asrot* he "took off" (see discussion in Mishpetei Eretz, Trumot U'maasrot 17:2).

In regard to that which grows locally or can be traced to a process that does not include *hafrasha*, the situation is as follows. Regarding *ma'aser rishon*, some still rely on the Chazon Ish and do not give. Presumably, it would be wonderful to have a *levi* to give the portion of the produce that corresponds to the *ma'aser*, as a *levi* would likely be pleased to give expression to his *levi status*; he could then either keep the produce or give it back.

Regarding *ma'aser ani*, it is usually not very useful and actually insulting to be designated a recipient of *ma'aser ani* and receive minimal benefit from it. A halachically practical system is to lend money to a poor person of an amount that corresponds to the expected value of all the *ma'aser ani* of that period. The loan works with the condition that it will be paid back only with the *ani's* nominal (non-physical) acceptance (as *ma'aser ani*) and return (as loan payment) of the produce to the giver (Mishpetei Eretz *ibid.* 9). Because arranging all of this is not so simple, fine organizations (that deal with land-based *mitzvot*) arrange everything and have people sign up and pay a set fee, which includes the money for the loan that halachically facilitates the *ma'aser* giving. The

same can be done regarding giving to *levi'im*. It can also work for farmers, who would have to give a lot more than a non-producer, but for whom there is also a mechanism that makes it much cheaper than 10% of the market value of his produce (details are beyond our present scope). ■

## Having a dispute?



For a Din Torah in English or Hebrew contact:

Eretz Hemdah-Gazit  
Rabbinical Court

077-215-8-215 • Fax: (02) 537-9626  
beitdin@eretzhemdah.org

## ARE YOU STRUGGLING WITH SLEEP?

Find your natural lasting solutions to:

Insomnia, sleeping pill dependency, apnea, and much more.

Schedule your free sleep consultation with Integrative Sleep Coach, Doron Lazarus



www.sleepcoachacademy.org  
doron@sleepcoachacademy.org  
Call / Text - 053 391 0075  
Whatsapp - +1 574 406 3008



SHOSHANA JUDELMAN

TORAH TIDBITS CONTRIBUTOR

# Infusing Ourselves with Tefillah

When I was a kid and went to sleepaway camp, I would yearn for letters from my family and friends like a person waiting for a life-saving prescription. My thirst for connection and words of love was endless and I wanted reassurance that I had not been forgotten.

Of course, receiving letters is often dependent on writing them. The more diligent I was in writing, the more responses I got.

And so too with Hashem.

I want so badly to feel His love for me. For us.

When I daven, I know I have a better chance of connecting. A better chance at receiving His love letters. At feeling confident He's sending them.

But this year it has become increasingly challenging to voice words of love and devotion to Hashem with real emotion. Because I'm not feeling it.

The explosion of hatred for Am Yisrael, the constant barrage of words and missiles, the distortion of reality. All of it pushes me to a place of self-protection and numbness.

Of silence.

And I don't want that.

We never come to a place of healing through

silence and withdrawal. Only through open hearted sharing and expression.

But it's really hard to start the conversation.

I turn to Rav Shimshon Raphael Hirsch's definition of Tefillah for a way forward. In his Torah commentary on Beraishis, Rav Hirsch explains that the root of להתפלל is פלל.

The first time this word shows up in Torah is when Yosef brings his children to Yaakov Avinu to be blessed at the end of Yaakov's life. The Torah tells us that Yaakov expresses delight and wonder at having the chance to do this.

וַיֹּאמֶר יִשְׂרָאֵל אֶל-יוֹסֵף רְאֵה פָנַי לֹא כָלְלֹתִי וְהִנֵּה הָרָאָה אֹתִי אֱלֹהִים גַּם אֶת-זֶרְעִי;

And Israel said to Joseph, "I never expected to see you again, and here G-d has let me see your children as well." (Beraishis 48:11)

In his beautiful wording, Rav Hirsch explains that פלל is related to בלל which means to combine two separate physical components to the point where they become one. Like pouring instant coffee into boiling water. Once they are mixed, they merge completely to form an entirely new substance.

פלל is that in spiritual form. Meaning, taking an idea and injecting it into a thought until there is integration and transcendence.

Since להתפלל is a reflexive verb, Rav Hirsch explains, it means injecting *ourselves* with truths from Torah and Chazal, with the beautiful words of tefillah, until these concepts merge into our souls and imbue us with a new strength.

Input, not output.

