

ב"ה *Torah* **Tidbits**

ISSUE 1654

UNITED
WE STAND



MARCH 28TH 2026
י' ניסן תשפ"ו

פרשת צו - PARSHAT TZAV

SHABBAT HAGADOL



Pesach's Top 7 Questions
Rabbi Ezra Friedman
Page 44



Raising בני חורין: Page 64
The Power of Seder Night
Rebbetzin Zemira Ozarowski



ויקה משה משמן המשחה ויקרא ח:

YERUSHALAYIM SHABBAT TZAV ZMANIM

CANDLES 6:19 PM • EARLY 5:38 PM • HAVDALA 7:33 PM • RABBEINU TAM 8:13 PM



OU ISRAEL 02-560-9100



TORAHTIDBITS.COM



ADVERTISING & SPONSORSHIPS 02-560-9125

Table of Contents

04	Dear Torah Tidbits Family Rabbi Avi Berman	44	Pesach's Top 7 Questions Rabbi Ezra Friedman	78	The Siren's Wail Rabbi Gideon Weitzman
08	To Perpetuate Faith, There Is No Place Like Home Rabbi Moshe Hauer zt"l	40	Schedule OU Israel	80	Living B'chol Dor VaDor Rabbanit Sharona Hassan
12	Aliya-by-Aliya Sedra Summary Rabbi Reuven Tradburks	52	Birkat Hallanot	84	When There Are Too Many Good Options: How Do You Choose Wisely? Aleeza Ben Shalom
18	Shabbat HaGadol as Independence Day Rabbi Dr. Tzvi Hersh Weinreb	54	Pesach Laws & Customs	86	Believing in Our Own Potential Shoshana Judelman
20	Violence and the Sacred Rabbi Lord Jonathan Sacks zt"l	56	Five Lessons of Geulah in a Time of War Rabbi Moshe Taragin	88	Thanksgiving Dr. Jacob Solomon
28	Probing the Prophets Rabbi Nachman Winkler	60	When It Becomes Whole Again Rebbetzin Dr. Adina Shmidman	90	The Y Files Comic Netanel Epstein
30	Taanit Bekhorot - The Power of Personal Example Rabbi Shalom Rosner	64	Raising בני חורין: The Power of Seder Night Rebbetzin Zemira Ozarowski	92	The Daily Portion Sivan Rahav Meir
34	Opening Orchestration Rebbetzin Shira Smiles	68	Erev Pesach at the Kotel: Participating in An Age-Old Minhag Rabbi Aaron Goldscheider		
36	Simchat Shmuel Rabbi Sam Shor	72	Kittel at the Seder Rabbi Daniel Mann		
42	Shabbos HaGadol: Present Tense Rabbi Judah Mischel	74	Our Very Own Haggada Rakel Berenbaum		



We are happy to share that there will be a *Pesach edition of Torah Tidbits* that will be published for your enjoyment be"H. Chag Kasher VeSameach

IMPORTANT REMINDERS

🌙 7 Days After Molad 8 Nisan/ Wed. night March 25

Last Opportunity to Say Kiddush Levana until 14 Nisan/ Tues. night March 31

🕒 Please note we change the clock early am on March 27th.
At 2am we move the clock ahead to 3am.

📌 Birkat Hallanot is recited during the month of Nisan see pages 52-53 for details

HELPFUL ZMANIM FOR EREV PESACH/PESACH

🔪 Bedikat Chametz is done after nightfall on the eve of March 31.

Wednesday April 1st:

🕒 Taanit Bechorot/Fast of the first born is observed on April 1/Erev Pesach
(the general custom is to attend a siyum)

🕒 Latest time for eating Chametz: 10:14am (Magen Avraham)

🔥 Latest time for burning Chametz: 11:28am (Magen Avraham)

🕒 Midnight (chaztot) of the Seder: 12:42am

CANDLE LIGHTING AND HAVDALA TIMES



OTHER Z'MANIM



JERUSALEM

Ranges 9 days Wednesday - Shabbat March 27 - April 4 / 9-17 Nisan

Earliest Tallit and Tefillin	5:43-5:33
Sunrise	6:34-6:24
Sof Zman Kriat Shema	9:39-9:33
Magen Avraham	9:03-8:56
Sof Zman Tefila (According to the Gra and Baal HaTanya)	10:41-10:36
Chatzot (Halachic Noon)	12:44-12:42
Mincha Gedola (Earliest Mincha)	1:15-1:13
Plag Mincha	5:37-5:41
Sunset (Including Elevation)	6:59-7:04



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

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

VAAD MEMBERS:

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

RABBI AVI BERMAN, EXECUTIVE DIRECTOR, OU ISRAEL

Rosa Odeser, CFO, OU Israel | Natan Kandler, COO, OU Israel | Chaim Pelzner, Director of Programs, OU Israel | Rabbi Sam Shor, Director, Torah Initiatives, OU Israel | Rabbi Sholom Gold zt"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
website: 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.

	Tzav			Pesach YT Rishon	
	Candles	Early	Havdala	Leil HaSeder	Havdala*
Yerushalayim/Maale Adumim	6:19	5:38	7:33	6:22	7:36
Aza Area (Netivot, Sderot et al)	6:37	5:40	7:35	6:40	7:39
Beit Shemesh/RBS	6:38	5:39	7:34	6:41	7:37
Gush Etzion	6:35	5:38	7:33	6:38	7:37
Raanana/Tel Mond/Herzliya/K.Saba	6:36	5:39	7:34	6:40	7:38
Modiin/Chashmonaim	6:36	5:39	7:34	6:39	7:37
Netanya	6:36	5:40	7:35	6:40	7:38
Be'er Sheva	6:36	5:40	7:34	6:40	7:38
Rehovot	6:36	5:40	7:34	6:40	7:38
Petach Tikva	6:19	5:39	7:34	6:22	7:38
Ginot Shomron	6:35	5:39	7:34	6:39	7:37
Haifa / Zichron	6:26	5:39	7:35	6:30	7:38
Gush Shiloh	6:34	5:38	7:33	6:38	7:36
Tel Aviv / Givat Shmuel	6:37	5:40	7:35	6:40	7:38
Givat Ze'ev	6:39	5:38	7:33	6:42	7:37
Chevron / Kiryat Arba	6:35	5:38	7:33	6:38	7:37
Ashkelon	6:37	5:41	7:35	6:41	7:39
Yad Binyamin	6:36	5:40	7:34	6:40	7:37
Tzfat / Bikat HaYarden	6:28	5:37	7:33	6:32	7:36
Golan	6:33	5:36	7:32	6:37	7:36
Nahariya/Maalot	6:25	5:39	7:34	6:28	7:38
Afula	6:35	5:38	7:33	6:38	7:37

Rabbeinu Tam (Jerusalem): Tzav - 8:13 PM • Pesach Yom Tov Rishon - 8:16 PM

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

*Havdala without candle or besamim

Daf Yomi: Menachos 76



OU Kashrut • NCSY • Jewish Action • JLIC • NICD / 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 ZT"l, 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



Editor: Rabbi Aaron Goldscheider | aarong@ouisrael.org
Advertising: Ita Rochel 02-5609125 | ttads@ouisrael.org
Editor Emeritus: Phil Chernofsky
Website: www.torahtidbits.com

Not getting enough TTs? Too many? None at all?
Contact our DISTRIBUTION 0505-772-111 • info@ouisrael.org



DEAR TORAH TIDBITS FAMILY

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

Our previous CFO, David Katz, who was with us for fifteen years until his retirement and was truly a partner of mine in so many ways, used to often include a John Wooden quote in his presentations at the OU. One of his favorites was the legendary UCLA basketball coach's famous line: "Failing to prepare is preparing to fail." It's a line that resonates with me deeply, because life gets busy, and it's all too easy to leave things to the last minute. I try my very best to come to every event and every meeting prepared, and for that I have to thank my incredible team at OU Israel, who work with me daily to make sure we're ready for whatever comes our way.

But we don't have to learn this lesson from John Wooden, because there is a clear *halacha* that teaches the very same principle. The Shulchan Aruch tells us that thirty days before the holiday of Pesach, one should begin learning its laws. The idea is that when you start reviewing the *halachot*

of Pesach a full month in advance, the holiday doesn't catch you off guard. It's on your mind and you can prepare calmly and joyfully, for the most part. And because Pesach comes only once a year and involves so many complex laws, that review is essential.

One of the most special moments in my week is sitting and learning with my ten-year-old daughter Moriah on Shabbat morning. After the first *minyán*, while I wait for some of my sons who attend the second *minyán*, Moriah and I sit down and learn *halacha* together. In addition to our regular learning on Shabbat in the *Avot ve'Yeladim* program at our shul, we have spent the last three weeks focusing on *Hilchot Pesach*. Sitting with her and studying these laws is such a beautiful experience.

Shabbat HaGadol, too, as the Shabbat that immediately precedes Pesach, is also an opportunity for review. In fact, many have the custom to review the *Haggadah* in its entirety over *Shabbat HaGadol*. By doing so, we can prepare for our *sedarim* in advance. It allows us to remind ourselves of the ideas we want to say and the melodies we want to teach, and just the flow of the evening. It gives an opportunity for our little ones to practice the *Mah Nishtanah*, or the young man or woman to review their *Divrei Torah* they learned in school or Zoom. It's also a wonderful reminder to review the Seder plate, and all the different foods and their meanings.

A Seder run well is so, so important,



The OU Israel family
sends heartfelt condolences
to the family and friends of

Shulamit Neaman a"h

Shulamit & her husband,
Yehoshua z"l volunteered for
the OU Israel Center for many,
many years taking people all over
the country on their special tiyulim
with lots of love and devotion.

because it can be something we carry with us for the rest of our lives. I am sure I am not the only one who thinks back to his younger years and remembers the Seder at our grandparents' homes, at an aunt and uncle's table, or wherever they may have been with family. Those memories of Pesach that truly stand out, that were deeply meaningful, stay with us forever. And so, preparing for this special evening or, for those in *chutz la'aretz* reading this article, for these two special evenings, is something truly significant.



I have no idea what our Seder tables will look like this year here in Israel. Many of us were expecting family and friends from overseas who unfortunately cannot make it, and some of our younger children who weren't supposed to be the youngest at the table now find themselves in that role. So let's focus on the power of preparation. Of a relaxed Seder experience. Let's think about it and try to prepare in advance rather than arriving exhausted at the last second. Maybe even prepare a Dvar Torah that would be appropriate in case we have to run to the Miklat or Mamad during the Seder. When you aren't sitting at the Seder tired out of your mind from all the running around, and prepared for any given situation, your Seder will be that much more uplifting.

But there is another dimension as well. When those around us, our family and friends, see us sitting and preparing for the Seder, they will understand that this is something truly important to us. The ability to sit with your children, to have your

family and friends see you reviewing the *Haggadah*, sends a message: this evening matters.

I don't know how many of us sat down in advance to prepare for the *halachot* of Purim or Chanukah. But the Seder night is a moment when we want to give over the message that this is an important evening. We are cleaning the house, scrubbing every corner, doing everything we can. And the bottom line is this: on this special evening, we want to be unified, to connect generations, to sing the same songs that we sang last year, the same songs our grandparents sang fifty and a hundred years ago.

So let one of the steps toward making our Seder truly meaningful be sitting down and preparing on *Shabbat HaGadol*.

May HaKadosh Baruch Hu give strength and comfort to all those communities that have been hit in recent days: to Arad, to Dimona, and to the *yishuv* of Elon Moreh,

**Condolences to Aytan Himelstein
and family on the passing of his**

FATHER ז"י

המקום ינחם אתכם בתוך שאר אבלי ציון וירושלים

where one of their young men was tragically killed over this past Shabbat, the son of a very dear friend Yehoshua and Sima Sherman and the grandson of very loyal OU members Cooki and Howie Maisel. I had the painful privilege of going to the *levaya* in Elon Moreh, and it was both heartwarming and heartbreaking to see that in the midst of war and on *erev Pesach*, many thousands of people came to give this eighteen-year-old young man *kavod acharon*. So many came to honor Yehudah Shmuel Sherman Hy'd, a young man who loved this country with all his heart and gave everything for this country. It was a painful but powerful reminder of the depth of love that exists within Am Yisrael, and of the enormous price being paid by families and communities across our land. May HaKadosh Baruch Hu bring

nechama to all of the families.

At OU Israel, we are also working hard in the Dimona community. We are very active with our teen center in the Yosefstal neighborhood, which unfortunately suffered a direct hit this past Motza'ei Shabbat. Some of the young people in our teen center and some of our advisors were evacuated to hotels. Their Pesach is clearly going to look very different this year. So let us please keep everyone in mind. Whether it is visiting hotels where evacuees are staying and bringing them Haggadot and supplies for chag, or finding other ways to help, let us make sure that as we prepare for our own Pesach, we are thinking as well about those whose *Yom Tov* will not look the way they had hoped. B'ezrat Hashem, our care, our concern, and our sense of responsibility for one another should help bring light and strength to many this Pesach.

Wishing you all a very uplifting, inspiring, and safe *Shabbat HaGadol*, and a *Chag Kasher ve'Sameach*,



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



WE'RE OPEN
HIGH END JEWELRY BOUTIQUE

SPECIAL OPENING PRICES STRAIGHT FROM THE MANUFACTURER

KEREN KAYEMET 8, KNISA ALEF, RECHAVIA, JERUSALEM
CONTACT: MISHAEL 054-3977707

OPENING HOURS: SUN-THUR: 17:00-21:00 FRI: 12:00-14:00
OR BY APPOINTMENT

NINA
JEWELRY BY NINA



BROTHERS MOVING CO.

THE STRONGEST... THE MOST GENTLE

054-216-0087 • brothersmovingisrael@gmail.com

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

Jonathan Rosenblum, DPM

050-595-5161

Pediatric and Geriatric Foot Care, Bunions,
Hammertoes, and Diabetic Wound Care



KEREN MALKI

תִּיבּוּלַת הַחַיִּים הַיְּשׁוּרִים לַיְלָדִים
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 ז"ל 1985-2001, killed in the Sbarro bombing.

Women & Girls

MarSea
Modest Swimwear
cover what you want - in style!
Global Shipping: 050-424-8359
MarSeaModest.com



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



RABBI MOSHE HAUER ZT"l

ORTHODOX
UNION
Enhancing Jewish Life

To Perpetuate Faith, There Is No Place Like Home

Originally published on Fox News

Our son first met his distant cousin when they were both students in an advanced Jewish studies program overseas. Walking home from their study hall together in the last days of winter, they began to compare notes on how their fathers would conduct the Passover seder. They were shocked to discover that their long-separated families chanted much of the Passover Haggadah, the story recited during the festive meal, to identical beautiful but obscure tunes. Though their great grandfathers had been driven apart by world wars and forced emigration more than a century earlier, not only their faith but even the shared religious flavor and music of their family home was alive and well four generations later.

As remarkable as this is, it is not unusual. It is why Jews everywhere will put such emphasis on gathering their families around their seder tables this Passover, knowing that it is around those tables that

they will forge the ties of their children to the faith they so cherish. This assumption is woven into the Passover narrative itself, as the seder commemorates the night before Moses led the Jews out of Egypt. Instead of departing the land directly from the fields and construction sites where they had labored, God insisted that they first spend that entire night in their family homes where they could reconnect to both family and faith as they offered and partook in a meal of a sacrificed lamb or goat. It was in their homes around the renewed family table that they would find God and God would find them. The home – not the Temple or the synagogue – was the setting in which the foundations of faith were laid and it is the setting we replicate each year in our desire to perpetuate that faith, to ensure that future generations continue the tradition.

What does the future hold for our tradition and religion in general in America? This haunting question gnaws at clergy and parents across faith communities. Studies continue to show serious rates of decline in attendance at religious services across many faiths and denominations. Even the steadying of this decline found in

**Condolences to Pesach Derdiger
and family on the passing of his**

MOTHER a"h

המקום ינחם אתכם בתוך שאר אבלי ציון וירושלים

the recent Pew Religious Landscape Study is obviously short term, as that data shows overwhelming gaps in religious observance between younger and older Americans. How do we address this decline?

Much can and must be accomplished with engaging and relevant religious services, programs, and teachings and by truly compassionate, moral, and inspiring faith leaders. Clergy and institutions cannot allow themselves to become or remain stale and must instead promote the truths and traditions of faith along with fresh and compelling ideas and experiences. But – as decades of research have shown – an even more impactful predictor of our children’s religious future is the extent to which we weave our faith into the fabric and atmosphere of our homes and families.

This was underscored by a recent qualitative study conducted by the Center for Communal Research of the Orthodox Union exploring attrition and connection in American Orthodox Judaism that discovered that even amongst those who reported that they had left Orthodox Judaism, most continued to maintain the rituals, traditions, and practices they observed at home, towards which they maintained warm and fond feelings. For example, those who violate Orthodox norms of the Sabbath by driving or using their phones continue to recite the Friday night blessings over wine and challah bread, or to hold a Passover seder meal. The extent to which connection is forged at home should lead parents to ensure that their religious home life is warm, full, and meaningful and that it leaves their children with positive associations that fortify religious bonds.

Houses of worship, religious schools and institutions play a crucial role in building faith communities, creating the enduring framework for worship and conveying religion’s fundamental truths, but the most consequential houses of faith are our own homes. An ancient Talmudic teaching notes that the Temple altar of days bygone has been replaced by the dining room table around which family and others are welcomed and cared for, where we sing the praises of God and the joys of our faith, and where the table talk teaches and explores Torah and its values. That is our seder table, our family table, where – if we play it right – we will plant the seeds for the perpetuation of our faith and the faith of our fathers and where the songs of faith that we sing today will resonate for generations. ■

This is the final piece that we will be publishing from Rabbi Moshe Hauer zt”l. The pieces shared over the past months were drawn mostly from pieces that were previously unpublished. This final piece is one that captures ideas that were near and dear to Rabbi Hauer – the central role that family plays in the development of faith. May we be inspired by his words and actions and perpetuate his legacy. Yehi zichro Baruch.

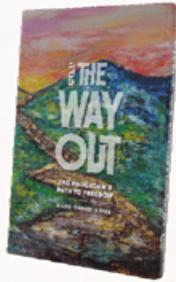
JUST CALL SHMUEL
שמואל עושה הכל

DOG WALKER + LOCKSMITH + CATERING
MOVING COMPANY + EXTERMINATOR + USED CARS

"If Shmuel can't do it, it probably doesn't need to be done!"
— Shira K. Kalamon ★★★★★

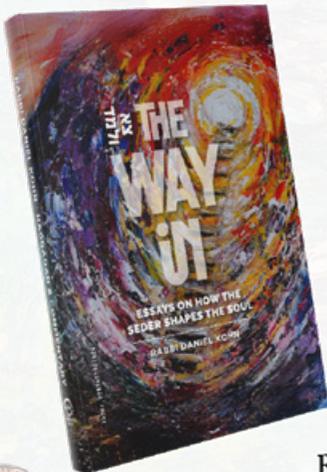
✉ justcallshmuel@proton.me

Embark on
a journey...



...through the
Seder night.

AND LET THE HAGGADAH
COME ALIVE



Read
Rav Daniel Kohn's
new 2-in-1 book Now



A SHORT VORT

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

ופשט את בגדיו ולבש בגדים אחרים
והוציא את הדשן (ד:ו)
“And he shall take off his garments
and put on other garments and carry
forth the ashes” (6:4)

Why the need to tell the Kohen
about his attire, removing and re-
placing his garments, when the main
issue seems to be the command to
remove the ashes?

Rashi (1040-1105) explains that
changing the attire is not obligato-
ry but rather good manners, that he
should not soil his garments which
he officiates continually in, while re-
moving the ashes. Also, the same
clothes used to cook for the master
should not be used to serve wine to
the master.

The Maharsha (Rabbi Shmuel Ideles
1555-1631) takes this idea of Rashi
(found also in Talmud Shabbat 114a)
to an issue closer to home. We learn
from here in Shulchan Aruch (Orach
Chayim 262:2) that a person should
change his clothes before Shabbat.
As the Kohen is instructed not to
wear the same clothing to take out
the ashes that he will wear for the
Avodah, but to change into nicer gar-
ments, so too for Shabbat, we should
change into nicer clothes than those
worn during the week.
Shabbat Shalom

Dr Natan Silver

MBChB, FRCS, Dip Hand Surg

Hand Surgeon

Dual trained UK & Israel



Conservative and surgical care for hand disorders and injuries in adults and children of all ages

- Hand, wrist and thumb-base arthritis
- Joint replacement
- Hand and wrist trauma
- Injections for carpal tunnel, trigger finger, arthritis
- Second opinions



Elitemed Modiin Shaare Zedek

0733214181 (24/6)

026666174



Ashkelon has become one of the safest places in Israel today! Astute buyers are snapping up the last front row sea view properties!

- 3 room + swimming pool 1.45 mil nis
- 4 room fully furnished + appliances 3.5 mil nis • New 5 room 3 bathroom 4.5 mil nis, Kosher for Pesach!
- Penthouse with pool 7.4 mil nis
- All opposite beach & Marina



Ashkelon Properties

LIVE OPPOSITE THE SEA

call David at 054-433-2621

davidz@AshkelonProperties.com

www.ashkelonproperties.com



**Penthouse
Arnona,
Jerusalem**

6,500,000 NIS

**Well-designed
130 SQM penthouse. Bright living
space with open outdoor areas. 50
SQM Sukka balcony, parking and
storage. Opportunity for
comfortable living or as a long-
term investment.**

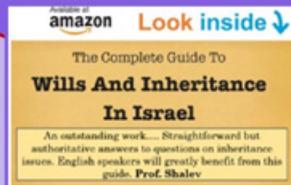
Nahum Glatzer 050-7225694



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



ALIYA-BY-ALIYA SEDRA SUMMARY

RABBI REUVEN TRADBURKS
RCA ISRAEL REGION

PARSHAT TZAV

The first half of Parshat Tzav focuses on the role and benefits to the kohanim in offerings. The second half is the inauguration of the kohanim.



1ST ALIYA (VAYIKRA 6:1-11)

Instructions are given to the kohanim: The **Olah** fats and limbs are burnt all night. In the morning the kohen shall take some of the ashes from the altar and place them at the side. The ashes are removed from the Mikdash. A fire for the offerings is to burn constantly. When a **Mincha** flour offering is brought, part is burned on the altar, the remainder eaten by the kohanim. It may not be chametz.

While we described the process of the various offerings in Parshat Vayikra, here we repeat those offerings but with a different emphasis; the portions eaten by the kohanim. In other words, the benefits to the kohen.