Tefillah is not an outpouring of what we

currently feel but rather an infusion of the love we *want* to know.

Tefillah then becomes a vitamin. Taken every day, its cumulative effect causes a fundamental shift in our spiritual health. It becomes a source of comfort.

May Hashem bless us all with the awareness of this very powerful spiritual prescription, with the privilege to utilize it daily to build ongoing relationship with Our Creator, and with the courage to hear the words of tefillah as love letters from Him, even if spoken in our own voices.

Shabbat Shalom. ■

**Shoshana** teaches Chassidus for the Shirat David Community in Efrat as well as in Jerusalem for Midreshet Rachel v'Chaya and Shiviti Women's Institute. She is a guide in Poland with JRoots and co-leads inspirational trips to Ukraine and around Eretz Yisroel. Shoshana has also been a guide at Yad Vashem since 2014.



#### RAMAT BET SHEMESH

Harmony Independent Living, balcony, concierge, shul, gym. Flexible entry / Investment

**2 rooms - ₪1.62m**

**3 rooms - ₪2.95m**

#### MOSHAV ADERET

Breezy, 9 room villa, 215m<sup>2</sup> on c. 1/2 dunam, garden, forest view. Option sep unit AirBNB set up with pool.

**Asking ₪6.1m**



#### BAT AYIN GUSH ETZION HOMESTEAD OPPORTUNITY

7 room house in quiet location with breathtaking view. 166m<sup>2</sup> 1.44 dunams + .722 in future.

**Asking ₪3.65m**



#### Mishkafayim Ramat Beit Shemesh

Spacious 4 room, 2 bath, 2nd floor apt, shabbat elevator, large salon, dining area, parent's suite 19m<sup>2</sup> balcony, view. Income producing with flexible entry.

**ASKING ₪2.68m**

**To view or list your property here  
Call ILAN on: 050-491-0604 or  
e mail: [office@ilanrealestate.com](mailto:office@ilanrealestate.com)**



 **WirePay Israel**

***Beating the banks  
every time***

Property purchases. Investment. Living Expenses.  
Forward Contracts - lock in the rate up to 1 year.



**5000+**

Customers served



**\$4B+**

Exchanged



Since

**2007**



02 624 0288



[info@wirepayisrael.com](mailto:info@wirepayisrael.com)

\*(Formerly Forex Israel)

# ELEVATED LIVING STARTS HERE.



📍 Yotam St., Greek Colony, Jerusalem

Discover a brand-new project in the heart of Jerusalem, ready in ~2.5 yrs.

- Parking & Storage
- 2 rooms from 2,900,000 NIS
- 3 rooms from 4,660,000 NIS



Contact us:  
+972 53-368-2272 | [ben@capitol.com](mailto:ben@capitol.com)  
License #31099552

CAPITOL Alex Lesky  
REAL ESTATE AGENCY REAL ESTATE

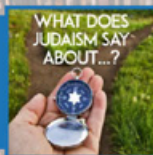
*Images are for marketing and illustration purposes only.*

# YOU ARE INVITED TO HEAR & READ WORDS OF NACHUM AMSEL EVERY DAY AND EVERY WEEK

## WEEKLY PODCAST (iTunes, Spotify, YUTorah)

"What Does Judaism Say About...? (New podcast drops every Tuesday)

This past Tuesday – "How Judaism Views Secular  
Names and Dates"



## JEWISH VALUES IN THE TORAH PORTION

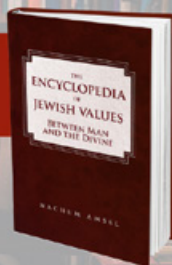
A different Jewish value on each Parsha.

*Parshat Va-etchanan – "Parents and Children"*

## THE ENCYCLOPEDIA OF JEWISH VALUES

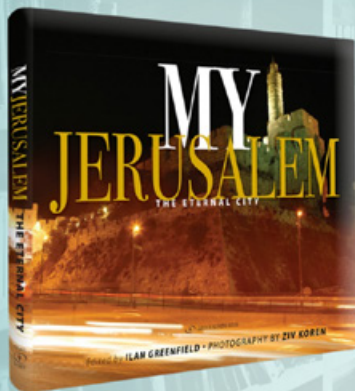
(40 topics in each volume) Vol. 4-

*"Suicide to Prevent Capture – Massada – How  
Ethical Jewishly?"*



Books are available in Pomeranz Book Store, Amazon, Gefen (Torah  
Portion), and Urim (Encyclopedia). For more information, write  
Nachum@jewishdestiny.com or call 0522-52-00-31

Gefen Presents!



**Here are the people of Jerusalem...  
those who worship in Jerusalem;  
and those who exercise their  
freedom to demonstrate  
in Jerusalem.**

**This stunning book is a must-have  
for everyone whose heart beats to  
the rhythm of the world's  
holiest city.**

## MY JERUSALEM

**The Eternal City**

By Ilan Greenfield

Photographs by Ziv Koren

ISBN 9789652299079

Special Price: ~~200 NIS~~ 160 NIS



[www.israelbooks.com](http://www.israelbooks.com)

16 Hatzvi St. Jerusalem, Israel | Tel 02 - 538.0247 | [info@gefenpublishing.com](mailto:info@gefenpublishing.com)

Look for us on | Available at Amazon, Steimatzky, Pomerantz and selected bookstores.





**MRS. LEAH FEINBERG**

OU ISRAEL FACULTY

Torat Imecha  
**NACH YOMI**

בס"ד

## Mishlei and Marriage

As our study of Sefer Mishlei continues apace with the preparations for my daughter's upcoming wedding, I can't but reflect upon the teachings of Shlomo HaMelech regarding the role of the Jewish woman. Rav Shimshon Raphael Hirsch cites the verse: "מצא אשה מצא טוב" - He who has found a wife has found great good" (18:22), and observes that "The text does not read: 'Who has found a good wife,' but merely 'a wife.' Obviously, the concept of 'wife' incorporates good; a fault in her disposition is tantamount to a lack of femininity."<sup>1</sup>

The ability of the woman to influence her home is built into Creation. Describing the creation of woman, the verse states: "ויקח" - אחת מצלעותיו ויסגר בשר תחתנה - Hashem took one of the sides of Man, and sealed the flesh beneath it."<sup>2</sup> The midrash interprets the *pasuk* to mean that Hashem sealed the influence of woman over man, and illustrates with an anecdote: There was once a pious couple who were married for many years and remained childless. They decided to divorce and each remarried an evildoer.

The woman succeeded in transforming her second husband into a righteous man, while the man was influenced by his wife and became an evildoer.<sup>3</sup>

This principle is found in Sefer Mishlei as well. Shlomo HaMelech taught: "חכמות נשים בנתה ביתה, ואולת בידיה תהרסנו" - A woman of much wisdom has built her house, while a foolish woman destroys her home with her own hands" (14:1) Rav Hirsch elaborates: "The wife is actually the builder of the home, and this is no simple art. The guidance of domestic life, entrusted to her hands, comprises an abundance of seemingly minor relationships; but the wise or unwise handling of these can be so decisive for the comfort, prospering and happiness of the home that *חכמה*, simple wisdom, is not sufficient. Rather *חכמות*, a whole combination of knowledge, insight, abilities and skills, as well as moral virtue and spiritual excellence, make up the art of the wifely home builder."<sup>4</sup> This truth is reflected in the marriage ceremony, as the bride circles the groom seven times under the Chuppah, symbolizing that she is building the walls that will encircle the new home being established. It is the wife, as the *עקרת הבית*, the mainstay of the home, who establishes its boundaries and moral underpinnings.

Sefer Mishlei concludes with Shlomo HaMelech's paean to the woman of valor,

1. Samson Raphael Hirsch, From the Wisdom of Mishlei p. 241

2. Bereshit 2:21

3. Bereshit Rabbah 17:7

4. SRH, From the Wisdom of Mishlei pp. 245-6

a woman who excels in all spheres of life. It is interesting to note that in all of Sefer Mishlei, Shlomo HaMelech uses the term “מי ימצא - who can find?” exactly twice - once in reference to the woman of valor, and once in reference to the man of faith: “ואיש אמונה - מי ימצא” (20:6). Each is an expression of something of great and rare value, a woman of valor and a man of faith, and lauds an attribute ordinarily associated with the opposite gender. חיל, valor, is ordinarily associated with the male, while אמונה, faith, is a quality more inherent to women. When man and woman form a bond of faithfulness with one another, they combine to reflect the bond between man and G-d, a bond of love and faithfulness that endures forever.<sup>5</sup> Man and woman were created as one entity, with both male and female characteristics. When man and woman unite in the service of G-d, these characteristics are given their fullest expression, each enhancing the qualities of the other and helping them to develop. The Maharal teaches that a woman has two dimensions - who she is when she is born, and who she becomes through association with her husband. Hazal teach that a man who marries a woman for the sake of Heaven is considered as if he gave birth to her. Marriage enables the woman to develop aspects of her personality that otherwise may remain latent. Thus Sarai, before her marriage to Avraham, was already spiritually superior. Through her association with Avraham, she became Sarah. Her spiritual intuition, which had been inner directed, was channelled into