Ironically, we begin with the Olah which is completely burned, with almost no benefit for the kohen, save the leather skin. Well, except that he gets to take out the trash. His benefit is to remove the ashes, first in a ritual fashion, placing ashes next to the altar. And then removing the rest of the ashes out of the Mikdash.

The deliberate division of describing the offerings in Vayikra and then repeating them but with a focus on the kohen's benefits conveys a crucial principle of our Torah.

The Torah view of man is radically egalitarian. All people are created in the image of G-d. There is no privileged class. No caste system. We, in our western world, are so imbued with the notion that all human beings are equal that we forget that this equality is an aberration in the history of man. While we think of equality as a basic ethical principle, it is such because of the powerful impact of the Torah on our western ethos.

When the Torah introduces the kohanim are we introducing a privileged class? Are they holier? Do they have unique access to G-d and unique privilege? Is this not contrary to the egalitarian notion that all are equal?

No, no. The kohanim are not holier, do not have unique privilege. They certainly do have unique and privileged functions, what we call Kedushat Kehuna, the holiness of the kohanim. But that is different than the caste system or the unique stature of the religious class that we saw in Egypt at the end of Breishit. Here the Torah deliberately dampens the station of the kohanim, conveyed by the delay in the Torah of the benefits of their station.

In Vayikra we described the offerings. "When an Adam shall bring an offering." Adam is a curious description. And deliberately. Who is the holy class? Who can approach G-d? Anyone. Any Adam.

In approach to G-d, all are invited. Now, there is a very detailed manner of service.

This service needs expertise to perform. You need “expert servers” to perform this service. These are the kohanim.

But their role in Parshat Vayikra is exactly that: servers. They are not the only ones able to approach G-d, a kind of elite, holy group to the exclusion of others. No. They are facilitators, helpers. But who may approach G-d? Everyone.

Now, it is only fair that since they dedicate their lives to facilitating our service that they ought to receive benefits. Ok. That is our parsha. But even here, when describing their benefits, the first offering described is the Olah, where they receive minimal benefit. Again. To emphasize that the kohanim are not the wildly privileged, massively wealthy class as they were in Egypt. No, they receive benefits. But minimal benefits.

The book of Vayikra should not be called Leviticus, the book of kohanim. It should be called Seder Kedusha. Though the kohanim have unique responsibilities in aiding in offerings and other holy functions and so much of the book is about their work, they are enablers, facilitators. Enabling the people to be holy. The book is really the story of the accessibility of *all* people to a life of holiness.



2ND ALIYA (6:12-7:10)

An **inauguration Mincha** flour offering is brought by a kohen on the first day of his service, by a kohen Gadol on the first day of his service and daily by the kohen gadol. It is boiled, then baked and completely burned. When a **Chatat**, a sin offering, is brought, it is consumed by the kohanim in the Temple. The utensils used to cook it must be kashered; while a metal utensil can be put in water,

an earthenware one must be broken. An **Asham** guilt offering is also consumed by the kohanim in the Temple. For an **Olah**, the Cohen receives the leather. The kohen consumes baked **Mincha** offerings.

The kohen consumes some offerings and some not. The Olah: completely burned with nothing for the kohen to consume. The Mincha flour offerings, baked breads baked of different sorts: a small piece is burned, the rest eaten by the kohanim in the Mikdash. The Chatat and Asham sin offerings: all eaten by the kohen. When a kohen himself brings his special offerings, all is burned and none eaten by him.

When the kohen receives portions to eat, they are eaten in the Mikdash.



3RD ALIYA (7:11-38)

When a **Shlamim**, a peace offering is brought to express thanks, 10 breads each of 4 different types of mincha breads are brought. One of each of these 4 types is given to the kohen. The owner consumes the offering over 2 days. He may not be Tameh, impure. Blood and the offered fats may never be eaten. The kohen is given the breast and thigh of the shlamim offering.

The Shlamim is eaten partly by the kohanim but mostly by the owner. The owner is not restricted to the Temple; he may consume the Shlamim anywhere in Yerushalayim (or before Yerushalayim within eyesight of the Mikdash). And, the owner has 2 days to consume it.

The offerings have many details. But hovering above the details is the fundamental world view of man engaging his G-d. Some offerings are voluntary. Some for sin. Some for celebration, for thanks. With just these

few, we see man living the variety of life. Voluntary desire for closeness. Disappointment of sin. Joy in life.

But more crucially, man does not experience these moments in isolation; he experiences them through offerings. Offerings are a desire to live my life with my G-d. See my experiences and want to express them through drawing close, korban.

Setting aside the details, that is what sacrifices convey. That in the variety of life, we want to share those moments, draw close to our Creator, engage with Him. For that is the story of the Torah; G-d drawing close to us and we in turn wanting to draw close to Him.



4TH ALIYA (8:1-13)

Moshe is instructed to inaugurate the kohanim. Moshe gathered the people and the kohanim, pronouncing that the following has been commanded by G-d. Moshe dresses Aharon in the garments of the kohen gadol. With the anointing oil he anointed the Mishkan, the altar, and Aharon. He dressed the kohanim in the kohen garments, as commanded by G-d.

The instructions for inaugurating the kohanim were given in Parshat Tetzaveh; the inauguration occurs here.

The last 4 aliyot of this parsha all end with the same phrase: as G-d commanded. Perhaps this is to avoid accusations of nepotism. Moshe is not appointing his brother Aharon as kohen gadol in the way politicians hand out jobs to family and supporters. Moshe was commanded.

This phrase is also foreshadowing. Next parsha Nadav and Avihu will do something they were not commanded, a noteworthy departure from all the “doing what they were commanded” of Moshe and Aharon.



5TH ALIYA (8:14-21)

Moshe brings the inauguration offerings. The kohanim place their hands on the Chatat, the sin offering. Moshe offers it; the blood is placed on the altar, the fats burned, the animal burned outside the camp. The ram as an Olah is offered; the kohanim place their hands on the head, Moshe does all of the procedures for its offering.

Moshe acts as the kohen for the entire inauguration ceremony. He does the slaughter, the sprinkling of the blood, and the offering of the fats. Moshe himself acts as the kohen gadol. But he is charged to transfer that role to Aharon, the kohen gadol by Divine fiat.



6TH ALIYA (8:22-29)

The second ram, the Inauguration Ram is brought. Moshe places its blood on Aharon's right ear, right thumb and right big toe. And does the same for all the kohanim. He offers the ram, sprinkling its blood and burning its fats. After Aharon and the kohanim wave the matzot, one of each kind is offered on the altar. Moshe waved the breast, his portion in the offering.

Placing blood on the ear, thumb and toe is quite an image. You can't avoid thinking – you are being invested as a servant of the people – from head to toe. You are all in.

The elaborate ceremony is as any inauguration ceremony. To impress on the newly invested leader the meaning of his position. The kohanim are servants of the people, enabling them to serve their G-d.



7TH ALIYA (8:30-36)

Moshe instructs Aharon to cook the meat of the offering and to

consume it and the matza. The kohanim are not to leave the Mikdash for 7 days. This same procedure is to be done when gaining atonement. Aharon and the kohanim did all that G-d commanded.

Our Parsha outlined some of the benefits to the kohen, due to his holy service. Support of clergy, or spiritual workers, or ritual leaders is a universal notion, crossing cultures and religions. Our kohanim are no different in receiving such benefits. However, far more important is not what they receive, but what they do not.

Back in the Yosef story we are told how the kohanim in Egypt, the Egyptian clergy were treated. They received public support of food. They had land. All of the land of Egypt was taken by Paro in payment for the food during the famine; save the land of the priests. The wealthiest people in Egypt were the priests. In our time, the wealth of the Vatican is vast.

Our kohanim, in contrast, have no land. They receive support, albeit modest. This is another instance of the Torah's moderation; supporting the kohanim, though modestly. The King will receive similar instructions; benefits but with limits. Leadership is serving G-d and His people, not self serving.

When reading the Torah, we need to notice not only what is said but what is not said; what rights are given, but more importantly what rights are not given. The kohanim receive; but modestly.

HAFTORAH TZAV/SHABBAT HAGADOL MALACHI 3:4-24

The Shabbat before Pesach is referred to as *Shabbat Hagadol*, or The Great Shabbat. Though it is not absolutely certain why

Shabbat HaGadol was given this name, some suggest that it is based on a *pasuk* at the end of the haftorah of this Shabbat. A day will come in the future, says that prophet, that will be '*gadol*', or awesome. "Lo, I will send the prophet Eliyahu to you before the coming of the awesome, fearful day of the Lord." (3:23)

The message of Malachi is clear: The people have been committing various sins. He warns the people that there will be a day of reckoning. Every act, every word, we engage in is judged by God. Now is the time to return.

There is a subtle hint in the haftorah to our celebration of the Seder with the reference to the coming of Eliyahu Hanavi. The haftorah ends with a reference to Eliyahu who will come at the end of days to herald the coming of the Mashiach. An uplifting message tops off the haftorah. In the final *pesukim* the powerful notion is conveyed that just as the people of Israel were redeemed from Egypt after generations of slavery, so too will the people be redeemed with the coming of the Mashiach in the time to come.

May that day come soon be"H! ■



STATS

Sources say that TZAV has TZAV (96) p'sukim. Our Chumashim have 97. Either one-off is acceptable for Gimatriya purposes, or there was a slightly different p'sukim-division way back.



MITZVOT

18 mitzvot; 9 pos. and 9 prohibitions



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,
UNTIL THE END OF MARCH.



Clal building,
97 yafa street, Jerusalem.

*9936 Ext. 2
www.brickstone.co.il

Rubinstein House,
37 menachem begin street, Tel Aviv

SHLOMO SEALING & ROOF

Advanced sealing system
Repair of tiled roof

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

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

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

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

Email: gagotshlomo@gmail.com

Shlomo: 050-266-9766

Office: 052-774-3343

H&I Property Investments

Unique garden duplex

FOR SALE

Abarbanel St, Rechavia

Exclusive

- Luxury Large 4 Room
- 170 sq.m plus 120 sq.m garden
- Stunning garden, perfect for a large sukkah
- Completely renovated
- Private entrance
- High ceilings and underfloor heating

Nava: 052-4810205

THE ENGLISH UPHOLSTERER

Is your furniture worn, torn, faded or uncomfortable?



Jonathan Pront
052-2388731
jpront@gmail.com

Fine reupholstery and leather repairs

BEAUTIFULLY RESTORED, BUILT TO LAST

- Reupholstery in fabric or leather
- Beautiful Collection of Fabrics
- Leather repairs, tears, scratches, holes
- Highly skilled & Professional Work
- Trained in Italy
- 23 years in business

*Servicing most of
the country*



THE PERSON IN THE PARSHA

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

Shabbat HaGadol as Independence Day

I remember well when the age at which one could vote or drink was 21. From my perspective when I was a child, and frankly eager to do these things, it seemed to be an injustice to set the age bar so high. 21 seemed a long way off.

As time progressed, the age for all of these things became lower and lower. By that time, I was well past the age of 21 and was critical of allowing children these privileges prematurely.

That's just one example of how our perspective changes with regard to the age-old question of who is a child and who is an adult. At what age does one pass from the status of a minor into majority?

From the point of view of Jewish religion things seem quite clear. Traditionally, boys become men at age 13. Recognizing that females mature earlier, our rabbis defined age 12 as the age of majority for a girl.

So it is with regard to the performance of *mitzvot* and other religious functions. A girl celebrates her bat mitzvah at age 12, and boys wear *tefillin* and are counted as part of a *minyan* at age 13. Before the age of 13 he is a *katan*, a minor. Afterwards, he is a *gadol*.

Gadol can mean adult, or it can mean large or great.

This Shabbat, the last one preceding

Passover, is known as Shabbat HaGadol. How are we to translate it? Is it the adult Shabbat, the large Shabbat, or perhaps the great Shabbat? Or does the word *gadol* mean something entirely different in this context?

Many have a custom to do a preliminary reading of the Passover *Haggadah* on this Shabbat. Those of us who do so, and I count myself among them, will have an opportunity not just to read the ancient words but to study some commentary upon them. Thus, we will have the opportunity to familiarize ourselves with one of the dozens of *haggadot* on the market.

I would like to recommend one in particular, called *The Royal Table*, written by Rabbi Norman Lamm. I recommend this work in its entirety, but I would like to draw your attention to his creative approach to the meaning of the word *gadol*, and not just in the context of Shabbat HaGadol.

Rabbi Lamm points out that in the Talmud, *katan* does not always mean minor, nor does *gadol* invariably connote an adult. In certain contexts, Rabbi Lamm informs us, a person's status is not a question of age but a question of independence. In the words of the Talmud, "A *katan* who does not rely upon his father's table is a *gadol*. A *gadol* who is dependent upon his father

is a *katan*.”

This piece of Talmudic wisdom allows us a definition of *gadol* with entirely new vistas of insight and understanding. A *gadol* is someone who is self-reliant, who can stand on his own two feet, not just intellectually but in every other sense as well.

Thus, Rabbi Lamm teaches us that this Shabbat is called HaGadol because it marks our independence as a people. It was on this day that we were able to demonstrate to our Egyptian slave masters that we no longer feared them and were about to declare ourselves religiously, culturally, and physically independent.

I find myself taking the implications of Rabbi Lamm’s insights much further than he does. Nowadays, we refer to those Torah sages whose authority we revere and to whom we look for guidance as *gedolim*”, the plural of *gadol*.

I have often struggled with the question, as I am sure many of you do, as to what makes a *gadol*. Is it just his piety and erudition? Surely these are the necessary prerequisites for the status of *gadol*.

But reflection upon the great sages of Jewish history reveals that the outstanding Gedolim of the generations had streaks of independence, which they asserted in unique and often courageous ways.

Take Maimonides, the Rambam. His Torah scholarship and personal spirituality were unparalleled. Yet he embarked, quite intentionally, upon many new paths in his life. He undertook significant positions of community leadership, delved into areas of study of which his own teachers never knew, and did not fear to express his independence of thought even when he differed

from some of his predecessors.

Or consider Rabbi Moshe Sofer, known as the Chatam Sofer, who is generally thought to have been an ardent traditionalist. Yet he too demonstrated great independence when he formulated his own approach to combating the heretical movements of his time. He invented new ways to fight old battles.

The Chofetz Chaim and Rav Moshe Feinstein, to take two twentieth century *gedolim*, did not merely mimic their teachers and peers but undertook new approaches, new emphases, and dealt with unprecedented issues relying upon their profound scholarship for sure, but also were confident in their independent judgment. Rav Moshe even committed to writing some of his thoughts about the necessity of a *posek*, a halachic decisor, not to fear to express his independent thoughts when he was confident that they were correct.

Shabbat HaGadol gives us the opportunity to cherish our independence in so many ways. We must never abandon our Torah and tradition, but we must realize that there is a place for independence when it is appropriate.

Passover is the holiday of freedom and independence. Our sages teach us that no one is as free as he who studies Torah deeply. Independence of thought and creativity are values which are cherished by our tradition, and Passover is the time for us to celebrate those values. ■

Dr Muriel Metzger MD, MSc
Endocrinologist-Diabetologist 
Emek Refaim 64, Jerusalem, 077-5560562
Nahal Tzeelim 6, Ramat Beit Shemesh, 02-9701100
Osteoporosis, Diabetes, Thyroid & Hormonal dysfunctions



COVENANT & CONVERSATION

THOUGHTS ON THE WEEKLY PARSHA

RABBI LORD JONATHAN SACKS ZT"l

FORMER CHIEF RABBI OF THE UNITED HEBREW
CONGREGATIONS OF THE COMMONWEALTH

May the learning of these Divrei Torah be לעילוי נשמת

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 שטרטער"ה

Violence and the Sacred

Why sacrifices? To be sure, they have not been part of the life of Judaism since the destruction of the Second Temple, almost two thousand years ago. But why, if they are a means to an end, did God choose *this* end? This is, of course, one of the deepest questions in Judaism, and there are many answers. Here I want to explore just one, first given by the early fifteenth-century Jewish thinker, Rabbi Joseph Albo, in his *Sefer HaIkkarim*.

Albo's theory took as its starting point not sacrifices but two other questions. The first: Why after the Flood did God permit human beings to eat meat? (Gen. 9:3–5). Initially, neither human beings nor animals had been meat-eaters (Gen. 1:29–30). What caused God to, as it were, change His mind? The second: What was wrong with the first act of sacrifice, Cain's offering of "some of the fruits of the soil" (Gen. 4:3–5)? God's rejection of that offering led directly to the first murder, when Cain killed Abel. What was at stake in the difference between the offerings Cain

and Abel each brought to God?

Albo believed that killing animals for food is inherently wrong. It involves taking the life of a sentient being to satisfy our needs. Cain also knew this to be true. He believed there was a strong kinship between humans and other animals. That is why he offered not an animal sacrifice, but a vegetable one. His error, according to Albo, is that he should have brought fruit, not vegetables – the highest, not the lowest, of non-meat produce. Abel, by contrast, believed that there was a qualitative difference between people and animals. Had God not told the first humans: "Rule over the fish of the sea, and the birds of the air, and every living thing that moves upon the earth" (Gen. 1:28)? That is why Abel brought an animal sacrifice.

Once Cain saw that Abel's sacrifice had been accepted while his own was not, he reasoned thus: if God, who forbids us to kill animals for food, permits and even favours killing an animal as a sacrifice, and if, as Cain believed, there is no ultimate difference between human beings and animals, then I shall offer the highest living being as a sacrifice to God, namely my brother Abel. According to this reasoning, says Rabbi Albo, *Cain killed Abel as a human sacrifice*.

That is why God permitted meat-eating after the Flood. Before the Flood, the world had been “filled with violence.” Perhaps violence is an inherent part of human nature. If humanity were to be allowed to exist at all, God would have to lower His demands. *Let humans kill animals*, He said, *rather than killing human beings* – the one form of life that is not only God’s creation but also in God’s image. Hence the otherwise almost unintelligible sequence of verses after Noah and his family emerge on dry land:

Then Noah built an altar to the Lord and, taking some of all the clean animals and clean birds, he sacrificed burnt offerings upon it. The Lord smelled the pleasing aroma and said in His heart, “Never again will I curse the ground because of man, even though every inclination of his heart is evil from childhood...” (*Gen. 8:20–21*)

Then God blessed Noah and his sons, saying to them...

“Everything that lives and moves will be food for you. Just as I gave you the green plants, I now give you everything... Whoever sheds the blood of man, by man shall his blood be shed; for in the image of God has God made humanity.”

Every moving thing that lives shall be food for you; I allow them all to you, like green plants. But... one who sheds the blood of man – by man shall his blood be shed, for in God’s image man was made. (*Gen. 9:1–6*)

According to Albo, the logic of the passage is clear. Noah offers an animal sacrifice in thanksgiving for having survived the Flood. God sees that human beings need this way of expressing themselves. They are genetically predisposed to violence (“every inclination of his heart is evil from childhood”).



Jerusalem Real Estate is My Business

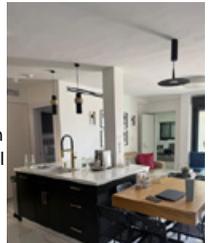
Eta: 054-723-3863

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

Gorgeous resale in the **Theatron Residences**. 150 sqm on one floor with open sukkah terrace and magnificent views. Sold fully furnished including appliances. Safe room – private mamad, 2 parking spots and storage. **Call for more information.**



For sale in **BAKA**. Fabulous renovated 4 room apt. 3 bedrooms – one is a master bedroom and one is a safe room (mamad). High level finishes, custom built in carpentry and cabinets in all the rooms. Terrace, parking, Shabbat elevator & storage **Price: 4,350,000 NIS !!!**



In **SAN SIMON**.

Fabulous apartment with a stunning view. 153.4 sqm. Three bedrooms and 2.5 bathrooms. Two elevators. One underground parking spot and storage room. **Price 7,500,000 NIS**



Luxury project in the **GERMAN COLONY**: 128 sqm apt, with a 13 sqm sukkah terrace. Shabbat elevator, underground parking and storage. Completion 3 years. **Price 10,100,000 NIS**



Opportunity to buy stand alone house in **BAKA** Over 500 sqm.

Call me for more information.

Eta Morris Realty, Ltd.

etamorrisrealestate@gmail.com

Eta: 054-723-3863 etamorrisrealty.co.il

If society are to survive, humans will need to be able to direct their violence towards non-human animals, whether as food or sacrificial offerings. The crucial line to be drawn is between human and non-human. The permission to kill animals is accompanied by an absolute prohibition against killing human beings, “for in the image of God has God made humanity.”

It is not that God approves of killing animals, whether for sacrifice or food, but that to forbid this to human beings, given their genetic predisposition to bloodshed, is utopian. It is not for now but for the end of days. Until then, the least bad solution is to let people kill animals rather than murder their fellow humans. Animal sacrifices are a concession to human nature.¹ *Sacrifices are a substitute for violence directed against humankind.*

The contemporary thinker who has done most to revive this understanding is French-American literary critic and philosophical anthropologist René Girard, in such books as *Violence and the Sacred*, *The Scapegoat*, and *Things Hidden Since the Foundation of the World*. The common denominator in sacrifices, he argues, is:

...internal violence – all the dissensions, rivalries, jealousies, and quarrels within the community that the sacrifices are designed to suppress. The purpose of the sacrifice is to restore harmony to the community, to reinforce the social fabric. Everything else derives from that.²

The worst form of violence within and

1. On why God never chooses to change human nature, see Rambam, *The Guide for the Perplexed*, III:32.

2. René Girard, *Violence and the Sacred* (Baltimore: Johns Hopkins University Press, 1977), p. 8.

between societies is vengeance, “an interminable, infinitely repetitive process.” This is in line with Hillel’s saying, on seeing a human skull floating on water: “Because you drowned others, they drowned you, and those who drowned you will in the end themselves be drowned.” (*Mishnah Avot 2:7*)

There is no natural end to the cycle of retaliation and revenge. The Montagues keep killing and being killed by the Capulets. So do the Tattaglias and the Corleones, and the other feuding groups in fiction and history. It is a destructive cycle that has devastated whole communities. According to Girard, this was the problem that religious ritual was developed to resolve. The primary religious act, he says, is the sacrifice, and the primary sacrifice is the scapegoat. If tribes A and B, who have been fighting, can sacrifice a member of tribe C, then both will have sated their desire for bloodshed without inviting revenge, especially if tribe C is in no position to retaliate. Sacrifices divert the destructive energy of violent reciprocity.