5. Maharal, Netivot Olam Netiv HaEmunah

outreach and she became a teacher of women, an *Eishet Chayil* in her own right.<sup>6</sup>

May we all merit to see Nachat from our children as we escort them to the Chuppah and beyond. ■

6. Gur Aryeh, Bereshit 11:29

**Mrs. Leah Feinberg** is a master educator who taught at the SKA High School for Girls in Hewlett for twenty-one years, also serving as Tanach Department chairperson and New Teacher Mentor. Leah is currently on the faculty of the OU Israel Center and has taught in all three cycles of the OU Women's Initiative Nach Yomi program

In the **OU Women's Initiative Nach Yomi series**, currently in its third cycle, women scholars deliver a daily shiur on the books of Prophets (Neviim) and Writings (Ketuvim) at the pace of a chapter a day. Shiurim are geared toward learners of all levels who would like to participate in the two-year Nach Yomi study cycle. Visit the OU Women's Initiative to register for additional content.



**INTEGRITY  
REAL ESTATE**  
FINE JERUSALEM HOMES



### GARDEN PARADISE IN KATAMON FOR SALE

PEACEFUL, BEAUTIFUL, GARDEN DUPLEX APARTMENT  
124.5 SQM ON TWO LEVELS, 4.5 BEDROOMS, 3 FULL  
BATHS, PRIVATE GARDEN IN TABU FULL OF FRUIT TREES,  
PRIVATE PARKING, ELEVATOR, MAMAD, EXCELLENT  
CONDITION.

ASKING PRICE: NIS 8,150,000

ADDITIONAL 2 ROOM UNIT FOR SALE DIRECTLY ABOVE  
THE GARDEN APT. PERFECT OFFICE/GUEST UNIT!  
COMPACT 34 SQM., INCLUDES MAMAD, SUKKAH  
BALCONY, PRIVATE HEAT AND A/C.  
ASKING PRICE: NIS 2,200,000



**Ilana Nelson** 054.5341403

[www.integrityrealestate.co.il](http://www.integrityrealestate.co.il)



## OU ISRAEL PARENTING COLUMN

Michal Silverstein, MS

# The Most Important Rule to Remember When Making a Rule

One of the many jobs a parent has is to set boundaries. It's not always easy to lay down the law and follow through, but ultimately it's a way that children feel their parents protection.

The important question to ask yourself before making a rule is if it's something you can stick to. Is it a rule that you can follow through with? One way to decide if the rule will be successfully implemented is to ask yourself if it aligns with your values, if it's consistent with your way of life, and are you and your spouse on the same page regarding enforcing this rule?

If you are vague with children / teens, they will find the loophole. So, be sure you know what's important to you and why.

Many kids tend to whine and negotiate with parents when they are given a hard NO. This likely happens when there is precedence for this type of negotiation. Kids are smart! If they've succeeded in getting their way before, by whining and negotiating, they will try it every time. Kids realize when their parents are not 100% aligned with their rules or with each other. The more the parent negotiates and gives into the child the less capable the child is to accept rules. And the more likely

the whining will escalate into fits or tantrums.

As your child grows, new situations will present themselves. Either your child will grow into a new stage or you will be confronted with a new cultural norm and you will have to decide how to best handle it. Sometimes parents don't know right away what to do or what rule to enforce. That's okay. Sometimes parents need time to discuss with each other or consult with others before making a decision. This also models the decision making process for kids and teaches them to sit with uncertainty until there is a clear decision. Once parents have discussed, consulted and weighed the various factors they should be clear with their child.

Make sure to know what your red lines are before making it a rule and trying to enforce it. As children grow they will respect adults who are consistent with their rules and values.

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

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



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



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

Come help yourself to a bottle at  
52 King George.

In loving memory of Yoni's wife  
**Tziporah a'h**, a true Eishes Chayil, always full of chessed, kindness and laughter, and brought life and strength to so many people, that she touched! She was like Aron, who loved peace and pursued peace.



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

With thanks and Toda. Love, Yoni

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

**Rabbi@JerusalemChabad.org**  
**02 800-1717**

[www.JerusalemChabad.org/DonateShekels](http://www.JerusalemChabad.org/DonateShekels)

הודו לה' כי טוב



**ANGLO- SAXON-JERUSALEM**  
ISRAEL'S LEADING REAL ESTATE NETWORK

## FOR SALE IN JERUSALEM

### IN THE GERMAN COLONY

Beautiful & spacious, 119 sqm, 4-room garden apartment, new building, fully accessible, surrounding garden & courtyard, perfect location: near quality schools & synagogues, shops & cafes, museums – theaters & cinemas, community & cultural centers.

Exclusive! **Matan 053-4644480**

### ON SHMARYAHU LEVIN ST. (NEAR BAYIT VAGAN)

A huge 240 Sq.m. nicely renovated cottage 6.5-rooms, large garden & roof terrace, green pastoral view from every window, parking & storage,

Exclusive! **Anat 053-6725042**

### IN HAR NOF

Beautifully renovated 4-room, large sukkah terrace, use of surrounding garden, quiet & green, near playground, synagogues, commercial & community centers, schools, public transportation. **Itsik 055-4318147**

### MAGNIFICENT PRIVATE HOUSE FOR SALE IN THE GERMAN COLONY

Beautiful, rare Arab-style 6-room "stand alone" house, 217 Sq.m. on a large plot, 500 Sq.m beautiful surrounding garden, original floors, high ceilings, quiet pastoral location, minutes walk from Emek Refaim shops and restaurants, Orient hotel, First Station and more. Exclusive!

**Galila 053-6642512**

**3 Moshe Hess St. Jerusalem**  
**0778038511**



## Flying Soon?

### Travel with Confidence

**1UniTravel - Medical Insurance**

at great prices Choose from multiple options

**[1unitravel.brokersnexus.com](http://1unitravel.brokersnexus.com)**

**1UniSim - Sims for USA and Worldwide**

Starting at \$40

**[sales@1unisim.com](mailto:sales@1unisim.com)**

**Call 077-400-3199 or**  
**USA 718-715-0001**





# Why Did You Stay Alive?

It was a moment I don't think I'll ever forget.

This past Simchat Torah, hundreds of young Nova survivors gathered at a Jerusalem hotel to celebrate the Yom Tov alongside bereaved families and families of hostages. Everything in their world had changed since the previous Simchat Torah — October 7, 2023. They talked, hugged, danced with the sifrei Torah. But one guest, a young man, sat off to the side, withdrawn and heavy-hearted.

Eliyahu Libman, whose son Elyakim was murdered at Nova after saving dozens, approached the young man with his wife, Avishag. I stood nearby, listening.

"What's your name?" Eliyahu asked.

"Nachman Dahan," came the tearful reply. Then, shaking, Nachman began to speak — about the friends murdered right beside him, about those kidnapped, about how he escaped, and how hard it's been since to function, to return to anything like normal.

Eliyahu shared his own pain. "I'm Elyakim's father," he said. "He was a security guard at the Nova festival. He saved lives and was killed doing so. And you, Nachman — you survived. Tell me, why did you survive?"

Nachman had no answer.

Eliyahu continued: "Today is Elyakim's first *yahrzeit*. But it's also the anniversary of your salvation. You were granted life. I ask that you be happy today, also in memory of my Elyakim.

"And I want to ask something else. You didn't answer me, and that's okay. Take your time.

But ask yourself: Why did I stay alive? How do I give meaning to this life I've been given again? What do I do with the gift I received on this day?"

I often wondered what became of Nachman.

Recently, I found out: He's begun working, studying Torah, slowly rebuilding. And this week, in the Nova survivors' WhatsApp group, a photo appeared — Nachman and his bride, Daniella, under the *chuppah*. The next day, the group held a festive *sheva berachot* for the couple. So many blessings. So much joy. So much life. From the Syrian border, where he's serving in reserves, Eliyahu Libman sent a heartfelt blessing.

Mazal tov, Nachman and Daniella. You're answering the question more powerfully than words ever could. ■

**Sivan Rahav-Meir** is a media personality and lecturer. Married to Yedidya, the mother of five. Lives in Jerusalem, and formerly served as the World Mizrahi Shlichah to North America. Sivan lectures in Israel and overseas about the media, Judaism, Zionism and new media. She was voted by *Globes* newspaper as most popular female media personality in Israel and by the *Jerusalem Post* as one of the 50 most influential Jews in the world.



VISIT THE PARENTS IN

חברון



*A family friendly*

# TOUR OF HEBRON

*is sure to be a highlight of your entire Israel vacation!*

**ALREADY BEEN TO HEBRON?**

Let us know and we will add a new site to the group tour.