Why then, if violence is embedded in human nature, are sacrifices a feature of ancient rather than modern societies? Because, argues Girard, there is another and more effective way of ending vengeance:

Vengeance is a vicious circle whose effect on primitive societies can only be surmised. For us the circle has been broken. We owe our good fortune to one of our social institutions above all: our judicial system, which serves to deflect the menace of vengeance. The system does not suppress vengeance; rather, it effectively limits itself to a single act of reprisal, enacted by a sovereign authority specialising in this particular function. The decisions of the judiciary are

invariably presented as the final word on vengeance.³

Girard's terminology here is not one to which we can subscribe. Justice is not vengeance. Retribution is not revenge. Revenge is inherently I-Thou, or We-Them. It is personal. Retribution is impersonal. It is no longer the Montagues versus the Capulets, but both under the impartial judgement of the law. But Girard's substantive point is correct and essential. The only effective antidote to violence is the rule of law.

Girard's theory confirms the view of Albo. Sacrifice (as with meat-eating) entered Judaism as a substitute for violence. It also helps us understand the profound insight of the Prophets that sacrifices are not ends in themselves, but part of the Torah's programme to create a world redeemed from the otherwise interminable cycle of revenge. The other part of that programme, and God's greatest desire, is a world governed by justice. That, we recall, was His first charge to Abraham, to "instruct his children and his household after him to keep the way of the Lord by doing what is right and just" (Gen. 18:19).

Have we therefore moved beyond that stage in human history in which animal sacrifices have a point? Has justice become a powerful enough reality that we no longer need religious rituals to divert the violence between human beings? Sadly, the answer is no. The collapse of the Soviet Union, the fall of the Berlin Wall, and the end of the Cold War, led some thinkers to argue that we had reached "the end of history." There would be no more ideologically driven wars. Instead, the world would turn to the

3. *Ibid.*, p. 15.

market economy and liberal democracy.⁴

The reality was radically different. There were waves of ethnic conflict and violence in Bosnia, Kosovo, Chechnya, and Rwanda, followed by even bloodier conflicts throughout the Middle East, sub-Saharan Africa, and parts of Asia. In his book *The Warrior's Honour*, Michael Ignatieff offered the following explanation of why this happened:

The chief moral obstacle in the path of reconciliation is the desire for revenge. Now, revenge is commonly regarded as a low and unworthy emotion, and because it is regarded as such, its deep moral hold on people is rarely understood. But revenge – morally considered – is a desire to keep faith with the dead, to honour their memory by taking up their cause where they left off. Revenge keeps faith between generations...

This cycle of intergenerational recrimination has no logical end... But it is the very impossibility of intergenerational vengeance that locks communities into the compulsion to repeat... Reconciliation has no chance against vengeance unless it respects the emotions that sustain vengeance, unless it can replace the respect entailed in vengeance with rituals in which communities once at war learn to mourn their dead together.

Michael Ignatieff, The Warrior's Honor: Ethnic War and the Modern Conscience (Toronto: Penguin, 2006), pp. 188–190.

Far from speaking to an age long gone and forgotten, the laws of sacrifice tell us three things as important now as then: First, violence is still part of human nature, never more dangerous than when combined with

4. Francis Fukuyama, *The End of History and the Last Man* (New York: Free Press, 1992).

an ethic of revenge. Second, rather than denying its existence, we must find ways of redirecting it so that it does not claim yet more human sacrifices. Third, the only ultimate alternative to sacrifices, animal or human, is the one first propounded millennia ago by the Prophets of ancient Israel, few more powerfully than Amos:

Even though you bring Me burnt offerings and offerings of grain,

I will not accept them...

But let justice roll down like a river,

And righteousness like a never-failing stream (Amos 5:23–24) ■

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

Upscale holiday villa in the mountains of Jerusalem

A vacation in Israel in a dreamlike atmosphere

A unique hospitality experience in the religious community of Har Shmuel between the vineyards of the Judean mountains in a pastoral biblical landscape. A short distance from Jerusalem. Upgraded and fully equipped villa

- spacious bedrooms 8 •
- Suitable for hosting families and groups of up to 26 •
- people
- Air conditioning, heating, spacious kitchen, garden, •
- ... swimming pool, barbecue area, sauna and more
- All these create a warm atmosphere all while being •
- luxurious and elegant

Avraham- 050-2604621 Book your vacation now!

Available for Passover

Enter and view the spectacular panoramic photo:
<https://www.datipage.co.il/biz/18114>

 Avrum Aaron & Associates

Two Countries Two Wills One **Inefficient** Estate Plan

FREE CONSULTATION →

 054-398-4380

 Avrum@lop-llc.com



BERESHEET

International Senior Living Community

**April 5–6, Passover
(Chol HaMoed)**

Open House at Beresheet

We're open!

This Passover feels different.
Come breathe some fresh air in
a safe and welcoming space.

Join us at Beresheet for
two days of peace of mind and
genuine pampering.

Activities, workshops, lectures,
delightful refreshments and the
crisp mountain air of Jerusalem -
all free of charge.

Happy Passover!



B-WAY DIGITAL

April 5–6 | Passover (Chol HaMoed) | Beresheet, Jerusalem Hills

Free Admission | Registration required *2349



Beresheet, Jerusalem Hills

American in Israel?



Tax season is back. Accepting new clients for 2025 - don't miss the money you're owed.

💰 **\$1,700** per child – Child Tax Credit

🎓 **\$1,000** per year for students – Education Credit



Claim your refund!

☎ **058-528-1996**

🌐 **www.american-taxes.com**

📧 **david@american-taxes.com**



TAL CLEAN

Sofas & Carpets Cleaning



Contact us:

050-445-5975

info.talclean@gmail.com



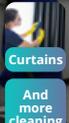
Sofas Cleaning



Carpet Cleaning



Mattress



Polish

Curtains

And more cleaning services

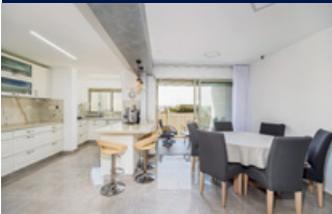
FOR MORE INFORMATION, VISIT WWW.TALCLEAN.CO.IL

License #: 30832453

CAPITIL
REAL ESTATE AGENCY

Gad & Ramat Baka photos
by Michael Erenburg

EXCELLENT HOMES AVAILABLE IN JERUSALEM



Beautiful 4-Br Ramat Baka, Partial Sukkah Balcony Walter Abeles St

120 sqm/14 sqm balcony
5 rooms, 3 bathrooms
2 parking spots & storage
Central A/C & underfloor heat
Fully accessible

₪5,900,000 NIS



Image for marketing & illustration purposes only

Beautiful Apartment in the Heart of Baka Gad St

95 sqm
3.5 rooms
Charming balcony
Parking & storage

₪4,600,000 NIS



3-Bed w/Sukkah in Brand New Luxury Project Mekor Chaim St

110 sqm
13 sqm sukkah balcony
4 rooms
Swimming pool, gym, lobby
Parking & storage

₪6,500,000 NIS

CONTACT YITZ: +972-54-766-0338 | YITZ@CAPITIL.COM

UK & ISRAEL REGISTERED

ר"ם

Alan Nevies OSTEOPATH

40+ YEARS EXPERIENCE

CLINIC
IN
MODIIN



SPECIALIZING

- ✓ Back pain & Sciatica
- ✓ Headaches & Neck Pain
- ✓ Musculoskeletal & Sports Injuries
- ✓ Working closely with Orthopaedic Surgeons, Neurologists, Rheumatologists & Family Doctors

✉ Email: a.nevies@outlook.com
Tel: 073-321-4181

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



MULTIFOCAL LENSES 1+1

- Comprehensive exams by professional optometrists
- Highest level of care and personalized attention
- Contact Lens experts
- Wide selection of designer frames
- MACCABI and MEUCHEDET benefits

SCHEDULE TODAY **02-674-3888**

"I have never had an exam as thorough as the one I had at Eye World. Highly recommended!"



STORE LOCATIONS:

- 📍 Beit HaNatziv, Derech Hevron 101A Talpiot/Arnona
- 📍 Ramat Eshkol Shopping Center



PROBING THE PROPHETS

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

Celebrating the Future

Over these many years, I have always understood this week's haftarah selection from the final chapter in the book of the final navi, Malachi, to be based upon the vision of a future redemption. We should be aware of the fact that the holiday of Pesach is meant to be more than just a reminder of past events and even more than a reenactment of those events. The Yom Tov is, after all, Chag HaGeula, a celebration of our redemption and, therefore, is also meant to celebrate our not-yet-realized future redemption.

In fact, the order of Seder reflects this very idea. The practices we follow and the text we recite before the Seder meal are all based upon our past redemption from Egypt. The bitter maror that brings to mind the bitter slavery in Egypt, the salt water representing the tears of suffering and the charoset symbolizing the mortar used for the brick, all relate back to our slave experience.

Likewise, the recitation of "Avadim Hayinu" and "Met'chila Ovdei Avoda Zarah" fulfill Talmud's insistence of beginning the Magid section with "g'nut", the shame we suffered during our Egyptian enslavement. Even the Hallel that we begin reciting

before the meal is known as Hallel HaMitzri," the Egyptian Hallel, and we end that pre-meal section with the verses that refer to Egypt and our release from slavery.

In contrast, the post-meal Seder practices and recitations rely heavily upon our vision of the future redemption. It is during this time, therefore, that we drink the fourth cup of wine, a cup that is meant to open the Hagada's section of our prayers for the geula to come. It is at this point that we ask Hashem to punish those who deny His existence and who oppress His people, as we open the door for Eliyahu HaNavi.

It is significant that we welcome into our home the future harbinger of the messianic era (as related to us by the navi Malachi in the haftarah we read on this Shabbat HaGadol), for his arrival creates a fitting introduction for our prayers for the coming Ge'ulah. . We continue the recitation of Hallel HaMitzri by completing its final part, the part that makes no mention of Egypt or our enslavement. We then praise Hashem with the Hallel HaGadol, the great Hallel as praise for G-d for our future geula. It is no wonder then that, as we conclude this final section, we pray that Hashem will bring us, redeemed, to Tziyon in song, and we declare: "L'shana Haba'ah Berushalyim."

Our haftarah does not, at first glance, reflect the joy of redemption. In fact, much of the selection is filled with Malachi's criticism of the nation, including a litany of their sins and misdeeds over the years. It would

appear that only the final psukim, with their mention of the arrival of Eliya(hu) HaNavi, make a direct connection to the future for which we yearn.

I believe, however, that one verse in the middle of our haftarah reflects a crucial pre-Pesach message that reverberated over the years to our oppressed nation and speaks to us today as well. “Ki Ani Hashem-lo shaniti”-“For I, Hashem, have not changed,” I am as I was; I am still a righteous judge Who demands obedience and One who will punish the evildoers. And yet, “V’atem bnei Ya’akov lo chlitem,”-“You, descendants of Jacob, have not perished,” despite the sins the navi detailed, despite your failure to live up to standards set by the Torah and despite that you have been punished by G-d for those misdeeds....you are still here. The eternity of G-d and the eternity of Israel, remain.

Years ago, when Jews sat down to their Seder reeling from edicts, attacks and murders, they had little to celebrate and little reason to believe in a future redemption. And so, on Shabbat HaGadol they read these words of Malachi. You have sinned, Hashem does punish and yet, you’re still here. Your Geula is guaranteed as is your national survival. And so, we remember our suffering in Egypt and beyond - but we can still cry out: “L’shana Haba’ah Berushalyim.” Not as a prayer nor as a dream, but as a confident proclamation.

Next year we WILL be in Yerushalayim, rebuilt and renewed! ■

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

REAL ESTATE - HALACHA Q&A
Rabbi Baruch Efrati, Posek Halacha

? *Who is responsible for repairs in the property—the landlord or the tenant?*

Today, if there is a detailed lease, follow what's written in the contract. If not, follow local custom and the law.

💡 As summarized by the Aruch HaShulchan: repairs that don't require professional skill are the tenant's responsibility, while professional repairs are the landlord's. Local custom determines the details, and the tenant cannot deduct repair costs from rent. However, if the tenant caused damage through negligence beyond normal use, they are liable.

Questions by whatsapp- 0528370700

TEENA, EFRAI



HaMoshava offers 32 luxury private villas in Efrat's most exclusive neighborhood. Each home features premium amenities like private pools, elevators, and smart systems. The project is ideally located near Jerusalem, central shopping, and top schools.

Estimated costs: ₪5.45M

FOR SALE

NACHALAT ACHIM, JERUSALEM
 5 units | 105 sqm | 180 sqm private garden
 Renovated garden apartment with private yard. Rented ₪20,000/month, generating strong monthly returns.

₪7,450,000

FOR SALE

NACHLAOT, JERUSALEM
 1 Bedroom | 41 sqm | Balcony
 Bright, quiet, 3 air exposures, balcony, view of Sacher Park. Private entrance (9 steps). Ideal for living or investment.

₪2,200,000

FOR SALE

NACHLAOT, JERUSALEM
 3 bedrooms | 80 sqm | Ground floor
 Fully renovated apartment, AC, safe room, Minutes from Mahane Yehuda Market and the city center.

3,300,000

FOR SALE

RECHAVIA, JERUSALEM
 2 bedrooms | 2.5 floors | 75 sqm
 Rare 3-room apartment in Rehavia near Shaarei Chesed. Bright, private, renovated, 2 sukkah balconies,

₪4,850,000

FOR SALE

HAR HOMA, JERUSALEM
 2.5 bedrooms | 1st floor | approx. 95 sqm
 Spacious garden apartment, like new, 3.5 rooms, large bright living area. Huge wraparound garden with pergola and fruit trees, close to shops, transport and synagogues

₪3,850,000

FOR SALE

ZAYIT, EFRAI
 5 bedrooms | 3.5 baths | 216 sqm
 Luxurious garden duplex, modern, bright, elegant, located near the pool, gym, and Shirat David Synagogue

₪5,900,000

FOR SALE

ZAYIT, EFRAI
 4 bedrooms | 150 sqm | 1st floor
 Rooftop duplex on a quiet street with terrace and open views. Bright with 3 exposures, Mamad, storage, easy access. Potential to add 2 bedrooms.

₪3,500,000

FOR SALE

ZAYIT, EFRAI
 2.5 Bedrooms | 80 sqm | Ground Floor
 Ground-floor apartment with Mamad, kitchen, A/C, storage, parking, large Sukkah balcony, vineyard views, central Efrat near shops, parks, and pool.

₪2,650,000

NOAM HOMES
 Real Estate Professionals

+972 52-587-8788
 office@noamhomes.com
 www.noamhomes.com





RABBI SHALOM

ROSNER

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

Taanit Bekhorot – The Power of Personal Example

On *Erev Pesah*, as we are busy cleaning our homes, preparing for the Seder, and burning the remaining *hametz*, there is a universally accepted custom that all first-born males (*bekhorim*) fast.¹ Most, however, participate in a *siyum* (celebration of completing a tractate of the Talmud) so that they may partake in a *seudat mitzvah* (a meal marking a mitzvah) and thereby avoid the remainder of the fast.²

This practice raises several questions. Why are we so lenient with this particular fast? On other fast days, no one suggests avoiding the fast by attending a *siyum*. Perhaps if we better understand the reason for *Taanit Bekhorot*, we will also understand

1. Yerushalmi, beginning of perek Arvei Pesahim

2. Shulkhan Aruch, O.H. 470; Mishna Berura ad loc.

 **MAZAL TOV to** 
Elroi Binyamin Singer
of Kiryat Arba
On your Bar Mitzvah
Shabbat HaGadol

*Ari & Rivka Singer, Avraham & Malka Shrybman,
David & Sara Bedein and the entire family*

the widespread practice of breaking it through a *siyum*.

The Purpose of Taanit Bekhorot

The general reason given for *Taanit Bekhorot* is to commemorate the miracle in Egypt. During the tenth and final plague, all Egyptian firstborns were killed,³ while the Jewish firstborns were spared. One could infer that the plague of the firstborn (*Makkat Bekhorot*) could have affected the Jews as well. Indeed, that is why God commanded them to place blood on their doorposts, to protect themselves from the plague.⁴

But this raises several difficulties:

Why was this plague directed specifically at the Egyptian firstborn, rather than the taskmasters or others directly responsible for the enslavement of Bnei Yisrael?

Why do Jewish firstborns express gratitude for being spared from *Makkat Bekhorot*, while there is no similar commemoration of being spared from the other plagues?

Why is it accepted practice to avoid the fast through a *siyum* rather than by completing the fast as we do on other occasions?

The Educational Role of the Firstborn

3. Shemot 12:29

4. Shemot 12: 7; 13

The Esh Tamid⁵ offers an insightful explanation. The most powerful form of education is not formal instruction, but the personal example one sets. A child learns from the way his parents live, and a student is shaped by the conduct of his teacher.

Of Avraham Avinu the Torah states⁶:

כִּי יִדְעַתִּיּוּ לְמַעַן אֲשֶׁר יִצְנֶה אֶת־בְּנָיו וְאֶת־בֵּיתוֹ
אַחֲרָיו וְשָׁמְרוּ דְרָגוֹ ה' לַעֲשׂוֹת צְדָקָה וּנְמוּשָׁפֶט...

For I have known him, because he commands his children and his household after him, that they keep the way of Hashem, to perform righteousness and justice...

The Esh Tamid, citing his father, explains that although we do not find an explicit verse of Avraham verbally instructing his family, his example was so powerful that his offspring naturally followed his ways. For that alone he is credited as if he explicitly commanded them.

In many families, the eldest child serves this role. Younger siblings look up to their older brother or sister and are shaped by their conduct. Halakhah even requires showing respect to older siblings, similar to the respect given to parents.⁷

It is therefore understandable why the Egyptian firstborn were punished so severely. They bore unique responsibility for the behavior of the nation. Their negative influence encouraged others to join in oppressing the Jewish people.

By the same measure, the Jewish firstborn were held accountable as well. As the natural role models in their families,

they could have elevated their siblings but instead contributed to the nation's spiritual decline in Egypt. For this reason, they too were threatened by *Makkat Bekhorot* — and must therefore express gratitude for being spared.

Why a Siyum?

With this in mind, we can understand why the fast of the firstborn can be replaced by a *siyum*. Fasting facilitates introspection, reminding the *bekhor* of his responsibility to serve as a positive influence. But a *siyum* accomplishes this in an even more powerful way. Celebrating the completion of Torah study is itself a model of spiritual commitment, a demonstration of the very responsibility that the firstborn bears. By participating in a *siyum*, the firstborn exemplifies what it means to inspire others — this time through Torah.

Conclusion – Becoming Living Examples

As we prepare for the Seder, the night when we transmit our *mesorah* (tradition) to the next generation, the message of *Taanit Bekhorot* becomes particularly poignant. The firstborn reminds us that our most lasting influence is not through words but through example.

Every Jew is, in a sense, a firstborn — called upon to inspire others through the way we live. When we act with integrity, immerse ourselves in Torah, and engage in acts of hesed, we become living role models for our children, our students, and our communities.

May we merit, on this night of faith and transmission, to live lives worthy of emulation — so that our children, like those of Avraham Avinu, will “*keep the way of Hashem, to perform righteousness and justice.*” ■

5. Esh Tamid. Parashat Ki Tetze, on Ben Sorer U'Moreh

6. Bereishit 18:19

7. see Kiddushin 31b



THE WALL DOCTOR

PROFESSIONAL PAINTERS

בט"ר
OPTION TO USE AMERICAN IMPORTED PAINT!

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.

Trust Properties Ltd.

For sale in the German Colony

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.

3 HaTzira Street - Last apartment available in the project, Stunning penthouse, 164m with 50m of balconies (sukkah-ready), Shabbat elevator, storage room, and parking.



For more details, please contact Trust Realty Smadar Ltd. - 050-3114040

361web.co.il

Let us build your dream home



General Renovations: From the foundation to the finish Electrical, Plumbing, Flooring.
House expansion, adding a basement and balconies. Pool, Mikveh, or both.

<p>Reliability & Integrity Committed to transparency, quality, and strict adherence to timelines.</p>	<p>Premium Finishing Superior craftsmanship and high-end aesthetic finishes.</p>	<p>Complete Renovations Full-scale remodeling from infrastructure to the final touch.</p>	<p>Home Extensions Extensions, safe rooms, balconies, custom pools & Mikvaot.</p>
--	---	--	--

We are here to serve you **Sam: 053-321-4208**



בניין איתן
Building a Solid Future

New project under development



A luxury project that guarantees a high quality of life along with vibrant community living.

- ▶ In the heart of Greater Baka
- ▶ Close to shopping centers, cafes, green spaces, and easy access to the light rail
- ▶ A boutique building with a variety of luxury properties
- ▶ Occupancy by the 2027 Tishrei Holidays



For more details on this project or other properties, give us a call

✉ Orli.Liraz1@gmail.com

☎ 058-4010777 050-7243735



Bringing seder to your balance sheet.

- ✓ Peace of mind with individual & business tax returns
- ✓ Strategic growth through advisory services
- ✓ Seamless bookkeeping & accounting
- ✓ Expert fractional CFO support



Connect With US

Zhubrak Clark & Wasser

info@zwcwcpa.com





REBBETZIN SHIRA SMILES

FACULTY, OU ISRAEL CENTER

Opening Orchestration

After birkat hamazon, and before reciting Hallel, we encounter one of the special moments at the seder. We rise and open the door for Eliyahu Hanavi, and recite 'Shefoch Chamatcha'. Let us explore some of the deeper meanings behind this custom, and why it is done specifically at this point in the Seder.

The Rema zt"l explains that we open the door to recall that tonight is a night of watching, and in this merit the Mashiach will come. The Mishnah Berurah adds that the opening of the door shows that we believe that it is a night of watching, and we have nothing to fear

In opening the door we demonstrate our Emunah that Hashem watches over us, and that Eliyahu Hanavi will indeed come, and Hashem will bring retribution on our enemies. The opening of the door, similar to opening the door for a guest, is a physical act we do as if inviting redemption.

Rabbi Bernstein in the Haggadah Darkness to Destiny notes the approach of the Be'er Yosef zt"l that this is Zecher l'Mikdash. In the times of the Bet Hamikdash when there was a korban Pesach one could not eat of this korban if they did not register at the time of the slaughter. Likewise, one was not allowed to take any of the korban outside of the house where it was eaten. Therefore, once the meal was completed the door was opened. We therefore, at the conclusion of our meal, open the door, Zecher l'Mikdash.