**Round-trip coach bus to  
Kever Rachel, Maarat HaMachpela  
and modern Jewish Hebron neighborhoods.**

*Let us know if your child  
is celebrating a Bar/Bat Mitzvah  
so we can make their experience  
even more meaningful!*



Visit [HebronFund.org](http://HebronFund.org)  
to view upcoming  
tour dates



**HEBRONFUND.ORG**

TOURS: 📞 +972.52.431.7055 • OFFICE: 718.677.6886

[tour@hebronfund.org](mailto:tour@hebronfund.org)



Guided by  
Rav Simcha Hochbaum





# Mismatched Emotional Pace

לעילוי נשמת  
מאיר יצחק בן יוסף אליהו הכהן ז"ל

## Yael asks:

One of the singles I represent opened up about something delicate. She's in a relationship where the emotional pace feels mismatched.

"How can I handle it when the pace of the relationship feels different for each of us? I don't want to feel hurt, but I also want to keep things flowing naturally."

## Aleeza answers:

Thank you for asking such an honest and important question. So many people experience this one person moves a little faster, the other a little slower and it can create real emotional tension. I want you to know, you're not doing anything wrong. You're just human. And so is the person across from you.

What I've learned over the years is that relationships don't always move in a straight line. One person might be clearer,

quicker, more certain. The other might need more time, more space, or more questions answered before moving forward. That difference doesn't mean the connection isn't real. It just means you're two people with two different emotional clocks.

This is how Hashem created the world: not with perfect symmetry, but with contrast and balance. Think of it like a dance sometimes one leads, sometimes the other. The key is not to match every step perfectly, but to stay in rhythm together.

If she's the one who feels ready sooner, it can be painful to wait. And if she's the one who needs more time, it can feel overwhelming to keep up. But here's what I want her to hold onto: if there is kindness, honesty, and effort from both sides, the pace can adjust. The gap can close.

Here are a few questions she can reflect on:

- Can I share my feelings gently without pressure or judgment?
- Is the other person emotionally present and responsive, even if slower?
- Can I be patient and trust the process without abandoning my own needs?

Each has their own pace, and their own path of growth. If this relationship is meant to last, it will find its way to align through their conversations and connections.

So she should keep breathing. Keep

**SHABBAT AFTERNOON  
PARSHAT HASHAVUA SHIUR**

*Given this week by* **Yitzchak Friedland**  
**Beit Kneset Ohel Yitzchak,**  
**Rehov Washington 12 at 5:30pm**

listening. She will need strength and patience to get through this time period until their emotions become more in sync. Blessings,  
Aleeza ■

Want to set up your friends?  
Become their ambassador -  
join Shagririm Balev!



en.shagririm.org.il  
0585323242



Founded in Israel in 2019 and led by Rav Rimon, **Shagririm Balev** - a social online matchmaking initiative - has taken the dating scene by storm. With over 10,000 candidates and 3,000 Ambassadors, in Israel and the US, Shagririm Balev is averaging a Wedding every 2 days!

Struggling to find the  
right apartment in  
Jerusalem?



Whether you're in Israel or  
abroad, I'll assist you in finding a  
home that truly fits – location,  
size and budget.

Local knowledge!

Professional  
service!

Real results!

Nahum Glatzer  
050-7225694



Alex Losky

**Mekor Haim 55 -Jerusalem**

**Prestigious Project**



**3, 4 and 5 room apartments**

**The first two apartments under  
special conditions!**

**Shabbat elevator, storage room  
and parking included**

**Delivery: January, 2028**

**Starting from: ₪ 3,522,000**

**Corine : 054-5601975**

**Veronique : 054-2020446**

**Alex Losky Ltd. www.losky.co.il  
02-6235595**

# THE Y FILES

(\*YERUSHALAYIM)

by  
Netanel Epstein

For more works and books by  
the cartoonist, visit:  
[www.netbateps.com](http://www.netbateps.com)

ONCE UPON A TIME, IN THE DESERTS OF AGRABA,  
THERE LIVED A DARING YOUNG MAN CALLED  
HARRELADDIN\*...



\*NOT TO BE CONFUSED WITH THE CHAIN OF BOUTIQUE COFFEE-SHOP  
BAKERIES WITH THE RATHER EXORBITANT DOUGHNUTS AT CHANUKA...