The B'er Yosef adds that in the times of the Mikdash they would then leave their homes which were very

RUBENS
REAL ESTATE & INVESTMENT

EXCLUSIVE
FOR SALE
JERUSALEM

**GERMAN COLONY
CREMIEUX ST**

PRIVATE HOUSE ON 4 FLOORS
250+ GARDEN 139 SQM
5 BR, 3.5 BATHROOMS
PARKING MAMAD, BASEMENT

**RECHAVIA
RAMBAN ST**

LUXURY 3 BR APARTMENT
115 SQM+ SUKKAH BALCONY 12 SQM
PRIVATE PARKING, STORAGE
A/C, HEATING, 3 AIR DIRECTIONS
HIGH CEILINGS

**RECHAVIA
KKL ST**

LUXURY 3 BR APARTMENT 107 SQM
1ST FLOOR, ELEVATOR
PRIVATE PARKING, QUIET
FULLY RENOVATED, MASTER BEDROOM

RUBENS REAL ESTATE LTD
MYRIAM FITOUSSI: 054-7223911

KKL ST, 25 RECHAVIA JERUSALEM
02-5666016/ 054-6345581

crowded while they ate the korban Pesach, and then would go outside to their roof tops to sing Hallel. Hence, right before the recitation of Hallel we open the door to recall how they would leave their homes at this time.

The opening of the door is between the third and fourth cup of wine. The Shelah Hakadosh zt'l notes that the four cups of wine correspond to the four Imahot. This is based on the Passuk in Tehillim 'Eshtecha k'gefen poriah b'yarchtei betecha'. The Klei Yakar zt'l in Sifte Da'at explains that this explains Chazal's admonition not to drink anything between the third and fourth cups of wine, since Rachel and Leah were both the wives of Yaakov Avinu.

Based on this idea Rabbi Pinchas Friedman in the Haggadah Shevlei Pinchas explains the opening of the door at this point. Midrash Eichah Rabbah teaches that in the zechus of Rachel Imenu 'opening the door' allowing her sister to marry Yaakov Avinu, Hashem will bring the ultimate redemption. Therefore, the act of 'opening the door' at this juncture after drinking the third cup of wine, which corresponds to Rachel Imenu, we daven that in her zechus Hashem should bring retribution on our enemies.

May we merit this year that the opening of the door seder night, be the harbinger of opening the door for the ultimate redemption. ■

Mazal Tov to
Rita & Menachem Broner
and family on the
Bar Mitzvah of their grandson
Gidi Goodhardt 

Call now 077-9973185
www.daniels-assets.com
 24 Gershon Agron Mamilla
 usa# 5164675892 , uk# 2037697899

KIRYAT HALEOM
NEW OVERSIZED
 2 bedrooms
 92 sqm + balcony
 4,550,000NIS

NEWLY BUILT, UPGRADED APARTMENT
 FULL ACCESSIBILITY, PARKING, LOW FLOOR

LUXURY IN THE GERMAN COLONY
 10 Hildsheimer st.
 Design your own garden apartment

PERFECTLY SITUATED ON A QUIET, ONE-WAY STREET, JUST STEPS FROM THE LIVELY EMEK REFAIM
 Offering a limited collection of boutique residences

2 MORE LEFT...
SPECIAL OFFER
OLD ARNONA
PAY 20/80

PENTHOUSE OF 4-5 BRS - OLD ARNONA
 NEW BOUTIQUE BUILDING, ONLY 5 FLOORS

DEAL OF THE WEEK
 CITY CENTER
 STEPS FROM MAMILLA
 New building, 2br, 37 sqm private garden
 Only 3,130,000NIS

  **DANIEL BOUZAGLO** **SINCE 2003**
JERUSALEM REAL ESTATE



SIMCHAT SHMUEL

BY RABBI SAM SHOR
DIRECTOR, TORAH INITIATIVES,
OU ISRAEL

There are many interesting perspectives and insights into the texts and symbolic foods associated with the *Seder Layl Pesach*, but one of the most interesting sections of the evening's dialogue and various rituals is the discussion regarding the 'Four Children.'

The opening paragraph of this section of the *Magid* (telling of the story...) contains an interesting turn of phrase. We read:

"Kineged arba vanim dibra Torah, echad chacham, v'echad rasha, echad tam, v'echad sh'eino yodea lishol..."

"Kineged four children the Torah speaks, one wise, one wicked, one simple, and one who does not know how to ask..."

The word *kineged* in this context is often translated as regarding, or as referring to. The **Slonimer Rebbe zy'a** explained that the word *kineged* is actually more accurately translated to mean opposing or in contrast to. The text is telling us that the *Torah* speaks in contrast to many different opinions and personalities, as if to suggest that the *Torah* has a relevant response to diverse challenges, questions and perspectives. The *Torah* has a relevant eternal message for each of us, no matter our individual perspective.

We see this interpretation clearly depicted in the subsequent paragraphs describing each of the four children. There are many profound lessons and interesting themes alluded to in these few sentences. One challenging point is that one of the children is referred to as a *rasha*-literally a wicked or

despicable individual. This is a very strong term, much harsher than many of the familiar translations-(the contrary child, the mischievous child, etc.) connote.

What is the significance of the use of the term *rasha*? How is it that one of the children is labeled as wicked, yet the other extreme, a *tzadik*, a righteous individual is not represented as being present at the *Seder*, rather a wise child, a wicked child, a simple child and a child that does not know how to ask?

Perhaps we might take a moment to explore and accurately define the term *tzadik*, before we can determine why a *tzadik* is seemingly omitted from this cast of characters. There is an interesting teaching in the *Mishna (Oral Tradition)*, the first entry in the Tenth Chapter of the Tractate *Sanhedrin*. There we read:

"Kol Yisrael yesh lahem chelek L'olam Habaa, sheneemar, 'v'ameich kulam tzadikim..."

This is classically translated as "All of Israel has a place in the World to Come, as it is written- 'And your nation are all righteous..."

It's interesting to note that the letter **lamed**, used as a prefix in the word, *L'olam*, literally means to or into. *The Slonimer Rebbe zy'a*, clarified this teaching to mean that there are many different pathways, different portions which can lead us to the world to come. Each member of Israel has their own unique pathway, their own unique set

of merits that can secure them a place in the world to come. According to the Rebbe, there are many different paths to goodness, different types of righteous individuals.

With this perspective in mind, let's now re-visit our four children of the Seder. There are many pathways to righteousness. One pathway is through *Torah* scholarship. A true *Torah* sage personifies not only wisdom, but piety. Thus the *chacham*, the wise child, could potentially represent our missing *tzadik*.

There is also a tradition that in each generation there are 36 hidden *tzadikim*, 36 righteous individuals who quietly, humbly and privately go about making the world a better place. These 36 hidden righteous ones are not from among the great scholars or public leaders, rather simple, humble individuals that quietly leave a lasting imprint upon all those who are fortunate to come in contact with them. Perhaps our *tam*, our simple child, personifies such an individual, not, as it would appear, someone who is limited in their intellectual achievements, rather someone who quietly contributes to the good of mankind, in simple humility. So perhaps, the *tam* too could represent our missing *tzadik*.

Another sign of piety is the capacity to remain particularly careful with the mode in which we communicate and interact with others. All too often, people find themselves asking cynical, inappropriate or condescending questions. The **Amshinover Rebbe zy'a** posits that perhaps the *she'eino yodea lishol*, is not the child who does not know how to form a question to be asked, rather the child who does not know how to ask the types of challenging questions

which could insult or embarrass another human being. This child is not immature, rather, the most mature, a child who cannot bring himself to impugn the status or reputation of another person. Perhaps it is this child who personifies the highest level of righteousness.

Ok, so maybe each of these three children represents a certain profile that could be categorized as being a *tzadik*. But that still leaves us with a lingering question. What is the rationale behind the harsh label used to depict the remaining child, the *rasha*, the wicked child? How could our Sages have used such a harsh label in their depiction of a child?

There is a beautiful custom attributed to the Chasidic Master **Rabbi Mendel of Rimano**v **zy'a** (as cited in the important work *Eim Habanim Semeicha*, written by **Rabbi Yissacher Shlomo Teichtel, Hy'd, zy'a**). When it came to the recitation of this section of the *Hagada*, the Rebbe of Rimano refused to refer to the second of these children as the *rasha*. In fact, tradition has it that the Rebbe actually crossed out the word *rasha* in his text, and replaced it with these two words written in the column of the *page-bein hasheini*; literally the second child, or the different child, the child with a different perspective than all the others.

The Belzer Rebbe zy'a, taught a similar idea, based on the actual *Hagada* text. Included in the response to the *rasha*, is the instruction: '*hakeh et shinav... literally, 'strike out, push forth his teeth...'*

Many interpret this to mean that we hold nothing back; we are to be firm and strong in our reply to this child. However the Belzer Rebbe offered a slightly more creative

interpretation. *Hakeh et shinav*, not push forth his teeth, rather push forth the **shin**, the middle letter of the three letter word *rasha*. When we remove the middle letter *shin* from the word *rasha*, we are left with the two outer letters *reish* and *ayin*, which together spell the word *ra*, bad or evil.

The Belzer Rebbe taught, *hakeh et shinav*, means push forth his *shin*, bring out his inner self, so we're left to recognize that this child is only outwardly *ra*, his outward appearance is wicked, but his essence is personified by the letter *shin*. The letter *shin*, is comprised of three stems, which the Rebbe suggests, represent Abraham, Isaac and Jacob. We are thus instructed, when that challenging, outwardly "bad" child is present at the *Seder*- find a way to bring forth his essence, find a way to reconnect this child to the relevance of the very message of Pesach, the incredible gift of Freedom, and the enrichment that Torah can bring to each of our lives.

The *Hagada's* Four Children, and really the entire *Seder* experience is full of symbolism. Essentially we are meant to realize that throughout our history there have always been different pathways to finding meaning and growth within our tradition,

that even those that seem furthest removed can also find that inspiration which is alive innate within each of our hearts, and that each of us, no matter where we are physically, professionally, or emotionally, can find true freedom- freedom to really bring forth our inner self through the eternal relevance of *Torah*.

Similarly, **Reb Elimelech Biderman, *shlita*** asks why is it that the *Baal HaHagada* repeats the word *echad* before each of the four children, rather than simply listing each child without including the word "*echad*." Reb Meilech suggests that a profound message is conveyed to parents: no matter how a child appears—wise, mischievous, simple, or sophisticated—when we strive to inspire and teach our children, we must make each child feel that they are an *echad*- at that moment, no one else is more important to us as parents than that child, regardless of their unique nature or characteristics. Each one is unique and treasured!

May each of us be blessed to truly celebrate the beauty that is freedom, and may this be the year that finally brings us to see the redemption that the Jewish people have longed for ever since that very first *Pesach* when we went forth from Egypt. ■

לבינסון רז ושות'  **ewensohn Raz & Co.**
משרד עורכי דין ונוטריון Law Offices & Notary

**Estates, Probate,
and Inheritances***

**Real Estate
Transactions**

**Tama 38 and Renovation
Construction Projects**

* Durable Powers of Attorney for Health and Financial Matters



Moshe Raz,
Adv. & Notary

27 Keren Ha'Yesod St., Jerusalem | 02-6731000 | 054-6380149 | office@lawlr.co.il | www.lawlr.co.il

בס"ד

הבוח כליות ולב



**OUR DEAR
IMMA
NEEDS A
KIDNEY
TRANSPLANT**

CAN YOU HELP SAVE HER LIFE?

Kidney donations are through Matnat Chaim organization. Eligibility for men above 27 years of age, and women who have completed giving birth. Link to the form: https://kilya.org.il/he/p-form/?patient=ATARA_RAICH

Please contact:
Sarit: 054-6954500
Einat: 054-9479567



Stunning Ashkelon!

Watch the sunset every night!

Whether you are looking to live in Ashkelon full-time, weekends or vacations, we can help you find something in your price range.

Call for a Tour!



STEPHEN EPSTEIN
Licensed Realtor
+972 58-783-7436
+1 (914)-351-1245
www.stephen-epstein.com



KETER ADVISORS

From Vision To Keys In Hand
We Make Israel Real Estate Simple.
Passionate Service. Exceptional Results.

בס"ד



Latest Properties - Don't be Closed Out!

Jerusalem: 7% Now-No Index 3 bedrooms From 2.9M NIS
2 Bedrooms From 2.7M NIS 4 Bedrooms From 3.6M NIS

Haifa Area: 3 Bedrooms
Starting From 1.7M NIS

Netanya: 3 bedrooms
Starting From ~~2.9M~~ 2.8 NIS

Carmei Gat: 3 Bedrooms
Starting From 2.15M NIS

Zichron Yaakov: 3 Bedrooms
Starting From 2.97M NIS

Karmiel: Duplex Villas
Starting From 4.7M NIS

Mevaseret: Penthouse-Must See
Pool/Spa/Gym/Shul - 5.9M NIS

Katamonim: 3 Bedrooms
Starting From 3.85M NIS

Bat Yam: Beach/Light Rail
2 Bedrooms
Starting From 2.8M NIS

Unlimited Guidance:
Where To Buy
How To Buy
What To Buy
Buy Or Rent
Money Transfers
Mortgage Issues
Property Management



Izzy Leizerowitz

BROKER - OWNER
FEE: 2% + VAT



IL +972 52 682-9367
USA (786) 385-8859
info@keteradvisors.com



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

FOR SALE IN JERUSALEM

OLD KATAMON - HAPORTZIM ST.

Spacious 5-room apt., 126 sqm, in a boutique historic building, entire 1st floor, high ceilings, elevator, large Sukkah balconies. Great potential for your dream home! Near quality schools, synagogues, shops and cafés, healthcare and community services, Theater, Museum and more.

Exclusive! **Moshe 055-4549428**

BETWEEN KIRYAT MOSHE AND GIVAT SHAUL - BEIT SHEARIM

On a small, quiet street, 92 sqm apt. divided into two renovated units (3 + 2), rented and income-producing. Could be combined into one spacious apartment. Additionally: permits for extra 30 sqm of built space plus 42 sqm sukkah balcony. Near synagogues and educational institutions, playgrounds, shops, public transportation.

Exclusive! **Itsik 055-4318147**

ON PRESTIGIOUS BALFOUR ST., TALBIYA

Unique classic spacious 3.5-rooms, 125 sqm, 1st floor, historic preserved building, tastefully designed & renovated, 3 balconies, high ceiling, near President's residence, Jerusalem Theater, synagogues, Van Leer institute & more. Exclusive!

Moshe 055-4549428

BEST LOCATION IN KIRYAT YOVEL!

Beautiful new & spacious 5-room apt., 140 sqm, large balcony, panoramic view, high floor, Shabbat elevators, 2 private underground parkings, storage. Near cafes, shops, playgrounds, clinics, synagogues, schools & public transportation. Easy access to Ein Kerem, Shaare Zedek & Hebrew University Campuses. Exclusive! **Galit 055-4549464**

3 Moshe Hess St. Jerusalem
0778038511



Tzvi Air
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.**

NEW
DESIGNERS
AND ARCHITECTS

Send your plans for free design today.

Call / Whatsapp 02-628-8282
or email us at info@tzviar.com





**A Life-Changing
Health & Detox experience**
NIR ETZION RESORT

**LAST
CHANCE**



R. Yuval Asherov Hacohen

הסדנאות
כשירות מהדרין
ב"ץ העדה
החרדית לנדא

**5 Days of health
For the Body & Soul**

Discover the perfect balance between physical and spiritual health through interactive workshops and delicious, nutrition meals all designed to leave you feeling truly refreshed

Health is not the absence of illness but the restoration of balance in the body and soul

The body is designed to heal when we stop interfering with its natural wisdom

Dr. Rachel Shapira – Lecture Topic
"Cancer Is Not Cured — Cancer Is Prevented"



Dudu Fisher
Live Concert

Dr. Rachel Shapira
Cancer Researcher

Sivan & Yedidya
Rahav Meir

31/5 - 4/6 2026

**Early Registration Gift
Free Nutrition Consultation
Garden Room Upgrade by April 30th**

FOR MORE INFORMATION/REGISTRATION

WWW.AMCHAYE.COM | 055-2119918



**BRIGHT AND RENOVATED 4-ROOM
APT IN OLD KATAMON FOR SALE**

3 BDRM APT ON HAGDUD
HAIVRI/PALMACH ST, 2.5 BATHS,
2ND FL. WALK UP, BRIGHT,
RENOVATED, LARGE WINDOWS,
VIEWS, NEAR THEATER
ASKING PRICE: NIS 3,900,000



**AMAZING INVESTMENT
OPPORTUNITY IN THE
KATAMONIM**

4 ROOM APT, 1ST FLOOR, CLOSE
WALK TO THE NEW LIGHT RAIL,
FUTURE POTENTIAL FOR URBAN
RENEWAL
ASKING PRICE: NIS 2,300,000



ILANA NELSON 054.5341403
www.integrityrealestate.co.il

Stem Cell Injections for Arthritis

Regain Comfort and Mobility

Before Treatment

After Treatment



These anatomical renderings are for illustration purposes only. Individual results may vary.

**Advanced, non-surgical relief
for knees, thumbs and other joints**



Dr. Gershon Zinger

Board-Certified Orthopedic Surgeon Israel & USA
doctorzinger.com/arthritis Chayaco@szmc.org.il



BADERECH

RABBI JUDAH MISCHEL

EXECUTIVE DIRECTOR, CAMP HASC
AUTHOR OF BADERECH SERIES

Shabbos HaGadol: Present Tense

In a small village near the town of Kolbisov there lived a simple Jew who made his living from the *kretchma*, the little inn that he rented from the local poritz. Down on his luck, the Yid was unable to make his monthly payments, and the poritz, a brutal and unforgiving landlord, resorted to violence to extract the debt. Try as he may, the Yid just couldn't come up with the money he owed. After missing the payment deadline, a bunch of goons showed up at his door on Shabbos morning just days before Pesach to 'send a message' to the poor fellow. As the Yid stood at a safe distance, they tore apart the humble building, smashed the modest possessions and dumped all his Shabbos food on the ground. "If you don't pay up by tonight," they hissed, "we'll do the same stuff to you."

The Yid was extremely dismayed and ran to the Beis Medrash, now his only refuge in the world. Exhausted, he squeezed into a back corner as it was packed with congregants listening to the Shabbos haGadol drasha of the Rav of Kolbisov, the *Oheiv Yisrael*, Rebbe Avraham Yehoshua Heschel.

"There are two kinds of brachos addressing the redemption of Am Yisrael," intoned the Rebbe. "One of them we say before the *Amidah*. It is in the past tense, praising the

Ga'al Yisrael, 'Hashem, Who redeemed Israel'. The other *brachah* is part of the *Amidah* itself, composed in present tense: *Go'el Yisrael*, 'He Who redeems Israel'. The first *bracha* is a reference to the past *geulah* from Mitzrayim. The second *brachah*, however, is in the present tense, because it refers to the redemption that is going on *right now*, right here, in this very moment, for every single one of us.... And even if there's a Yid who can't pay his rent, and the *poritz* is breathing down his neck threatening him, and his house was torn apart and he has not a kopek to begin paying his debts — *Go'el Yisrael!* The *Ribbono Shel Olam* is redeeming him *right now* from all of his *tzaros!* Even this Yid is going out of exile, *at this very moment!*"

No one present could have recognized the *hashgacha pratit* of the Rebbe's choice of words except our innkeeper, who was certain that this was Hashem speaking through the Rebbe directly to him. This Divine intervention filled him with hope and joy, and he ran out of shul dancing wildly and shouting, "The Rebbe says *Goel Yisrael*, He Who redeems Israel *right now!* *Goel Yisrael!* Hashem is saving even me — at this very moment!"

As he was dancing his way down the street toward his home, he bumped right

into the poritz, who was out for a walk with his wife. “Ugh,” he grimaced toward his wife, “this is the dirty Jew we roughed up today, he owes us a ton of money.” But as the poritz watched him dancing away, laughing and shouting Hebrew phrases, his wife frowned and clucked disapprovingly at him. “No. It looks like the poor guy is having a breakdown. He must have cracked from all your pressure and your little band of low-life thugs. Have mercy on this *zhid*, he is so pitiful....”

“Okay, Okay,” demurred the poritz, rolling his eyes. “Jew! Come back over here. I have something to tell you.” The Yid still couldn’t keep his explosive joy completely under wraps but he turned around and came back. The poritz thought for a second and said, “I’ll tell you what we’ll do. I’ll speak with my brother who owns the distillery in Kolbisov. They’ll give you some whiskey on credit. You could sell it; maybe your luck will change, and with the profit, you can pay off the debt you owe me.”

Indeed, within the few days between Shabbos and Erev Pesach, the Yid sold so much whiskey that he was able not only to pay the rent he owed to the poritz, but to purchase all his Yom Tov needs and even

help some of his struggling neighbors as well.

On Erev Pesach, still with a dance in his step, the Yid went to Reb Avraham Yehoshua to tell him the good news. But before he could speak, the Rebbe smiled and said, “May the *Go’el Yisrael*, One Who is redeeming Israel right now bless you with a joyous *Zeman Ge’ulaseinu*, Season of Our Ge’ulah!

.....
 כל ברכאן דלעילא ותתא ביומא דשבועאה תליין,

“All of the blessings above and below are dependent upon the Seventh Day.”

(*Zohar*, Yisro)

Pesach draws its sanctity from the Shabbos before Pesach, *Shabbos haGadol*. This day is called “the Great Shabbos” because it contains within it the holiness of Shabbos as well as the sanctity of Pesach. The blessings of Shabbos haGadol and the days preceding Yom Tov give us another chance to believe in Hashem’s salvation and to begin again. With *emunah* we can become filled with joy, even if our external circumstances are excruciatingly difficult. For Hashem is certainly the *Go’el Yisrael*, redeeming even us, in the present tense, *at this very moment!*

Good Shabbos and Chag Kosher v’Same’ach ■

SEAVIEW ISRAEL FOR ALL YOUR PROPERTY NEEDS



Jonathan Gellis
 0538236143
 Sales and
 Renovations



Avraham Levi
 0586927574
 Property Management
 and Maintenance



Ask us about the vibrant community in Ir Yamim, Netanya & beyond

www.seaviewIsrael.com



Pesach's Top 7 Questions

The Gustave & Carol Jacobs Center for Kashrut Education was established in the fall of 2019. Gustave and Carol Jacobs were active lay leaders of the Orthodox Union and numerous other Jewish organizations for many decades. Working closely with the OU, they became pioneers of kashrut in North America, helping ensure that generations of Jews in America—and later around the world—would have easy access to high-quality kosher food. One of the center's growing services is the Kashrut Hotline. Thousands of questions are answered year-round, providing tremendous assistance to both English- and Hebrew-speaking kosher consumers navigating the complex landscape of Israeli kashrut. Pesach is a particularly busy time when the hotline operates at full capacity. Below are the top seven questions we receive, along with their answers:

Kashrut Questions in Israel?

Call or Whatsapp Rabbi Friedman at
050-200-4432

1. DO FROZEN VEGETABLES SUCH AS BROCCOLI, CAULIFLOWER, AND SPINACH REQUIRE SPECIAL PESACH CERTIFICATION?

In Israel, it is generally recommended to purchase broccoli, cauliflower, and other leafy vegetables with a reliable certification (such as OU Kosher) that guarantees the products are free of infestation. Many certifications use greenhouse-grown produce under close supervision. These products are checked, cleaned, processed, and sold frozen.

For Pesach, such products are permitted if they are sealed in original packaging until use. Even if they were purchased months earlier and lack specific Pesach certification, they may still be used, provided they contain 100% vegetables with no additives. Always verify the ingredient list.

2. DO COLOGNE, PERFUME, OR DEODORANT REQUIRE PESACH CERTIFICATION DUE TO ALCOHOL CONTENT?

While perfumes and deodorants often contain alcohol, not all alcohol is chametz. Isopropyl alcohol and methanol are not grain-derived. Even ethanol (grain alcohol) is often produced from corn in North America, which is not considered chametz.

A more complex issue involves denatured alcohol—alcohol rendered inedible, which may be derived from either chametz or non-chametz sources. Although technically inedible, some rabbinic authorities note that it could potentially be restored to an edible state.



The OU's ruling is that deodorants, perfumes, and colognes may be used on Pesach, even if they contain denatured alcohol derived from chametz.

3. HOW SHOULD I APPROACH PRODUCTS THAT APPEAR NATURAL AND SUITABLE FOR PESACH BUT ARE LABELED AS NOT KOSHER FOR PESACH BY CERTAIN CERTIFICATIONS?

Some certifications in Israel are very stringent regarding Pesach approval and may avoid granting certification even when a product is technically permissible.

If a product carries a Pesach certification from a trusted authority, one should not be concerned if another certification on the same product indicates otherwise. For questions regarding specific "natural" products or ingredients, consumers are encouraged to contact the hotline for guidance.

4. DOES RAW CHICKEN OR BEEF IN MY FREEZER NEED TO BE SOLD BEFORE PESACH? CAN IT BE USED DURING PESACH?

Raw chicken (all parts) and raw beef (including ground meat with no additives) do not require special Pesach certification. If such products are already in your freezer, they may be used during Pesach.

However, this applies only to unprocessed meat. Processed products—such as deli meats, prepared chicken, or frozen items like hamburgers and kebabs—require specific Pesach certification.

5. HOW SHOULD I HANDLE PRESCRIPTION MEDICATIONS ON PESACH? WHAT ABOUT

POWDERED MEDICATIONS MIXED WITH WATER?

Most medications used by adults—such as creams, non-chewable pills, and injections—may be owned and used on Pesach, even if they contain chametz or kitniyot, since they are considered inedible.

However, liquid medications, chewable tablets, and flavored pills are considered palatable and may contain chametz. In Israel, many of these are kitniyot-based and may be permitted for those in need, but a competent halachic authority should be consulted.

Powdered medications mixed with water are similar to flavored medicines and should also be discussed with a qualified rabbi. The hotline provides extensive resources on this topic.

6. COCA-COLA PRODUCTS IN NORTH AMERICA ARE CERTIFIED OU-P. CAN THEY BE CONSUMED IN ISRAEL? WHAT ABOUT OTHER DRINKS LIKE FANTA OR FUZE TEA?

Coca-Cola products require specific Pesach certification. In Israel, the OU partners with Rav Landau's certification for Coca-Cola syrup production. Rav Landau certifies only certain products—such as original Coca-Cola and Sprite—for Pesach, and these are permitted.

Other beverages, including Fanta and Fuze Tea syrups are made under OU Kosher supervision for Pesach however due to the complexity, consumers are encouraged to consult the hotline for up-to-date guidance.

7. DO TEQUILA AND VODKA REQUIRE PESACH CERTIFICATION? IF NOT, MUST THEY BE SOLD BEFORE PESACH?

Vodka is often produced from wheat and is therefore considered chametz, making it prohibited to own or consume on Pesach.

Tequila, in its basic form, is made from agave and presents fewer inherent kashrut concerns. However, complications can arise from additives, aging in barrels previously used for chametz-based alcohol (such as bourbon), and shared production equipment.

Due to these factors, both tequila and vodka require reliable Pesach certification. If their status is unknown, they should be consumed, sold, or disposed of before Pesach. ■

כדת וכדין
KADAT V'KADIN

▲

וְהָשִׁיב לֵב אֲבוֹת
עַל בְּנֵיהֶם

הגדה

Write Your Halachic Will Today
halachicwill.com

Rav Menachem Copperman

Certified Dayan & Expert
in Jewish Law

0544-731052
info@kadatvkadin.com



Struggling with Crohn's Disease, Ulcerative Colitis, Irritable Bowel Syndrome, or Gastroparesis?

PESACH IS AROUND THE CORNER. IT'S TIME TO EMBRACE FREEDOM!

It's time to take control of your health, and finally be free of the symptoms that hold you back.
SATISFACTION GUARANTEED!

Even if you have tried it all – diets, medications, supplements – and still don't feel better.
It's not your fault. ❤️

When your brain gets stuck in fight-or-flight, your body stays in "survival mode," keeping symptoms active no matter how healthy you eat.

🌟 The good news? You can calm your brain's emergency response system and finally help your body heal.

In the words of one recent patient

This changed my life in so many ways. I am a much gentler, calmer, intentional person in every aspect of my life! My IBD is so much better!



My programs have been put into 9 IBD Centers across the United States and Canada including the Mayo Clinic, Vanderbilt University, UC San Diego and USC and will help you 🙌 Regain energy 🌟 Feel in control again

🔗 Stop planning life around the bathroom

Reach out to me, Dr. Marci Reiss, DSW, at drmarciereiss@gmail.com

Watch my free webinar to see how: drmarciereiss.com/register

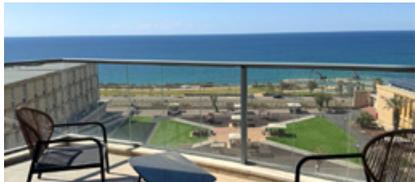
Ir-Yamim, First line to the sea

Move-in condition, 4 br. 2.5 baths, on a high floor with sea view to the Reserve. In a building with pool, guard and gym. Asking: 5,390,000 NIS



South-Beach Apartment 9,800 NIS

For Rent: A beautiful, furnished 3 br. apartment with a balcony overlooking the sea in South Netanya. 2 parking spaces, Gym, Shabbat elevator.



TOP HOME

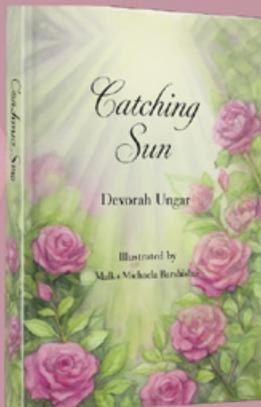
Hamutal Fuchs
Top-Home Properties Ltd.
077-2320996



THE PERFECT GIFT! CATCHING SUN

BY DEVORAH UNGAR

Short vignettes with meditative
illustrations that offer spiritual
nourishment for today.



Now at Pomeranz Booksellers, Jerusalem



STOP WAITING. GET REAL CARE.

ELITEMED SPECIALISTS

PREMIUM MEDICAL CARE IN MODI'IN

A true American-style clinic with unparalleled service and professionalism. Super fast access to Israel's top specialists.

YOUR HEALTH, OUR PRIORITY!

- Cardiology
- Orthopedics
- ENT
- Gynecology
- Gastroenterology
- Dermatology
- Neurology
- Urology
- Ophthalmology
- Endocrinology
- Pulmonology
- Geriatrics
- Proctology
- Podiatry
- Pediatric specialties
- Aesthetics



WHY ELITEMED?

- ✓ Very fast appointments
- ✓ Carefully selected top specialists
- ✓ Personalized care that puts you first
- ✓ Stunning new clinic in Yishpro Center

BOOK NOW



www.elitemed.co.il



Ayala 360, 21 Hamelachot Street,
Building B, 5th Floor Yishpro Center, Modiin



073-321-4181

New Campuses Great Adventures Same Dror Ruach



Boys' Campus @ Kfar Hasidim
pool · workshops · indoor gym



Sign up now!

www.campdror.com



Girls' Campus @ Hodayot
pool · sport fields · greenhouse



New Director!

Rabbi Kenny Pollack

Founder of Moshava Alevy

Former Director of

Sephardic Adventure Camp

Any questions?
Call Cindy
+972502022085

DO YOU HAVE A SPECIAL OCCASION, MILESTONE, OR YAHRZEIT COMING UP?



Make it more meaningful by dedicating an issue of **Torah Tidbits**, sponsoring one of our **shiurim**, or supporting **Women's Division programming**. Your sponsorship helps us share inspiring Torah with Anglos in Israel and worldwide.



Bar Mitzvah/
Bat Mitzvah

Wedding



Anniversary

Aliya



Birthday

Yahrzeit



CONTACT JOSH CHURNEY | JOSH@OUISTRAEL.ORG | 054-281-4604



CHAI GIRLS

UNFORGETTABLE SUMMER EXPERIENCE

JULY 9-30, 2026

FOR 10-12 GRADE
GIRLS LIVING IN ISRAEL

DAILY DISCUSSION-BASED
LEARNING & INTERACTIVE
GROWTH WORKSHOPS!

INCREDIBLE TIYULIM ALL OVER
NORTHERN ISRAEL INCLUDING
CHESD TRIPS!

EXCITING SUMMER CAMP
ATMOSPHERE WITH
SPORTS AND A POOL!

FOR MORE INFO VISIT CHAIgirls.ncsy.org



PROGRAM DIRECTOR: EMILY STEMPE • 058-350-1544 • STEMPE@NCYSY.ORG





NEW! *International Pre-Pesach Inter-Generational Learning Experience*

Cost: Free

Don't miss this special **international virtual opportunity** for families to learn and connect across the globe. Grandparents, grandchildren, and cousins around the world will come together to explore Torah sources, share family stories, and prepare for Pesach as a family.

Who: Grandparents & grandchildren (ages 9-14)

When: Sunday, March 29

Time: 5:30 PM (Israel) / 10:30 AM (Eastern)

Pre-registration required:

<https://forms.gle/Ei39ToR9n6KkRZZG8>

For questions: Torah.Initiatives@ouisrael.org



WWW.OUISRAEL.ORG



CHAI BOYS

UNFORGETTABLE SUMMER EXPERIENCE

JULY 5-26, 2026 FOR 10-12 GRADE
BOYS LIVING IN ISRAEL



**DAILY BEIT MIDRASH
LEARNING AT THE
YESHIVAT HESDER HAGOLAN!**

**INCREDIBLE TIYULIM ALL OVER
NORTHERN ISRAEL!**

**EXCITING SUMMER CAMP
ATMOSPHERE WITH
SPORTS AND A POOL!**

FOR MORE INFO VISIT CHAIBOYS.NCSY.ORG



PROGRAM DIRECTOR: ELIJAH SABAN • 063-346-2470 • ELIJAH.SABAN@NCSY.ORG



**Torah
Tidbits**

PLEASE NOTE UPCOMING AD DEADLINES

Issue 1656 - Shabbat April 17-18 (Tazrial-Metzora)

No later than Monday morning, April 13th

Issue 1657 - Shabbat April 24-25 (Acharei)

Wednesday, April 15th

For advertising information: Ita Rochel
025609125 | ttads@ouisrael.org



Tzitzit tying with Ruti

Beit Knesset HaNassi, 24 Ussishkin

Mondays 1:15 - 4pm

Wednesdays 1:15 - 4pm

no experience needed

רפואה שלמה

Peleg Shabtai ben Chaviva Leah



**THE HIDDEN
MESSAGE OF THE
BROKEN MATZA**



SHABBAT HAGADOL DRASHA

given by

Rabbi Sam Shor

Shabbat afternoon

March 28/10 Nisan

Mincha 5:15 PM

Drasha to Follow Mincha

Young Israel, Talpiot Mizrach

11 Avshalom Haviv Street,

Armon HaNatziv, Yerushalayim



OU ISRAEL | WWW.OUISRAEL.ORG

**FREE DRAWING AND
CARTOONING CLASSES**



With **AND-i-DREW**,
of Torah Comics

30+ hours of recordings
help families with the war



Use Code: TIDBITS
Torahcomics.com/israel

**INDIVIDUALLY DESIGNED
QUALITY INSOLES**

Based on a unique and
comprehensive clinical examination
of the entire body.

Healthy step insoles
By a certified physiotherapist
and foot specialist.

צעד בריא
פזיותרפיה | ספורט | מדרסים



053-5403761

Office.tbavi@gmail.com

Teddy stadium, 1st David Ayalon st. Jerusalem

KIRKAT HA'ILANOT ברכת האילנות

The following bracha is said only once a year, during the month of Nissan, on fruit trees in blossom. It is not said on flowering trees that do not bear fruit. Say the bracha ONLY if you are sure that the trees are fruit-bearing. It is not said on fruit trees that already have fruit; only on fruit trees when they display the flower blossoms that precede their fruit. It is preferable to say the bracha on at least two trees. The bracha should be said with a sense of awe, appreciation, admiration, and joy of HaShem and the world He created for us. We specifically acknowledge Him in the presence of fruit trees which delight our senses with their floral displays, even before they provide us with their tasty fruit. We realize that this is an extra-special gift from G-d to us.



בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שֶׁלֹא חָסַר בְּעוֹלָמוֹ דָּבָר, וּבָרָא בּוֹ בְרִיּוֹת
טוֹבוֹת וְאֵילָנוֹת טוֹבִים לְהַנּוֹת בָּהֶם בְּנֵי אָדָם:

Some versions have בָּלוּם instead of דָּבָר

Some add these T'hilim (122 and 128)

שִׁיר הַמַּעֲלוֹת לְדָוִד, שֶׁמִּחֲתִי בְּאִמְרִים לִי, בֵּית ה' גִּלְגָּל. עַמְדוֹת הֵיוּ רִגְלֵינוּ, בְּשַׁעְרֵיךָ יְרוּשָׁלַיִם. יְרוּשָׁלַיִם הַבְּנוּיָה, כְּעִיר שֶׁחִבְּרָה לָהּ יַחְדָּו. שְׁשֹׁם עָלוּ שְׁבָטִים שְׁבָטֵי יִהּ עַדוֹת לְיִשְׂרָאֵל, לְהַדוֹת לְשֵׁם ה'. כִּי שָׁמָּה יֵשְׁבוּ כְּסֹאוֹת לְמִשְׁפָּט, כְּסֹאוֹת לְבֵית דָּוִד. שְׂאֵלוֹ שְׁלוֹם יְרוּשָׁלַיִם, וְיִשְׁלִי אֶהְבִּיךָ. יְהִי שְׁלוֹם בְּחֵילֶךָ, שְׁלוֹהַּ בְּאַרְמְנוֹתֶיךָ. לְמַעַן אַחֵי וְרַעֵי, אֲדַבְּרָה נָא שְׁלוֹם בְּךָ. לְמַעַן בֵּית ה' אֱלֹהֵינוּ, אֲבַקֶּשֶׁה טוֹב לְךָ.

שִׁיר הַמַּעֲלוֹת, אֲשֶׁרֵי כָל יָרָא ה', הֵהֱלֵךְ בְּדַרְכָיו. יִגִּיעַ כְּפִיךָ כִּי תֹאכַל, אֲשֶׁרֵיךָ וְטוֹב לְךָ. אֲשֶׁתְּךָ כְּגִבּוֹ פְרִיָה בִּירְכָתֵי בֵיתְךָ, בְּנִיךָ כְּשֶׁתְּלִי זֵיתִים, סָבִיב לְשַׁלְחָנְךָ. הִנֵּה כִּי כֹן יִבְרַךְ גִּבּוֹר, יָרָא ה'. יְבָרְכֶךָ ה' מִצִּיּוֹן, וְרֹאֵה בְטוֹב יְרוּשָׁלַיִם, כֹּל יְמֵי חַיֶּיךָ. וְרֹאֵה בְּנִים לְבְנֶיךָ, שְׁלוֹם עַל יִשְׂרָאֵל.

We already know that trees are special - we had TU BISHVAT, the Rosh HaShana for Trees. Think of it this way: Trees provide us with nourishing and delicious fruit. DAYENU! That would be enough to thank HaShem for. And we do, every time we eat a fruit and say BOREI P'RI HA'EITZ. And when the fruit is the first of the season, we are so excited that we say an additional bracha: SHEHECHEYANU. Many fruits also have a pleasant fragrance. That's a bonus. An extra gift from G-d for our enjoyment. And we have a bracha for that too: HANOTEIN REI'ACH TOV BAPEIROT. There is also a b'racha for seeing a magnificent forest: SHEKACHA LO B'OLAMO. And that HaShem provided us with a beautiful fragrant display of flowers BEFORE the tree yields its fruit - this is an extra bonus, which we acknowledge once a year with Birkat Ha-Ilanot.

ILAN, ILAN from Taanit 5b-6a: ...To what may this be compared? To a man who was journeying in the desert; he was hungry, weary and thirsty and he lighted upon a tree the fruits of which were sweet, its shade pleasant, and a stream of water flowing beneath it; he ate of its fruits, drank of the water, and rested under its shade.

When he was about to continue his journey, he said: Tree, O Tree, with what shall I bless you? Shall I say to you, 'May your fruits be sweet'? They are sweet already; that your shade be pleasant? It is already pleasant; that a stream of water may flow beneath you? Lo, a stream of water flows already beneath you; therefore [I say], 'May it be [God's] will that all the shoots taken from you be like you.'

So also with you. With what shall I bless you? With [the knowledge of the Torah?] You already possess [knowledge of the Torah]. With riches? You have riches already. With children? You have children already. Hence [I say], 'May it be [God's] will that your offspring be like you.'





Laws and Customs for Pesach

The busy days before Pesach – special *mitzvot* and customs

Have you combed every inch of your home for wayward *chametz*, turned over your kitchen into an aluminum-foil-covered spaceship, and searched all corners?

You're ready for the next step:



Bedikat Chametz

Bedikat Chametz means the “search for *chametz*.” We comb our homes for any *chametz* that we might have overlooked. This year, *Bedikat Chametz* will take place on Tuesday evening, March 31st. Any *chametz* found is set aside to be burned the next morning.



Burning the Chametz

On the morning of Erev Pesach, we burn the *chametz*. See page 2 for the latest time to burn your *chametz*.



The Fast of the Firstborns

Erev Pesach--Wednesday, April 1st -is a fast day for firstborn males (*Taanit Bechorim*). During the tenth plague, all the firstborns in Egypt died. G-d passed over the homes of the Jews and spared their firstborns. To commemorate this, firstborns fast on Erev Pesach.

Many congregations conduct a *siyum*. (The conclusion of a portion of Torah learning is a celebratory occasion that allows for a *seudat mitzvah*, a ritual feast). A *siyum* exempts firstborn males from fasting altogether.



Maot Chitim – money for the poor

Before Pesach, there is a custom to give *Maot Chitim* (literally, money for wheat). We donate money to the needy to help them buy *matzot* and other food for Pesach.

Preparing for your Pesach Seder!

Now what?

Here's your overview of the *mitzvot* of the Seder:

The Seven Mitzvot of the Seder

There are two Torah obligations and five rabbinical obligations to perform during the Seder.

Torah Mitzvot:

1. Relating the story of the Exodus (*Maggid*—reading from the Haggadah).
2. Eating matzah.

Rabbinical Mitzvot:

1. *Arbah Kosot*: Drinking four cups of wine.
2. *Maror*: Eating bitter herbs.
3. *Hallel*: Reciting psalms of praise.
4. *Afikoman*: Eating an extra piece of matzah for dessert as a reminder of the Pesach offering.
5. Demonstrating acts of freedom like sitting with a pillow and leaning to the left when eating matzah and drinking wine.



The Seder Plate

The Seder plate is arranged with symbolic foods that follow the order of the Haggadah. The prepared plate is placed in front of the leader of the Seder, who gives out the various foods to each participant at the relevant times.

What do we put on the Seder plate?

Charoset: a mixture of apples, nuts, wine, and cinnamon, symbolizing the bricks and mortar of ancient Egypt

Karpas: a vegetable (preferably parsley, radish, potato, or celery)

Maror: bitter herbs (may consist of romaine lettuce, endives, or pure horseradish)

Beitzah: a roasted or boiled egg

Zeroa: a piece of roasted or boiled meat or poultry

Salt water: Place a bowl of salt water for dipping the *karpas* near the Seder plate.



Matzah

Three whole *matzot* are placed next to the Seder plate. We are commanded to eat matzah three times during the Seder:

1. At the start of the Seder meal (with a special bracha)
2. For *korech* (Hillel sandwich) together with the *maror*
3. For the *afikomen* (at the end of the meal)



Bitter herbs (*maror*)

Everyone is obligated to eat bitter herbs twice at each Seder:

1. A *kezayit* of *maror*, dipped in *charoset*
2. A second, smaller amount, inside the matzah sandwich (*korech*)

Maror must be raw and unpreserved. Therefore, commercially prepared grated horseradish, which is packed in vinegar, may not be used for the mitzvah.



Telling the story of the Exodus and singing Hallel

We encourage young children to participate in the Seder to the best of their ability. It is customary for the youngest person at the Seder to ask the Four Questions.

We close the Seder with Hallel, which praises G-d and His special relationship with the people of Israel. The Seder traditionally concludes with singing (and dancing to) several lively songs that celebrate our treasured relationship with G-d.



When Pesach ends

Chametz that was properly sold may only be eaten once the resale is confirmed by your rabbi (agent). *Chametz* that was in the possession of a Jew during Pesach is forbidden for consumption by any Jew, even after Pesach. ■

Please see the OU (USA) Kashrut Magazine for more Pesach laws and guidance

<https://oukosher.org/passover/download-passover-guide-signup/>



GEULAS YISRAEL

RABBI MOSHE TARAGIN
RAM YESHIVAT HAR ETZION
MAGGID SHIUR ALL PARSHA AND ALL DAF, OU.ORG

Five Lessons of Geulah in a Time of War

For nearly two and a half years, we have been at war, defending our land and our people. Our faith has been tested, and our unity and resilience have been stretched and strengthened through these moments.

We are still in the midst of a fateful struggle, a struggle over the right of the people of Hashem to live in His land.

As we approach Pesach and continue to live through this unfolding geulah, five themes have begun to emerge from this war.