WHEN AN EVIL-LOOKING VILLIAN WITH A FAT PARROT ON HIS SHOULDER  
CHANCED UP ON HIM...



AFTER A LONG TREK THROUGH THE SANDS TOGETHER,  
THEY REACHED...



HARRELADDIN FOUND THE REQUEST  
RATHER ODD...



HARRELADDIN ENTERED THE  
MYSTERIOUS CAVE...







## TORAH 4 TEENS

### BY TEENS

NCSY ISRAEL



**NAFTALI & CAROLINE  
PUDELL - BEIT SHEMESH  
CHAPTER DIRECTORS**

### TRUE NECHAMA: FINDING COMFORT AFTER LOSS

*Shabbat Nachamu* marks the beginning of the שבועה דנחמא, the seven *Shabbatot* following *Tisha B'Av*, during which we read from the later chapters of *Yeshayahu*, offering messages of hope and comfort after mourning the tragedies of *Tisha B'Av*.

Yet in this week's *parsha*, the *Midrash* describes a heartbreaking scene: Moshe pleads with Hashem to allow him to enter *Eretz Yisrael*. He offers 515 *tefillot*, but Hashem tells him to stop praying about the matter.

This is the week we are meant to begin feeling comforted after all the destruction and loss—so why do we read about Moshe being denied entry into the Land of Israel? How is that comforting?

From Moshe's story, we learn an important lesson about what true *nechama* is: the ability to continue after tragedy. Even after

his lifelong dream is denied—and as devastating as he must have been—Moshe doesn't disappear. Instead, he continues to lead. He strengthens the Jewish people under new leadership and gives them the guidance they need to enter the land.

That was Moshe's *nechama*: seeing the future and success of his people, even if he couldn't reap the benefits himself. That is also our comfort after *Tisha B'Av*—that the story is not over.

After the Holocaust, this was the mission of so many brave survivors. That was their *nechama*: the families they rebuilt, the Torah and Jewish institutions they established. No *nechama* was greater than the creation of the State of Israel—the greatest symbol of Jewish continuity and survival. A Jewish country protecting and uplifting one another. A Jewish army saving other Jews.

That is true comfort: despite the tragedy, there will always be a Jewish future.



**AVIGAYIL LEVINE  
10<sup>TH</sup> GRADE, EFRAT**

### THE DUALITY OF SHEMA YISRAEL

In our *parsha*, we encounter one of the most famous verses in the Torah—perhaps the most famous of all:

“שמע ישראל ה' אלוקינו ה' אחד”

There are several ways to understand this verse, but perhaps the most common is as a

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

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

Details: Santo - 052-228-9627

prayer to Hashem—a plea asking Him to listen to *Am Yisrael* and to our prayers, because He is our God, and He is One.

But if we look at it from a different perspective, the whole meaning shifts. Instead of being directed toward Hashem, it becomes a message to *Am Yisrael*, and a powerful one at that:

“שמע, ישראל – ה' אלוהינו, ה' אחד.”

Listen, Israel—Hashem is our God. He knows us and what's best for us. He is the only One who knows us so well.

Even when certain *mitzvot* or *halachot* feel difficult or don't make sense to us, we can remind ourselves of *Shema Yisrael*, and remember: this is what Hashem wants from us, and if He told us to do it, then we are capable of doing it.

**Shabbat Shalom ■**



**Moving, Packing, Storage**  
**0547369550**  
-Free Boxes With Your Move  
-20% off for Seniors and Soldiers  
-First-Time Customer? ₪150 Off Your Move

## **NACHI REALTY 054-461-3943**

### **Brand new building in Mekor Chaim**

Recently finished, 4 rooms, 111m, mirpeset, storage, parking, Shabbat elevator, 3rd floor. 4.37m shekel

### **Great opportunity to buy in a new building under construction in Arnona/ Talpiot**

2-5 rooms, great prices starting at 2.37m shekel

### **For Rent on Pierre Koenig**

Close to Nitzanim and Emek Refaim, 4 rooms, 1.5 bathrooms, 90m, 2 floors up, appliances and most furniture, parking lot, 8500nis/month from Sep 1<sup>st</sup>

## *Looking to make your mornings more meaningful?*

Jerusalem's Sinai Kollel offers beit midrash-style chavruta learning, along with engaging, interactive, in-depth shiurim.

Also streaming on ZOOM for your convenience.