I. A RELIGIOUS STRUGGLE

Our original effort to settle this land was not framed in overtly religious terms. The State of Israel was founded upon a largely

secular, and at times Marxist, ideology. Many of the early pioneers carried a clear cultural agenda: to distance the Jewish people from what they viewed as the fragile image of the Jew of exile, powerless and confined to the beit midrash. They sought to fashion a “new Jew,” strong, self-reliant, and rooted in the soil of his land, freed from what they perceived as the burdens of tradition.

Religious Jews viewed the rebirth of the state and the return of Jewish sovereignty through a lens of faith and redemption. But that vision required an imaginative leap, as the state itself was not founded upon explicit religious principles.

Our enemies, in those early decades, also viewed the conflict in national rather than religious terms. Much of the Arab world in the nineteenth and early twentieth centuries was animated by Arab nationalism. Disparate societies aspired to create a unified pan-Arab presence across the Levant. Israel was seen as a foreign intrusion, an obstacle blocking that vision. The confrontation was therefore cast largely in political and national terms.

Nearly eighty years later, that landscape has shifted. Moderate Arab states have established relations with Israel, recognizing the stability and prosperity that cooperation can bring. The most violent forces we now face emerge from fundamentalist Islamist movements. They cloak brutality in the language of religion and invoke the name of God to justify terror. Their rhetoric distorts the essence of faith. The God of Avraham does not delight

MAKE REAL SEDER...

GET ATTACHED

The Attached Haggadah



This year - Make Seder within yourself

in the death of innocents, nor does He celebrate cruelty.

At the same time, Israeli society itself has grown more deeply connected to tradition. Religious awareness, even when partial, and cultural attachment to Judaism have steadily risen. Even among those who are not fully observant, Jewish identity plays a more visible and meaningful role in public life than it once did.

The images from this war, soldiers calling out Shema Yisrael, young fighters wrapping themselves in tzitzit before battle, have revealed how deeply Jewish faith and spirit run within the modern Israeli spirit.

In this environment, the struggle over our land increasingly carries a religious dimension. It is now evident that this battle is part of a broader historical and spiritual drama.

Over the past decades, and especially through this war, it has become clear that we are not merely fighting over land. We are moving within the long arc of Jewish history and destiny, striving to restore Hashem's presence in this world.

As Israel becomes more rooted in its spiritual heritage, the contrast has sharpened. Our return to covenant stands alongside a world that increasingly distorts faith.

II. MIRACLES CONCEALED

A few weeks ago I sat at a Purim seudah with several students. In the middle of the conversation, one talmid began reflecting on the difference between the miracle of Purim and the miracles we are experiencing today. The miracles of Purim, he argued, unfolded through hastarah. They were hidden within the machinery of Persian politics, concealed behind court intrigue and imperial decrees. By contrast, he suggested, the miracles

ת"ב

Highest Prices Paid

Flawless Service 25 years + **Buying** Member Diamond Club

Gold, Jewelry, Silver (All Types)

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

surrounding our war with Iran and the past two and a half years appear far more open and explicit. We no longer live under that same veil.

I responded that although we have indeed been privileged to witness remarkable events, we still live under the shadow of hastarah. Our people have endured enormous pain during these past two and a half years. Families have lost sons and daughters. Many continue to carry deep wounds and trauma. The suffering has not disappeared simply because we have also experienced moments of deliverance. We must not allow the exhilaration of miracles to blur our awareness of the human cost.

The complete geulah we await arrives without concealment and without anguish. A redemption unclouded by hastarah will unfold without loss and without the suffering

Arthur Samuels, DPM



PODIATRIST

Over 30 years experience

Licensed in Israel
& America

053-427-6363

ArthurMSamuels@gmail.com

our people have endured. In the meantime, we must guard ourselves against becoming intoxicated by victory. Triumph can dull sensitivity. Even as we acknowledge the miracles that have sustained us, we must remain deeply attuned to the pain that still lives among our people.

III. STAGES

Our redemptive imagination often plays tricks on us. We expect geulah to arrive swiftly, to overturn reality in a single sweep. If redemption reshapes the world, we assume it should be immediate and decisive. When it unfolds more slowly, we struggle to accept it, to embrace it, to recognize it for what it is.

Terms like “decisive victory” and “ultimate victory” have filled the public conversation. We have been promised clear war goals that have not always materialized. We now find ourselves in a second round against a terrorist regime in Iran. We would prefer to package these campaigns neatly, to point to clear and final triumphs. But reality resists such simplicity. We have made significant gains and have weakened our enemies. We have strengthened our geopolitical position in the Middle East and beyond. Yet not every war yields a final, decisive victory.

Even without it, we are still moving

steadily toward redemption.

Not only does redemption unfold in stages, it can also suffer setbacks. Even as we have struck our enemies, we have also awakened a surge of hatred in a world that cannot distinguish Mordechai from Haman. It is a world intoxicated with Jew-hatred. Jews across the globe have faced rising violence and threat.

This surge of hatred reminds us that geulah does not move forward without resistance. In these past two and a half years, we have been reminded that redemption is not always swift or dramatic.

It was that way in Mitzrayim. Redemption began at midnight, and within hours an entire nation assembled in Raamses and began its journey out. In a single night, history was overturned.

Our process is unfolding more slowly. It demands not only redemptive faith, but redemptive patience.

IV. WE HAVE PARTNERS

For the first time in generations, we are not standing alone. We are fighting alongside the world’s leading power, and many other nations offer support, if not active participation.

That support carries meaning. In a world often filled with loud and virulent antisemitism, it is important to remember that not everyone stands against us. The voices of hatred dominate the public square, but many quietly recognize the justice of our cause and our right to a Jewish state.

Our vision of the end of days does not imagine our people returning home while the rest of humanity collapses. It envisions a world transformed by a revealed Shechinah, where humanity comes to recognize Hashem



and to see us as His representatives. Those who persist in evil and deny His presence will fade from history. But we hope that most of humanity will awaken.

The fact that parts of the world are beginning to see more clearly is an early sign of that future moment, when redemption reaches its full expression.

V. ISRAEL AND JEWISH PEOPLEHOOD

Finally, these past two and a half years have reminded us how deeply Israel defines Jewish peoplehood and identity. The wars in Israel have reignited Jewish spirit even among those who had grown distant. They have rallied around a country they do not live in, yet one that remains deeply embedded within Jewish consciousness. Israel is no longer just a place. It has become a shared center of identity and belonging.

The surge of antisemitism has, strikingly, reminded us how deeply Israel represents Jewish peoplehood. Much of this hatred is directed at Jews everywhere because of perceived Israeli behavior. Though unfair and often detached from reality, their perception of Israel's actions is what fuels such intense hatred toward us. Jews across the world are treated as extensions of the state itself.

Israel has come to stand for the Jewish people as a whole, regardless of observance or ideology. This wave of antisemitism, tied so closely to Israel, underscores that as history advances, the state we have built has become the central expression of Jewish peoplehood. ■



Unique & New apartment for rent, Dubnov 1, Talbieh, luxurious building, 270 sqm, 90 sqm terraces, high-end finishes, 2 parking spots, storage



Renovated elegant apartment of 120 sqm, Rehavia/Sha'are Chesed, Sukkah balcony, 5 rooms, elevator, full of light



Luxurious new garden apartment in Talbieh, 230 sqm, 150 sqm, private garden, fully furnished, premium finishes, 5-star hotel facilities



Magnificent 300 sqm Penthouse, 200 sqm terraces, private elevator, private roof garden, panoramic views, private swimming pool, jacuzzi



Rabbi Moshe Taragin's latest sefer entitled: **Reclaiming Redemption, Vol. II: Faith, Identity, Peoplehood, and the Storms of War**, is available at: mtaraginbooks.com.

T&T INVESTMENTS

Tel: 054-480-4767 WA: +972-26744000
www.real-estate-jerusalem.co.il
deborah@realestatejerusalem.co.il





HAFTORAH INSIGHTS

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



When It Becomes Whole Again

SHABBAT HAGADOL - MALACHI 3:4-24

There is a pasuk from this week's Haftorah that we say every day:

וְעִרְבָה לָהּ מִנְחַת יְהוּדָה וִירוּשָׁלַם כִּימִי
עוֹלָם וּכְשָׁנִים קִדְמֹנִיּוֹת

Then the offerings of Judah and Jerusalem shall be pleasing to Hashem, as in the days of old and former years.

At the close of Shemoneh Esrei, the words come quickly — familiar, almost automatic. But when we slow down, a single word emerges: וְעִרְבָה - a word that captures the vision of avodat Hashem.

We often translate וְעִרְבָה as “pleasing.” But as Rabbi Samson Raphael Hirsch explains, the root ערב does not simply mean pleasant. It describes the bringing together of distinct elements into a unified whole. ערב



is the meeting of opposites - day and night, light and dark—held together without losing their identity. It is not sameness; it is harmony.

From this same root comes ערבות—the idea that individuals are bound to one another in shared responsibility. We are not separate parts, but interconnected pieces of a larger whole.

The Haftorah closes with the prayer that Eliyahu HaNavi will restore hearts: הַשֵּׁב לֵב אָבוֹת עַל בְּנֵים וְלֵב הַיְהוּדִים עַל אָבוֹתָם We ask not only that our avodah be accepted, but that it be integrated - that what we say and who we are begin to meet. When hearts begin to turn, when connection is restored, something within us comes back into alignment.

וְעִרְבָה...

May what we bring in our tefillah, in our relationships, in our lives be gathered, aligned, and whole, and in that wholeness, truly pleasant before Hashem. ■

DREAM HOME
HANDYMAN



⚡ ELECTRICAL ⚙️ INSTALLATION 🔌 PLUMBING
🪚 CARPENTRY 🎨 PAINTING 🔧 REPAIRS

📞 AVRAHAM : 058-7997833 📍 JERUSALEM & SURROUNDING AREAS

JLM DESIGN

YOUR TRUSTED PARTNER FOR CUSTOM CURTAINS & FURNITURE

📞 058-678-1896

CONTACT US NOW **Best Service in Jerusalem**



🇺🇸 🇫🇷 🇮🇸 HIGH END CUSTOM HOME STYLING PRODUCTS AND FURNITURE



Kan-Tor & Acco

Building your bridge to Israel

Our Private Client Services

Israel:

- Aliyah & Temporary Residence (A1-A5)
- Israeli Work & Investment Visas (B1-B5)
- Purchase & Sale of Real Estate
- Pinui-Binui & Development Projects
- Inheritance in Israel
- Wills & Trusts for Israeli Assets



United States:

- Family-Based Immigration
- Employment & Investment Visas (L, E-2, EB-1, NIW)
- Global Mobility Planning for Israeli Executives



US 310-382-4441 Israel 050-542-8202 David@ktalegal.com

O
u
r

Advocate Tsvi Kan-Tor
Founding Partner
Leading expert in business immigration, complex real estate transactions, and intergenerational wealth planning.



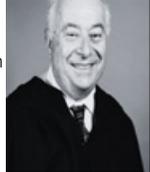
P
r
o
f

Rachel Popovich
Real Estate registration Expert.
35+ years of experience in Israeli & US real estate registration and complex property transfers.



e
s
s
i
o

Advocate David B. Gardner
Attorney, US & Israeli Law certified specialist in U.S immigration law assists with Aliyah, Israeli residence, real estate, and inheritance for foreign families.



n
a
l
s

Advocate Daniel Aspiro
Head of Private Clientele Department
Israel individual immigration specializes in complex Aliyah, Visas, and representations before Israeli immigration authorities



MOVING • STORAGE • PREMIUM SERVICE

PREMIUM MOVING AND STORAGE

053-7272-815

premiummoving.co.il

UPCOMING EVENTS OVERSEAS



NBN Aliyah Fair VIRTUAL WEBINAR SERIES

The NBN Aliyah Fair is going virtual!

While we won't be gathering in person this year, we're bringing the fair directly to you through a special Aliyah Webinar Series. Join us for a lineup of informative sessions to learn from experts, get your questions answered, and take the next steps on your Aliyah journey.

- ▮ **Employment in Israel** › Sunday, March 29 | 7 PM Israel Time (12 PM EST)
- ▮ **Shipping to Israel** › Sunday, April 12 | 7 PM Israel Time (12 PM EST)
- ▮ **Renting a Home in Israel** › Sunday, April 19 | 7 PM Israel Time (12 PM EST)
- ▮ **Buying a Home in Israel** › Sunday, April 26 | 7 PM Israel Time (12 PM EST)
- ▮ **Mortgages in Israel** › Sunday, May 3 | 7 PM Israel Time (12 PM EST)
- ▮ **Aliyah Flights Summer 2026** › Sunday, May 3 | 8:30 PM Israel time (1:30 PM EST)

For more information: www.nbn.org.il/aliyah-fair

MEDEX

MAY 31 › NEW JERSEY



MEDEX NEW JERSEY

An exclusive opportunity to advance your medical career in Israel. Connect with Ministry of Health officials and get hands-on support for every stage of your licensure process.

Sunday, May 31 | New Jersey

www.imap.org.il/event-page/medex-new-jersey

NEW DATE!



SPRING SESSIONS

Join our spring Hebrew
learning sessions with
Cafe Oleh!

[NBN.ORG.IL/CAFE-OLEH](https://nbn.org.il/cafe-oleh)

March-May 2026



TOWARDS MEANINGFUL PARENTING

REBBETZIN ZEMIRA OZAROWSKI
DIRECTOR OF OU ISRAEL WOMEN'S DIVISION

בני חורין: The Power of Seder Night

Seder night is not only a time to remember Yetziat Mitzrayim; it is a night imbued with intrinsic spiritual power in its very essence. Hashem established ט"ו בניסן as a time that contains within it a built-in *koach* (potential) of חירות - freedom. From the very beginning of creation, Nissan was designated as a זמן המסוגל לחירות, a time uniquely suited for redemption. It is precisely because of that embedded spiritual potential that Hashem chose this moment to redeem Bnei Yisrael. This means that the night itself carries the capacity for transformation.

We are not merely retelling a story of the past, but seeking to access that very same *koach* in the present. As we relive Yetziat Mitzrayim, we are meant to awaken within ourselves the capacity for freedom that was implanted at that time. Each year, we are given the opportunity to renew our identity as אנשי חירות. And this process of inculcating the middah of חירות is not meant to remain with us alone; Leil HaSeder is the night of Mesorah, where we intentionally transmit these values to our children, shaping how they understand freedom and who they are meant to be.

Each of us carries our own forms of "slavery," whether distractions, bad

habits, difficult middot, or a lack of clarity about our direction. On this night, we are given the *koach* to break free by connecting to our ancestors, who underwent the ultimate transformation from slavery to freedom under the guidance of HaKadosh Baruch Hu.

Rav Yosef Tzvi Rimon explains that the opening sections of Maggid are carefully structured to define what it means to be בן חורין. They are not just introductory—they are foundational. They guide us step by step into understanding freedom. As we walk our children through these sections of the Haggadah, our role is to help them internalize these ideas in a way that is real and lasting.

הא לחמא עניא –

FREEDOM BEGINS WITH OTHERS

We begin the Seder with a surprising declaration: כל דכפין ייתי ויכול, כל דצריך ייתי - *everyone is hungry, come join our Seder*. At first glance, this is puzzling, as we are inviting guests at a moment when no one is realistically going to walk in. **Rav Yosef Dov Soloveitchik** explains that this is not a practical invitation, but a powerful declaration. עיקרה של החירות היא השותפות עם האחר - *the foundation of חירות is the ability to share with others*. A slave is consumed with

survival and focused only on himself, while a free person has the capacity to notice others and give.

This becomes one of the first messages our children absorb at the Seder table—not only through what we say, but through the tone we set and the way we speak about others and giving. Rav Soloveitchik describes Yetziat Mitzrayim as the creation of a קהילת החסד, a community built on giving, and the Seder night as its reenactment. We therefore begin with a fundamental statement: if you want to become free, you must first learn to look beyond yourself, because the ability to give is not just a noble trait—it is a defining feature of חירות.

מה נשתנה –

FREEDOM MEANS THE ABILITY TO CHANGE

We then move to the Ma Nishtana, the four questions that form the next stage of the Seder. This structure is striking, as the Seder is built around questioning rather than simple narration. While on a basic level this engages children, the Gemara teaches that even someone who is making the seder alone must still ask these questions. This teaches that questioning is not a tool for others - it is an essential part of the process itself. A defining trait of a חורין בן חורין is the ability to question, to not passively accept reality.

Even more than that, the formulation of the questions carries a deeper message. We do not simply ask what we are doing, but why this night is different from all others - מה נשתנה הלילה הזה מכל הלילות. Rav Rimmon explains that this reflects a mindset: a free person believes that things can be different. A slave cannot imagine change and does not dare to dream of a different reality, while a חורין בן חורין lives with the awareness

that change is possible, both in the world and within himself.

Asking מה נשתנה is therefore a declaration that growth and transformation are within reach. This becomes a powerful message to give over to our children: by encouraging them to ask and explore, we instill within them the belief that they are never stuck—that they can grow, and that their future can look different from their present.

עבדים היינו –

FREEDOM IS SERVING HASHEM

We then arrive at the section of עבדים היינו לפרעה במצרים... ויוציאנו ה' אלקינו משם - ביד חזקה - *We were slaves to Paroh in Egypt and Hashem took us out with a strong Hand.* Here we introduce the principle of מתחיל בשבח, beginning with the negative and concluding with the positive. This structure raises an important question: why begin by focusing on the hard times of persecution? One approach, as explained by **Rav Avraham Yitzchak HaKohen Kook**, is that the very experience of slavery shaped us in a meaningful way. It cultivated within us the qualities of שראוי למי שהשתעבדות לו, *subservience to the One who is worthy of being served.*

These qualities, when redirected, become the foundation for עבודת ה'. The ability to set aside one's own will in order to accept עול שמים is rooted in that earlier experience. This reveals a deeper dimension of חירות - true freedom is choosing to serve Hashem. One of the most important messages we transmit on this night is how to understand עבדות, not as limitation, but as the highest form of freedom, shaping how our children define what it means to live a meaningful life.

AN INNER FREEDOM THAT CANNOT BE TAKEN AWAY

We conclude with the powerful statement: אילו לא הוציא הקב"ה את אבותינו ממצרים... הרי אנו ובנינו ובני בנינו משועבדים היינו - *If Hashem hadn't take our forefathers out of Egypt, we would still be slaves today.* This seems difficult to understand, as it is hard to imagine that we would really still be enslaved today. The **Maharal** sharpens the question further, noting that throughout history we have experienced many forms of suffering and subjugation. What, then, did Yetziat Mitzrayim ultimately accomplish? His answer is that it fundamentally transformed our essence.

כאשר יצאנו ממצרים זכינו למדרגת החירות - *When we left Egypt we merited the madreiga (level) of freedom and we turned into Bnei Chorin is our very bones.* Even if we later experienced external forms of oppression, our inner identity remained one of freedom. Because Hashem Himself redeemed us, He implanted within us a permanent identity of בני חורין. No matter the circumstances, that inner freedom can never be taken away. Part of our role on Seder night is helping our children see this not just as history,

but as their identity—that no matter what they face, they carry within themselves an unbreakable core of חירות.

THE JOURNEY OF THE SEDER

These opening sections of Maggid are not simply a recounting of history, but a structured journey toward becoming *bnei chorin*. *אניא* teaches us to look beyond ourselves and develop the capacity to give. *מה* teaches us to question, to challenge, and to believe in the possibility of change. *עבדים היינו* teaches us that true freedom is found in choosing to serve Hashem. Together, they form a clear and powerful progression. This is also the journey we are meant to guide our children through, using the Seder as a once-a-year opportunity to shape their understanding of themselves and their relationship with Hashem.

On this night, each year, we are given access to that same koach of חירות. It is an opportunity to break free from whatever holds us back and to step into who we are meant to become. The Seder invites us not only to remember redemption, but to experience it. And ultimately, the success of the night is not only what we experience ourselves, but what our children carry with them long after the Seder ends. ■

As we prepare for Pesach, we give Maos Chitim to the poor.
When Seder night arrives we can enjoy the special Yom Tov atmosphere
knowing that we have provided for the less fortunate than us.



You can send your donations to:
The Clara Hammer Chicken Fund
P.O.B. 18602 Jerusalem 911851 | Tel. 02-582-3477
Donate via PayPal at [Chickenladyofjerusalem.com](https://www.paypal.com/donate/?url=https://www.chickenladyofjerusalem.com)
Or you can pay Hacker's Butcher Shop directly
via credit card at Tel. 02-5819378





FORCE MAJEURE



50% SALE
HATS CAPS SCARVES

SherlockS Hat Store Dorot Rishonim 3, off Ben Yehuda • 02 563-7155

MORTGAGE ISRAEL

Israel's Leading Mortgage Company Since 2003

Helping you purchase your home in Israel
Mortgages • Refinancing • Home Equity

Call us for a free consultation!

Tel.: +972.2.624.0299 | www.mortgageisrael.com



RABBI AARON GOLDSCHIEDER

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

Erev Pesach at the Kotel: Participating in An Age-Old Minhag

**AT THE KOTEL WITH RAV KOOK,
RAV HUTNER AND RAV SONNEFELD**

A memorable story is told of a chance meeting that took place during the afternoon hours prior to Pesach, in close proximity to the Kotel.

Rav Kook observed the practice each year of going to the Kotel to recite the text of the *Korban Pesach* (the service of the *Pesach*-offering in the Temple), as was customary in Jerusalem. Despite his many tasks on the busy day before the Seder, Rav Kook would pray and linger at the remnant of the Beit HaMikdash, the Kotel.

One year, Rav Yitzchak Hutner, the young prodigy who attached himself to Rav Kook, accompanied his mentor, Rav Kook, on his way home from the Kotel. They encountered Rav Chaim Sonnenfeld, the spiritual leader of the Hungarian separatists. Rav Kook hastened

to wish his eminent colleague *Chag Sameach*. Rav Sonnenfeld returned the greeting and added, "I bless you that I will see you here next year with your bare feet immersed in blood." (He meant that since Rav Kook was

a *Kohen*, he should merit to officiate the *Pesach*-offering, of which the Talmud says, "It is a compliment to the descendant of Aharon that they walk in blood up to their knees." [Pesachim 65b]). (Celebration of the Soul, Neriyah, p. 146)

We see from the above anecdote that the practice of many of the pious people of Jerusalem was to make their way to the Old City

and pray at the Kotel at precisely the auspicious time when the *Pesach*-sacrifice was offered when the Beit Hamikdash stood.

THE CUSTOM TO RECITE *KORBAN PESACH*

The distinguished author and sage Rav Eliyahu Kitov, in his classic work on the laws

Invitation



Rav Kook observed the age-old minhag of reciting the text of the Korban Pesach on the eve of Pesach at the Kotel.

In this spirit, please join me at the Kotel on Wednesday, April 1, Erev Pesach at 1:15 pm for a Mincha minyan followed by the reading of the Korban Pesach.

We will conclude at approximately 1:45 pm.

Men and Women are invited.

We will meet in the back, next to the mechitza be"H.

Wishing you Chag Kasher v'Sameach!

We will gather only if we are allowed according to the safety regulations.

of the Festivals and monthly practices, writes about this time-honored custom: “After Minchah on Erev Pesach it is the custom to read about the sacrifice of the Pesach lamb. We read the relevant verses from the Torah, the *Nevi'im* and *Ketuvim* and also a description of the sacrifice as it was actually performed in the Beit HaMikdash. This recital is in accordance with the verse, ‘We will give the offering of our lips in place of the bullocks.’ We yearn to fulfill the mitzvah of the Pesach sacrifice as we were commanded, in the holy place and in the company of the pilgrims. But as we have not been found worthy to do so, we bring the offering of our lips instead... and we read those chapters which tell us of the Pesach offering and its special mitzvot.” (The Book of Our Heritage, vol. 2, p. 220)

The recitation of the text that describes bringing the *Korban Pesach* serves as a beautiful supplication to Hashem in which a Jew expresses the longing to once again bring the Pesach offering in our own day. It’s a prayer that also expresses a yearning to usher in a time of peace and harmony for Israel and all the nations. The classic Siddur of Rabbi Yaakov Emden, from the middle 1700’s, cites the custom to recite the *Korban Pesach* and includes the text to be recited. (Cited in *HaSeder HaAruch*, Weingarten, vol. 3, p. 48)

The illustrious sage of Jerusalem, Rav Yechiel Michel Tucazinsky (1871-1955), well known for compiling the annual *Luach Eretz Yisrael* calendar which delineates the yearly practices and customs to be observed each Shabbat and Festival, specifies this *minhag* to recite the text of the *Pesach Sacrifice* on *Erev Pesach*. (*Luach Eretz Yisrael*, 5786, p. 61)

It is noteworthy that this *minhag* is highlighted in many Haggadot. For example,

Rav Reuven Sasson, a prominent Rabbinic leader in Israel today with an extensive following, in his recently published Haggadah (*Be’Ohr Panecha*) includes an introductory teaching to reciting the Pesach-offering to be contemplated while one recites the text of the Pesach-offering (See *Haggadah Be’Ohr Paneach*, Sasson, p. 121-122)

IN SIGHT OF THE MAKOM HAMIKDASH ON EREV PESACH

There is special significance to reciting the passage of the *Korban Pesach* in the presence of the Kotel, in close proximity to the Temple Mount. Reciting this prayer specifically at the Kotel is a custom that dates back generations (*HaSeder HaAruch*, p. 48).

In Temple times the nation as a whole would gather on the afternoon of Pesach, from all over the country, to offer their ‘Paschal-lamb’ which would begin their celebration of the *Festival of Freedom* in Yerushalayim.

This year, our prayers for redemption, at this auspicious moment in Israel’s history, have profound meaning as our people face an extremely tense time and are engaged in battle. May our special prayers on *Erev Pesach* and throughout Pesach bring added strength in our efforts to obliterate evil and spread light and goodness to all humankind.

L’shana Haba B’Yerushalyim Habenuya! Next Year, In a Rebuilt Jerusalem, with the Beit Hamikdash.

May our *tefillot* be heard in *Shamayim*. ■



Rabbi Goldscheider’s most recent OU Press Publication, “Torah United” on the weekly Parsha, can be ordered directly from Rabbi Goldscheider at arong@ouisrael.org at a special price for Torah Tidbits readers.

תיווך המלאך
Angel Realty

www.angelrealty.co.il

For Sale in Efrat

Zayit: 4 room apt. Stunning view. Elevator. 2,790,000 NIS

Zayit: 3 room apt. next to the mall. 1,935,000 NIS

Zayit: 6 room duplex apt. large balcony. 153 m 3,180,000 NIS

Dekel: 5 room 150m, huge 50m balcony, 3rd floor (no elevator) 2.5M

Dagan: Beautiful 5 room apt. Succah balcony 3.690.000 NIS

Dekel: 7 room, 170m cottage with a 250m yard 4.500.000 NIS

Te'ena: 6 room apt. 3.290.000 M

For Sale in Kfar Eldad

Land for building -1,840,000 NIS

Gabi- 0524588716



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

הודו לה' כי טוב

HIGH QUALITY PREMIUM FOLDING CHAIRS

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



FOLDEES

Foldees.co.il | 058-707-8181



Flying Soon?

Travel with Confidence

1UniTravel - Medical Insurance

at great prices Choose from multiple options

1unitravel.brokersnexus.com

1UniSim - Sims for USA and Worldwide

Starting at \$40

sales@1unisim.com

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





HAS UNRWA INDOCTRINATION STOPPED?

Since UNRWA news coverage stopped, you would think that to be the case.

However, we hired a Gaza crew to film current UNRWA schools in Gaza, now operating under US auspices.

Footage shows: same incitement, same teachers, same textbooks and same theme drilled into the UNRWA youngsters:
Right of Return By Force of Arms.

Funds needed to produce our newest film:
“RENEWED UNRWA WAR ON THE JEWS.”
Filmed on location.

Link to earlier UNRWA investigative movies: cfnepr.com/205640/Movies

US/CANADA TAX DEDUCTIBLE

<https://IsraelBehindTheNews.com/donations/>





ERETZ HEMDAH

ASK THE RABBI SERVICE

RAV DANIEL MANN



לעילוי נשמת
יואל אפרים בן אברהם עוזיאל זלצמן ז"ל

Kittel at the Seder

Question: I am a recent *ba'al teshuva*. One of the practices I have not set my *minhag* for is whether to wear a *kittel* at the *Seder*. Can you help me understand the *minhag* and decide whether to adopt it?

Answer: Wearing a *kittel* is associated, for Ashkenazim, with four very different events.

Historically, the first is burial (the details of overlap between shrouds and one's own *kittel* differ according to communal *minhag*). In this context, part of the *minhag* relates to it being inexpensive material (Moed Katan 27b). The cleanliness/purity element of pure white and its connection to the *kohanim's* service may also be involved (see *Gesher Hachaim* I:10).

Next, conceptually and historically, is Yom Kippur. The Rama (Orach Chayim 610:4) reports the *minhag* of wearing a *kittel* and attributes it to being reminiscent of angels and because its association with burial encourages feeling the need to "humble one's heart."

From these solemn moments, we pivot to joyous settings. Ashkenazi *chatanim* wear a *kittel* at the *chupa*. Some connect this to

cognizance of one's death and the need for *teshuva* at this crucial/serious, albeit joyous, moment (see *Kitzur Shulchan Aruch* 147:4). Others connect it to Yom Kippur's optimistic side, as they are both days of forgiveness; some mention the hope that the couple are being joined until death (see *Nitei Gavriel*, *Nisuin* 15).

The *Seder-kittel* connection is not found in classical *Rishonim* and *Shulchan Aruch/Rama*, but early *Acharonim* were familiar with it. The *Magen Avraham* (472:2) and *Taz* (472:3, who implies that some but not all followed the *minhag*) disagree whether a mourner should wear a *kittel* at the *Seder*. The *Magen Avraham* assumes that the reason is to rein in a possibly over-joyous *Seder* participant and reasons that the mourner does not require further dampening of the spirit. The *Taz* considers the possibility that the *kittel* is to enhance the festive atmosphere, which would be reason for a mourner to avoid increasing already sufficient festivity. However, the *Taz* prefers the approach that it is to dampen festivity but adopts the opposite philosophical approach from the *Magen Avraham*. He suggests that it is proper for the mourner to indeed wear the *kittel* and thereby ensure appropriate somberness.

Rav Soloveitchik is cited (*Batei Yosef*, *Hag-gada* p. 90) as giving two additional reasons to wear a *kittel* at the *Seder*, both supplying positives. One (invoking the *Netziv*) focuses on a special element of the *Seder*. We put ourselves in the mind frame of those who

are eating the *Korban Pesach* as a central part of the celebration, and a white cloak was the type of honorable clothes worn while eating a *korban*. Another reason, in his father's name, is that it is one more surprising thing to stimulate a child's curiosity.

The different approaches to the *minhag* have advantages and disadvantages. It is surprising that with the many mandated Talmudic practices to increase festivity (e.g., four cups of wine, reclining), a late *minhag* would come to subdue festivity! We do have a concept of the fast of Behab, after Pesach and Sukkot, out of concern that festiveness might have led to sin (Shulchan Aruch, OC 272:1; Mishna Berura ad loc. 1). However, we wait until after Nisan and Tishrei, respectively. On the other hand, the Magen Avraham's reason connects the *minhag* more naturally to the other usages of the *kittel*. Those who do not follow the *minhag* can be comforted if they find the reasons for this relatively late and not critical *minhag* not along lines they relate to.

In your case, if you follow Ashkenazi

minhag, you may feel free to choose your preference on whether to wear a *kittel* at the *Seder*, or experiment with how you like it (with a stipulation that it is *bli ned-er*). There are also various *minhagim* as to whether it is done only by the one who leads the *Seder*, or by all married males, which is also a matter with little compelling logic either way. Technical, psychological, philosophical, and sociological (e.g., your peer group's practice) factors may play a role in your decision. ■

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

Dr. Eliezer Rosenblum

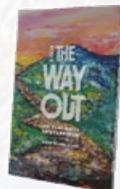
NYS Licensed and Board Certified

Chiropractor

Offices in Jerusalem, Ramat Beit Shemesh

052-662-4658

LET THE SEDER SHAPE YOUR SOUL



The new Haggadah and book of Essays from Rav Daniel Kohn is now available worldwide



PORTION FROM THE PORTION

RAKEL BERENBAUM
TORAH TIDBITS CONTRIBUTOR

Our Very Own Haggada

I love pop-up books! To turn the page and see objects jump up at you and come to life. It's like magic! My friend Leora just bought me a beautiful pop-up book, "America the Beautiful", by the famous paper engineer, Robert Sabuda. One of the pop-ups is of the Statue of Liberty standing tall, welcoming those searching for freedom.

For years I worked as a Gerontologist at Melabev with people with dementia. During Corona I took a class on innovation. The teacher, Adam Bismut, H"yd gave us an exercise that returned me to many things I always liked but neglected such as art, and engineering. I decided to combine these and make a pop-up Haggada, since I also love the Haggada. After three years of working with my daughter we have just come out with a DIY pop-up Haggada kit, dedicated to the memory of my teacher Adam Bismut hy"d, who was killed in Aza

(haggada.zaza@gmail.com). It's three things in one: a step-by-step activity before Pesach to learn how to make a pop-up book, a fun way to learn the Haggada, and a Haggada to actually use at the seder proudly and excitedly.

The other day we led a workshop in a bomb shelter for 25 kids to make the Haggada. I started the workshop by showing them the "America the Beautiful" pop-up book, so they could get that "wow" experience of the pop-ups coming to life. I said "This is a pop-up about the U.S., but we will be making a pop-up about us, the people of Israel. The Haggada is our book of freedom, about the Jewish people's history, starting with Abraham and continuing through you to all future generations."

We sit together in our homes, around the family table, and follow the order of the "seder". As Rabbi Sacks wrote in his Haggada "The seder night reflects the order that binds us to other Jews throughout the world and in previous generations. At the same time, the seder leaves room for spontaneity. No two seder nights are the same. Ideally, each family, each year, adds new insights as we reflect on our birth as a people and relate it to the present."

This year the present seems like we are really a scene out of the Haggada "Bchol dor vador omdim aleinu lchaloteinu- in every

SUNDAYS
Weekly Webinar
9 pm Israel/2 pm EDT

TIPS FOR OLIM
28 minutes of tachlis

paveway
We Get Things Done.

Register: olimpaveway.com/all-events

[f](#) [y](#) [i](#) @olimpaveway

single generation people rise up to destroy us. “ On one hand it is scary, with so many rockets being shot at us, but on the other hand we can’t help but see and feel all the miracles around us. We have so much to be thankful for “ Hakadosh Baruch hu mazele-nu myadam - The Holy One, Blessed be He, saves us from their hands.

And I believe, that just like the magic of pop-ups, that one second is just lying flat, and in a split second, when the page is turned, they come to life, God can turn things around and redeem us in a split second. Let’s all be ready.

Besides loving pop-ups, and Passover, and haggadot – my favorite food is matza balls. Here is the recipe I use almost every week. If you wake me up in the middle of the night – like Iran has been doing lately – I would be able to tell you the recipe. And to quote my mother-in-law, to Paroah we said “ Let my people go” to Iran we must say “ Let my people sleep”. Chag Sameach Vkasher .



MATZA BALLS

- 1 cup matza meal
- 1/2 c oil
- 1 tsp salt
- 3 eggs

Mix together ingredients. Chill the batter. Drop the balls into boiling water. Serve with your soup. ■

Private Home, Greek/German Colony

One of the most exclusive homes on the market today! Close to 600 SQM built on a 800 SQM lot, huge wrap-around yard. **Call for more info!**

Old Katamon Luxury Penthouse

Rare villa in the sky! spacious 367 sqm interior with 83 sqm balconies and garden, 5 en-suites, large safe room, private entrance, parking, elevator, in the best location!

Quiet Street Minutes From Baka

Brand-new, large 216 sqm garden apartment in a boutique building, accessible, parking & storage. Excellent value for an oversized luxury unit minutes from Baka! Call for info

Hashofet Chaim Cohen, Arnona

Just Listed! 3-bedroom, 96 SQM apartment with breathtaking views of the old city. 2 full bathrooms, shabbat elevator, parking, storage, building gym, and easy access to public transport. **Asking: 3,650,000 NIS**

New Apartment, Mekor chaim

Deal Of The Week Minutes from Hadar Mall! 66 SQM upgraded apartment in a brand-new, fully accessible building. 2 bedrooms (saferoom), amazing balcony, storage room and parking. Asking price 2,750,000 NIS

David's Village

New Rental! Luxurious 70 SQM apartment steps from the Old City! 2 beds, 2 baths, furnished, central AC, fully accessible, parking, storage! Asking: 11,500 NIS a Month

Rothstein Heights, Ramat Beit Shemesh

Move-in ready! 110 sqm oversized 3 bedroom, 2.5 baths. Upgraded finishing with the most spectacular view of the nature preserve. 20 SQM Terrace with a partial Sukkan, parking & storage. Amazing deal in Beit Shemesh!

Hagilgal. Ma'ale Adumim

Free Standing House! 355 sqm, 10 rooms, 5 baths. Pool, Jacuzzi, Sauna. Beautifully renovated and designed with a massive succah terrace and a stunning view!

Ma'ale Kfar Etzion, Dekel, Efrat

Just Listed! Amazing renovated cottage with a large private garden, 5 bedrooms, 3 full baths, underfloor heating, great location, and awesome views! Contact us!

Yaniv +972.52.614.1442
Yaniv@gabairealestate.com
Elia +972.52.862.9208
Eliagabai@gmail.com

EMPOWER LIVES WITH YESH EZRA!



Director: Menachem Persoff

Website

www.yeshezra.org

Bank Transfer

Mercantile (17), Branch 642,
A/C 79747843

(Call Sara with ID for tax break)

Checks

Yesh Ezra, POB 31476,
Romema, Jerusalem

Credit Card

Sara:

058-530-9161

(Sun - Wed.: 10:30-14:00)

Donate with: JGive

**Tax benefit available for donations according to section 46a of the Israeli tax code*



'I have no money to feed the kids!' 'I am sick in bed. The restaurant giving me food just closed down!' 'I need help to make Pesach!'

Dear TT Readers

YOUR DONATION CAN MAKE A DIFFERENCE

Kimcha DePischa

Please help us reach our Pesach Target

NIS 25,000

(50 Festival 'Food Packages' at NIS 500 each)

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



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

בית עלמין אזורי
גוש עציון - אפרת



REGIONAL CEMETERY
GUSH ETZION - EFRAT

Burial Plots in Gush Etzion

A limited number of plots are now available for non-Israeli residents in the Gush Etzion Regional Cemetery – a historic, serene and accessible site only 25 minutes from Jerusalem.

Affordable Price
Limited Availability



SCAN ME

For further information:

- Rabbi Rafi Ostroff: +972-52-4317477
- rafi@gush-etzion.org.il
- gushetzioncemetery.org





RABBI GIDEON WEITZMAN

Machon Puah for Fertility and
Gynecology in Accordance with Halacha

The Siren's Wail

The sirens that shook the skies on the morning of Shabbat Zachor, as we were reading about our eternal war with Amalek, and those who want to kill us, affected all of our lives in Israel, and Jews all over the world. Many of us, or our children, were called up, again, to fight against our deadly enemies. Many plans were canceled and changed. After months of war we are accustomed to wedding plans that have to change, to flights that are canceled, to schools that are closed and the lessons shift to Zoom. We are almost used to these changes and they have become a part of our plans; we will go on holiday, unless there is another war, the wedding will be in a specific hall on such a date, unless missiles are falling, and many other tentative plans, on condition that things will be normal. At least, the new normal that we have become familiar with.

This reality is extremely complex for couples undergoing fertility treatment. Treatments follow their own schedule, that we are not always able to control, and timing is essential and inflexible. But as the situation becomes more dangerous hospitals have to adapt and limit the non-essential medical treatment.

From Shabbat Zachor, almost immediately the fertility units either closed or severely limited treatment. This can be justified, since the hospital does not want to take responsibility for staff and patients, if it is not a medical emergency.

But for the couple undergoing treatment this can be disastrous; a woman is in the middle of a hormonal treatment cycle, a couple have been waiting for an appointment with a specialist for months, or a surgery is scheduled.

This is even more acute for a couple who are a little older, since fertility decreases with age. For such a couple each month is critical and they may not have the luxury of delaying the treatment until the country settles down.

The fertility units made commendable efforts to accommodate couples, but they did have to restrict treatments, limiting it only to couples who were in the middle of treatment, or were of a certain age. At PUAH we spent a lot of time assisting couples and offering alternatives when possible.

Another problem was that some of the fertility units, especially the smaller ones, were uncomfortable permitting the halachic supervisor to attend the treatment and suggested that couples undergo treatment without halachic observation. This presented a unique challenge to PUAH and many couples.

More on this next time. ■

OLD CITY VIEWS IN LUXURY COMPLEX - HANEVIIM COURT, CITY CENTER -

Well designed interior with unbeatable views, in a central location walking distance from the best Jerusalem has to offer.

4 rooms | 115 sqm | Parking | Balcony | Fully accessible



MONBAZ ST

Contact us: +972 54-872-0470 | shmuly@capitol.com

nafshi

The Healing Haggadah - Passing Over Trauma

To help Am Yisrael heal, schedule a zoom presentation, or sponsor copies for chayalim, contact: info@nafshiwellness.org or 053-374-0054 for more info

"Broad, deep, and timely." -Rabbi Dr. Tzvi Hersh Weinreb



Jews have experienced the longest collective trauma in world history. This year, transform your Seder experience with collective hope, courage, and resilience.



Michael Friedman, M.Ed, LPC
The Wellness Rabbi
Relationship and Dating Coach

www.NafshiWellness.org

Follow @NafshiWellness





RABBANIT SHARONA HASSAN

GUEST DVAR TORAH

Living B'chol Dor VaDor

Every year at the Seder we say the familiar words from the Haggadah:

B'chol dor v'dor chayav adam...

“In every generation a person is obligated...”

Most of us hear these words as a personal instruction. Each of us must see ourselves within the Exodus.

But grandparents sitting at the Seder table often experience something deeper. They are able to see *b'chol dor v'dor* unfolding before their eyes.

Around many Seder tables sit three generations. Grandparents who remember the Sedarim of their childhood, parents creating

**Looking for Clarity?
Looking for Happiness?**

Watch Talking to God

the spiritual comedic film about what to do when you don't know what to do.

To watch go to:
www.talkingtogodmovie.com

"Funny, poignant, heartwarming and with a message."
— Jerusalem Post

or scan here to watch:

Sedarim for their own families, and children just beginning to ask the Four Questions. In that moment, the story of Pesach is not only being told. It is being carried across generations.

In recent years I often hear parents and grandparents ask a thoughtful question: “How can I make Pesach more interesting and meaningful for my children and grandchildren?”

Usually the answers offered are creative activities. A new game. A craft project. A dramatic retelling of the Exodus. A new commentary on the Haggadah. An exciting trip.

These ideas can be wonderful, but by the time children reach the third or fourth grade, they have already experienced many of them. Teachers, youth leaders, and parents have worked hard to bring the story of Yetziat Mitzrayim to life. Children have acted out the Exodus, read it, studied it, and perhaps even folded origami frogs. Most families have also experienced beautiful Pesach programs or memorable Chol HaMoed outings.

In many ways, today's children encounter more creative Pesach programming by the age of ten than many adults experience in their entire lifetime.

And yet the most powerful element of the Seder is often the simplest, and the one most easily overlooked.

Memory.

In the Maggid section of the Seder, just

after Rabban Gamliel teaches that we must discuss the meaning of Pesach, matzah, and maror, we encounter the phrase *b'chol dor v'dor chayav adam*. Whether we follow the version of the text that says a person must see themselves (*lirot*) as if they left Egypt, or the Rambam's version that one must demonstrate (*leharot*) this experience, the message is the same: every generation must actively connect itself to the story.

Grandparents possess something unique in fulfilling this commandment. They are the ones at the table who carry living memories of earlier generations.

They remember what the Seder looked like when they were children. They remember how their parents and grandparents told the story. They remember the melodies that filled the room, the family customs that shaped the evening, and the stories that were shared from one generation to the next.

Children and grandchildren know their own generation well. They know what they learn in school, what they read in their Haggadot, and what they experience in their homes.

But only grandparents can open a window into the generations that came before. Now is the opportunity to incorporate a different type of Four Questions, including but not limited to questions like:

- **What was Pesach like in your childhood home?**
- **What did your grandparents share about the Sedarim of their youth?**
- **What did your childhood seder sound like, with different languages, melodies and accents?**
- **What traditions did they hold onto, even when circumstances were**

difficult?

These memories are not side conversations. They are the living fulfillment of *b'chol dor v'dor*.

When a grandparent shares the Sedarim of earlier generations, the story of Yetziat Mitzrayim stops being a distant historical narrative. It becomes a living chain. Children begin to understand that the story they are hearing is the same story their grandparents heard, and their great-grandparents before them.