*Join us and make your mornings more meaningful!*

**New Z'man begins Sunday, August 31st**

**For more information: 052-4476372**



**Rav Shimshon Nadel**  
*Rosh Kollel*

### **Schedule:**

Sunday, Tuesday, Thursday

9:15-10:15 Chavrutot

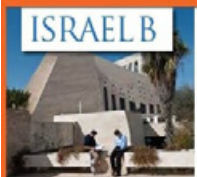
10:15-11:15 Shiur B'iyun

on Masechet Pesachim



כולל סיני

ISRAELB



## THE ISRAELB ONLINE COMMUNITY

Connecting you with fellow Jews, Israel & the Jewish People!

- Install the new **ISRAELB APP** from the google play store to your phones  
(Dedicated in memory of Elchanan Yosef ben Chaim Eliezer)
- Advertise on our new **ISRAELB BUSINESS CENTER** to gain exposure for your business
- We can help you **WRITE SPEECHES AND DIVREI TORAH** for family events & Smachot
- Use IsraelB to **ORGANIZE, PROMOTE AND PUBLICIZE** your events and Smachot
- Use IsraelB to help you **SELL OR RENT OUT YOUR PROPERTY**



IsraelB is your resource for jobs, events, community news, shiurim and much more!

Subscribe to our IsraelB newsletter, follow us on Twitter (@IsraelBayit) and join our Facebook Page & Groups. (Links on IsraelB.org)

**CONTACT BENJY SINGER:**

benjysinger@israelb.org or  
053-285-1526

**Handcrafted by a  
Ceramic Artist  
Resident of the Gaza  
Envelope Region**



ללא האב קרימית בלורית יז

**For inquiries:**

**Rachel Leah Berman**

**058-555-7277**



תיווך המלאך  
Angel Realty

[www.angelrealty.co.il](http://www.angelrealty.co.il)

**For Sale in Jerusalem – Ramot B-**

8 room cottage, 4,990,000 NIS

**For Sale in Efrat**

Zayit: \* 4 room apt. Stunning

view. Elevator. 2,590,000 NIS

Zayit: \* 3 room apt. next to the

mall. 1,990,000 NIS

Tamar: \* 4 room apt. 105m 2.95 NIS

Te'ena: \* 6 room Cottage, 215m.

Stunning view 4,850,000 NIS

Dekel: 5 room apt. 150m. +50 m.

balcony with pergola, 3<sup>rd</sup> floor.

2,750,000 NIS

**For Sale in Elazar:**

\* Renovated 6 room apt. 170m

on one floor. 2,690,000 NIS

Gabi- 0524588716

DO YOU SUFFER FROM JOINT PAIN?

“Stem Cells”

An in-office mini-liposuction can  
provide the cells to treat this  
condition naturally



FOR INFO: [KNEE@SZMC.ORG.IL](mailto:KNEE@SZMC.ORG.IL)  
[WWW.DOCTORZINGER.COM/ARTHRITIS](http://WWW.DOCTORZINGER.COM/ARTHRITIS)

ת"סב

**Handyman / Plumber**

Shmuel Rosenzweig

Aluf in home

repairs

**052-8496418**

**TzviAir**

**AIR CONDITIONING  
ENGINEERING, DESIGN  
AND INSTALLATIONS**

“Tzvi Air is a pleasure to  
work with and did  
an amazing job!”

*Jamie Geller, Celebrity Chef*



**100%  
SATISFACTION  
GUARANTEED**

Nothing matters to us more than a  
satisfied and happy customer. We  
guarantee that you will be  
100% thrilled.

**BEST PRICE  
GUARANTEED**

If you find the same level of quality  
and service for a lower price,  
we'll match it.



**DESIGNERS  
AND ARCHITECTS**

Call / Whatsapp 02-628-8282  
or email us at [info@tzviar.com](mailto:info@tzviar.com)



# VIDA

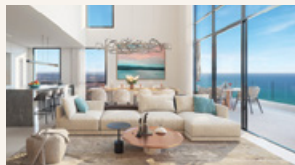
EXQUISITE BEACHFRONT LIVING



WHERE LUXURY MEETS THE TIDE  
Your serenity awaits at Olga Beach, Hadera, Israel

For illustration purposes only

Join the growing VIDA Community!  
Choose from 1-6 bedroom apartments all with direct sea views





Infinity pool | State-of-the-art gym | His/Hers sauna | Community room  
Private Shul | Business lounge | 24 HR Doorman



ASDEN  
ISRAEL

A TRADITION OF EXCELLENCE

+1-917-697-3233  [www.vidatowers.com](http://www.vidatowers.com)  +972-58-500-5086