Suddenly the Haggadah's words become visible around the table.

The generation that remembers.

The generation that teaches.

The generation that asks.

And the story continues.

Pesach does not become meaningful only through creative activities or clever innovations. It becomes meaningful when each generation recognizes its place within the unfolding story of the Jewish people.

For grandparents, that role is especially powerful. They are the bridge between the memories of the past and the curiosity of the future.

And when they share those memories with love and joy, they transform the Seder table into exactly what the Haggadah describes.

B'chol dor v'dor.

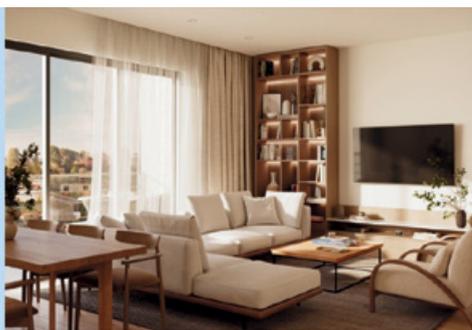
In every generation, the story lives again. ■

Rabbanit Sharona Hassan is a master educator who has worked for over twenty years in Jewish day schools, camps, synagogues, and major communal initiatives. She is the founder of Grand Plan, where she explores the role of grandparents as partners in Jewish continuity through her podcast *Connecting Jewish Grandparents*, weekly Torah insights, and workshops for families. Learn more at grandplan.kit.com.

PRESALE - DO NOT MISS OUT



Images for marketing and illustration purposes only



LUXURY IN JERUSALEM

📍 **Amatysa St., Greek Colony**

A brand-new residence located across the street from Ramban shul, and a 2 minute walk from the popular Emek Refaim St.

1-beds starting from ₪2.9m
2-beds starting from ₪5.2m
3-beds starting from ₪6.4m
180 sqm penthouse ₪16m

CONTACT BEN LEVENE FOR MORE INFO:

CAPITIL
REAL ESTATE AGENCY

+972 53-822-4336
ben@capitil.com
License #31099552

YOUR ANGLO COMMUNITY IN THE GOLAN

הרמה
רמת הגולן
RAMA
DESIGN

Luxury villas in Katzrin



240 luxury villas for year-round living, vacation home, or investment.

New premium neighborhood designed by award-winning architect, Dana Oberson.

Warm, welcoming Anglo community with nearby shuls, cafes, amenities.

Planned transport links will bring Haifa to ~40 mins and Tel Aviv to ~75 mins. Only 15 mins from the Kinneret.

For more information contact Daniel Cohen

+972-54-219-6594 daniel@harama.co.il

**Villas starting
from 2.85m NIS**

20/80 payment terms
Delivery Summer 2028



קבוצת
אבני דורן

3 י.ד. ברזאני

OBERSON



When There Are Too Many Good Options: How Do You Choose Wisely?

לעילוי נשמת
 מאיר יצחק בן יוסף אליהו הכהן ז"ל

The question (Chaim asks):

I'm going through resumes for my candidate, and Baruch Hashem there are a LOT of women who could be great for him. What's the best way to sift through and find the most compatible one?

Aleeza answers:

The first thing I would tell you is: stop trying to find "the most compatible." That mindset creates paralysis. Instead, look for strong alignment in the areas that actually sustain a marriage.

Start with three categories:

1. CORE VALUES

Do they want the same kind of home? Similar religious direction? Similar priorities around family, growth, and lifestyle? Differences in hobbies don't break

marriages. Differences in values do.

2. EMOTIONAL TONE

Does her personality complement his from what you can tell? If he's intense, can she ground him? If he's quieter, does she bring warmth? You're looking for a dynamic that feels balanced, not dramatic.

3. LIFE VISION AND PACE

Are they moving in a similar direction? Similar ambition level? Similar expectations about roles, finances, and community?

Sometimes you may not be able to discern these things from first glance but a conversation with their ambassador can provide more clarity.

All is being equal if you still aren't sure then I would choose based on location and who it is and can get on a first date easily.

I see shadchanim and ambassadors get stuck trying to optimize. "But maybe someone slightly taller... slightly more outgoing..."



Netanel Shimoff
Injury & Health Claims

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



Avia Azoulay
Civil & Commercial

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

slightly more financially stable.” At some point we need to say, I found someone relevant and make a suggestion. Real compatibility shows up in communication, in how they handle differences, in whether there’s ease and respect.

If it’s a match, we will find out soon enough if it’s not you have other options to pursue.

And remember: your job isn’t to predict the marriage. Your job is to identify who deserves a first conversation.

We’re not looking for the “best resume.” We’re looking for someone he can build a bayit ne’eman with steady, respectful, aligned, and growing in a similar direction.

And that can’t be measured in bullet points.

May you choose wisely and get him to a first date, then let him decide who is the one.

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!

רפואה שלמה מהרה
לליאם יעקב ניסן בן אורה

We represent International & Local Buyers, Investors & Olim across Israel

- **Select New Projects, Developments & Communities**
- **Private & Holiday Homes**
- **Investments opportunities**
- **Aliyah Relocation**



ASHKELON

Ashkelon new projects and existing options.
Luxury sea facing first line options & Ir Hayayin New Area entry level options & pricing.



CARMEI GAT

Carmei Gat new projects & existing options. 2,3,4 bed. Garden & Penthouses & Villas in new Anglo areas with limited pre-sale pricing & payment options



JERUSALEM

New projects high rise & boutique small building options. In all areas limited pre-sale options in prime locations. 2,3,4 bed options, Garden & Penthouses



NETANYA

Netanya luxury sea facing projects and options in Ir Yamim & Shirat Hayam. Walk to beach, pool & gym in complex, beautiful spacious homes. 5 Rooms with attached additional rooms



MODIIN & HASHMONIIM

Beautiful villas, houses & apartments. Opportunity to be part of new Yishuv and close to the city with your own home in Dati Leumi community. Various options and sizes to suite all families

ISRAEL
PROPERTIES
BY STAMELMAN & PARTNERS



Tel/WhatsApp: +972 50 446 9515
www.israel-properties.com



SHOSHANA JUDELMAN

TORAH TIDBITS CONTRIBUTOR

Believing in Our Own Potential

I was not a good student when I was young and, quite honestly, school was torturous for me. Every year I would imagine things being different. This year I would be organized. This year I would do my homework. This year I would not zone out in class. And then the year would begin...and I would revert right back to those frustrating behaviors. I was stuck.

Until 11th grade when I was assigned a history teacher (Mrs. Velasco!) who treated me differently. It was like she saw my potential and determined that she would enable it to blossom. And she did.

Chazal tell us that a person cannot free *themselves* from prison. Some outside help is needed. Prison can take many forms, but the very worst form of imprisonment is when you believe that nothing can change. That you are doomed to the same old habits and patterns forever.

In Mrs. Velasco's eyes I was capable of so much more than I thought I was. She expected big things from me and somehow (seemingly miraculously!) by tapping into her vision, I was able to break out of the cycle of limitation I had fallen into.

Her belief in me enabled me to believe in myself.

This is what happened for Am Yisrael at Yetzias Mitzrayim.

The word "Mitzrayim" is related to the word "meitzarim," limitations, and imprisonment.

The Midrash tells us that when Hashem saved Bnei Yisrael at the Yam Suf, the angels were astonished. They pointed out that Bnei Yisrael looked and behaved the same as the Egyptians. Why should they merit to be saved while the Egyptians were drowning?

Hashem answers that Bnei Yisrael are the children of Avraham, Yitzchak and Yaakov and that they are destined to receive the Torah on Har Sinai. In other words, we were different because Hashem saw us differently and chose us.

Rebbe Simcha Bunim of Peshischa comments that the hearts of the Jews were affected by this Heavenly confrontation. When the accusing angels were disparaging Bnei Yisrael it had a real-time effect on the Jews and they cried out in fear and panic.

וּפְרָעָה הַקָּרִיב וַיִּשְׂאוּ בְנֵי־יִשְׂרָאֵל אֶת־עֵינֵיהֶם וְהִנֵּה מִצְרַיִם נֹסֵעַ אַחֲרֵיהֶם וַיִּירָאוּ מְאֹד וַיִּצְעֲקוּ בְנֵי־יִשְׂרָאֵל אֶל־ה':

"As Pharaoh drew near, the Israelites caught sight of the Egyptians advancing upon them. Greatly frightened, the Israelites cried out to G-D."

Why would Hashem choose to save them? In our own eyes we were so lacking. We were so stuck in the slave mentality that we

couldn't see our potential.

But when HaKadosh Baruch Hu argued on our behalf, Bnei Yisrael's hearts were lifted in real time and they began to believe in themselves. As the Torah says:

וַיִּשְׂע ה' בַּיּוֹם הַהוּא אֶת-יִשְׂרָאֵל מִיַּד מִצְרַיִם

Thus Hashem delivered Israel that day from the Egyptians

That moment transformed us. It gave us an identity as Hashem's Chosen Nation, a nation that would change the world. That moment itself was the salvation.

On that first Pesach, Hashem broke us out of jail. His love and belief in us are for all time. Every Pesach, when we retell the story, we infuse ourselves with the knowledge of Hashem's belief in us. And, with this awareness, the potential for growth breaks all boundaries.

May Hashem bless us to believe in His belief in us. To know that we are the Nation of light, truth and Geulah and to tap into the story and mitzvos of Pesach as the vehicle of living in that energy.

Chag Kasher v'Sameach! ■

Shoshana Judelman is passionate about learning and growing through Chassidus. She gives shiurim to women in many communities around Israel, including Efrat, Elazar, Raanana and Jerusalem as well as at Midreshet Rachel V'Chaya. Shoshana also guides groups at Yad Vashem and leads journeys to Poland and other countries around Europe for JRoots.

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



The Online Directory of Native English-Speaking Physicians in Israel

Healthcare you understand, from doctors who understand you.

175+ verified doctors in **40+** specialties across **60+** locations



BROWSE

our free & easy-to-use directory of olim doctors.



FILTER

by kupah, private practice, specialty, location & more.



CONNECT

with the right doctor for you - all relevant details provided.



Scan to Search

Find Your Doctor Today



www.anglodctorsisrael.com

info@anglodctorsisrael.com

Supported by

Nefesh B'Nefesh



DR. JACOB SOLOMON

TORAH TIDBITS CONTRIBUTOR

Thanksgiving

This is the law of the... peace offering... if he shall offer it as a thanksgiving offering... (7:11-12).

The Gemara (Berachot 54b) brings the following tradition, based on Psalm 107:

Four categories of people should bring a thanksgiving offering: those who survived a sea journey, those who survived a journey in the desert, someone who recovered from a dangerous illness, and someone who survived dangerous imprisonment.

The text, as explained by the Gemara (Menachot 77b) states that the animal brought as a thanksgiving offering (*todah*) was accompanied by 40 loaves, ten of each of the four varieties mentioned in the text. Half the *todah*'s flour was used to prepare the 30 unleavened loaves (*matzot*), which included oil. The rest of the flour made up

the 10 leavened loaves (*chametz*), which did not include oil. R. Samson Raphael Hirsch explains that the *chametz* is a symbol of growth and unrestrained freedom. The *matzot* represent food, and the oil suggests well-being – two essentials for living. So the combination of *chametz* and *matza* in a *todah* shows that the person has emerged from the constricting danger to unrestricted life (*chametz*), but at the same time he has recognized that he owes everything – his food and well-being – to G-d, and he rededicates himself to Him (*matza*).

The Gemara seems to imply that this *korban todah*, a private *korban shelamim*, is voluntary. G-d does not force a redemption ransom on those He helped. As the *passuk* tells us: “If he shall offer it as a peace offering”. If he volunteers to bring, as the right thing to do to bring. Not that he must bring.

Yet these offerings do add up to quite a lot. First, a whole bull, a whole sheep, or a whole goat. Secondly, 40 units of bread of different varieties. Other offerings, such as the *olah*, and *asham*, do provide for those of limited means to take part - allowing the much less costly birds or even grain in place of whole animals. Not the *korban todah*, though. That is the same for everyone. Quite expensive.

Possibly, this might serve to teach an important lesson. That is to avoid having memories that are too short. Imagine being stuck in the blazing hot desert where you are so thirsty that nothing, nothing

NACHI REALTY 054-461-3943

In a finished brand new building on Mekor Chaim Street - Spacious 2, 3 & 4 rooms apartments, Sukka mirpesets, storage, parking and Shabbat Elevator, 2 room - 2.09m NIS; large 86m 3 room - 3.17m NIS and 4 rooms - 3.79m NIS

Great opportunity to buy in a new building under construction in Arnona/ Talpiot
2-5 rooms, great payment terms and prices start at just 2.39m NIS

matters, except a glass of water which at that moment can not be obtained. So much so, that you can think of nothing else. I'd give everything I have just for a drop of water. Now, think about being in a storm at sea, flat on your back sea-sick badly enough that you want to throw yourself overboard and end it all. And when in high fever and every breath is a struggle for survival. And when taken captive as in Gaza and you desperately yearn for freedom... and can't think of anything else. Nothing else matters.

The miracle happened. Somehow or other the person came out alive. But under the immediate pressures of day-to-day routines, the incredible survival occupies less and less of the mind. One doesn't forget of course; it makes a good story. But feelings of gratitude, of *hakarat hatov* tend to move to the background.

Yet short memories do not alter the reality of having been saved, of G-d's intervention on one's behalf. That feeling of gratitude must stay. That is why there is equality in the offering; rich and poor bring the same things. The Torah stresses that all people are equal, in that He created everyone in His image. The fact that the person was of limited means does not reduce the greatness of what G-d did for him, nor undermine the desperation and single mindedness for the one thing only that matters: "Get me out of this!" The poor person in his extreme suffering would have done what it takes to procure that offering if it promised deliverance. Now that deliverance occurred, let him strive hard to obtain what it takes and thus in the process connect himself to such a degree

SINCE 1974

Zimuki

JERUSALEM REAL ESTATE

****SALE!**

NEW LISTING – OLD KATAMON. GARDEN DUPLEX.

Small st. private entrance beautiful family property. A 180 sqm 4-bedroom duplex with a 120 sqm private garden and a 40 sqm rental unit

Price: 9,000,000 NIS



****SALE!**

OLD KATAMON – HAGDUD HAVRI ST. GARDEN APT.

One-of-a-kind architectural design! Luxury garden apartment – 150 sqm + 50 sqm private garden

- 4 bedrooms + study
- 3 full bathrooms
- Private entrance
- Private parking

Price: 12,500,000 NIS



 **Ruth Abrahami**
 054-8070677

with his unbelievable salvation that *hakarat hatov* becomes part of his daily cognition, his daily operating system. And the rich person so delivered can see the poor person bringing the same offering and reflect that his formerly desperate position in the eyes of G-d is the same as the poor person's. ■

Cheap movers create expensive problems.



On The Move

Moving, without the moving problems.

054-736-9550

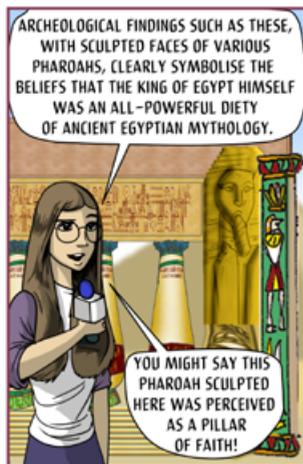
THE Y FILES

(*YERUSHALAYIM)

by
Netanel Epstein

For more works and books by
the cartoonist, visit:
www.netbateps.com







The Daily Portion

PARASHAT TZAV: THE VIRTUE OF ALACRITY

In Parashat Tzav, this week's Torah portion, even before we enter the details of the offerings, one word stands out: tzav. "Hashem spoke to Moshe, saying: Command Aharon

and his sons, saying..." Generations of commentators pause over this word, tzav, and ask:

Why does the verse not simply say "instruct"? Why not just "say"?

Rashi explains: "Tzav is an expression of urgency, for now and for future generations."

There is a message here for Aharon the Kohen, and in fact for everyone who would follow him, throughout the generations: respond with urgency. Embrace every spiritual task without delay. Many commentators develop from here an entire discussion about zerizut—spiritual eagerness and readiness—as the foundation of all meaningful action. In Mesillat Yesharim, for example, zerizut appears as one of the first stages in a person's inner spiritual growth.

Here is just one paragraph from there on the importance of this quality:

"You will see that human nature is very heavy, for physicality is coarse. Therefore,

a person is not naturally drawn to effort and labor. One who wishes to merit the service of the Creator, blessed be He, must overcome his own nature, strengthen himself, and act with alacrity. For if he abandons himself to his own heaviness, he will certainly not succeed."

PURE PESACH

I would like to send the following message from Israel to the Jewish world:

When we are trying to cope with so many challenges, how can we possibly get ready for Pesach? How do we prepare for Seder night which will be arriving in two weeks and two days? (no stress).

This week I heard an excellent way of thinking about Pesach this year. It will be Pesach distilled to its essence - focused, authentic, and fulfilling.

It's worth focusing on Pesach's main points, studying the mitzvot of the holiday, and learning what halacha requires from us regarding the removal of chametz. Of course, we should also try to support others - financially or emotionally - with their own Pesach preparations, but without taking on other projects that aren't essential in our current circumstances. This is not the time for unnecessary expenses or to add more stress to a daily routine that is stressful already.

But we shouldn't think of this as a miserable Pesach, one that we are forced to keep under trying circumstances. We aren't just

dealing with a worldwide epidemic as we were six years ago during Corona (Covid). This time it's a Jewish story - about our identity, our essence, and our faith. We aren't facing a virus that originated in China and then spread throughout the world, but an evil enemy who has been waking up every morning for decades intent on destroying us.

Think about all the hostages who have returned from captivity and will eat matzah - the bread of liberation - as free men. Think of the pilots who succeeded in eliminating those who "in each generation rise up against us to destroy us" sitting down at their Seder tables. This year Pesach will be a direct continuation of the story of the Haggadah - the story of the exodus from Egypt. While our physical circumstances will be challenging, our spiritual Pesach will be on a completely new level. Pesach this year might be more modest than usual, but it will also be much more meaningful.

May we have an authentic, meaningful, kosher and happy Pesach. ■

Sivan Rahav-Meir is a media personality and lecturer. Married to Yedida, 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.

Handyman / Plumber T 03

Shmuel Rosenzweig
Aluf in home
repairs

052-8496418

**KIM
BASH**
Real Estate



ISRAEL'S PROPERTY AND COMMUNITY MATCHMAKER

**LET YOUR JOURNEY
HOME BEGIN WITH US**

FEATURED REAL ESTATE OPPORTUNITIES

JERUSALEM
• Harav Kook St.
• 2 bedrooms
• 2 bathrooms
• Sukkah balcony
• Low floor
• Green views
₪5,200,000

JERUSALEM
• Mamilla
• Turn key
• 3 bedrooms
• 3 bathrooms
• Sukkah balcony
• Parking & Storage
₪13,000,000

JERUSALEM
• Harakevet St.
• Duplex
• 3 bedrooms
• 2 large sukkah
balconies
• Brand New
₪10,900,000

JERUSALEM
• San Simon
• Large apartment
• 3 bedrooms
• Part sukkah
• Amazing views
• Parking & storage
₪7,500,000

CARMEI GAT
• Only 20% down
• 5 bedrooms
• 6 units in building
• Parking & storage
• Ready: 2 years
Starting price:
₪4,700,000

NETANYA
• Amazing deal!
• New building
• 4 bedrooms
• Full sea views
• Parking
• Storage
₪3,550,000

PRESALE OPPORTUNITIES:
Tel Aviv | Jerusalem
Carmei Gat | Beit Shemesh



+972-54-441-5704

KimBashRealEstate.com



SECURE AN APARTMENT
IN THE FASTEST GROWING
ANGLO COMMUNITY
IN ISRAEL WITH AS LITTLE AS
185,000 nis



**GroupBuy
Investments**
When unity creates opportunity

AN AMAZING REAL ESTATE OPPORTUNITY
IN NORTHERN CARMEI GAT

5 room apartments · 120 square meters
with 235,000 nis down payment

- ✔ Premium Residential Project
by a top-tier developer
- ✔ Market leading prices
- ✔ 10/90 payment plan
- ✔ 3, 4, 5, & 6-room apartments
- ✔ First apartments in the project



Scan for more information

FULL EXEMPTION FROM THE BUILDING INDEX



For more information call / WhatsApp:

Gabriel Schickman: 0523742380 | Chaim Kesselman: 0502838683

Don't Let The Missiles Stop The Seder

What War Means for Israel's Working Class



Since the first sirens on the Shabbos before Purim, Rivka has run to the shelter day and night. But the missiles are not the only thing on her mind.

The restaurant where she works has been closed since the attacks began. Like many workers across Israel, Rivka will likely receive only half a paycheck this month and no tips — barely enough to cover rent. And Pesach is coming.

“Please,” Rivka said when she called Yad Ezra V’Shulamit, “we just need food for Pesach... at least for the Seder.”

Across Israel, businesses have closed, shifts have been cancelled, and salaries reduced. Thousands of families are now facing Pesach without the income they depend on.

At Yad Ezra V’Shulamit, the phones have been ringing constantly as more families ask for help putting food on the Seder table. **Every year more than 300,000 people rely on Yad Ezra V’Shulamit, but now, 5,000 additional food baskets have already been requested for Pesach.**

Yad Ezra V’Shulamit Pesach baskets include all of the holiday essentials — matzah, chicken for Yom Tov, grape juice, potatoes, fruits, and vegetables — so that Jewish families in need can celebrate the holiday of freedom with dignity.

Help make sure the sirens don't stop the Seder.

Visit yadezra.net/pesach26bTT to feed families in need across Israel for Pesach.



Scan To Donate

yadezra.net/pesach26bH

www.yadezra.net/pesach26bTT

To make a donation by phone, please call 02-585-6002
USA 1 (917) 201-7836 | +972 54 298 2096



YAD EZRA V'SHULAMIT
FEEDING ISRAEL'S HUNGRY CHILDREN AND FAMILIES

VIDA

EXQUISITE BEACHFRONT LIVING

The New Olga Beach, Hadera, Israel



Whether you choose a cozy one-bedroom just for you,
or a sprawling 2,700 sq ft Villa in the sky, your VIDA memories will last forever.

Prices start at 700K USD

Private Shul | Shabbat elevators | Infinity pool | State-of-the-art gym | His/Hers sauna | Community room
Business lounge | 24 HR Doorman | Just steps from the sea

ASDEN
ISRAEL

A TRADITION OF EXCELLENCE



+1-917-697-3233 www.vidatowers.com +972-58-500-5086