

ב"ה Torah Tidbits

ISSUE 1659

UNITED
WE STAND

0
ישראל

כ"ב אייר תשפ"ו - MAY 9TH 2026

בהר-בחקתי
BEHAR- BECHUKOTAI

AVOT 5 | SHABBAT CHAZAK



The Heart of Yerushalayim

Jen Airley
Page 76



Yom Yerushalayim: Reaching Up and Reaching Out

Rabbi Dovid Gottlieb Page 84



והארץ אזכר ויקרא כ"ו:מ"ב

YERUSHALAYIM SHABBAT BEHAR-BECHUKOTAI ZMANIM

CANDLES 6:48 PM • EARLY 5:59 PM • HAVDALA 8:05 PM • RABBEINU TAM 8:42 PM

OU ISRAEL 02-560-9100



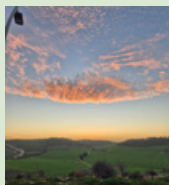
TORAHTIDBITS.COM



ADVERTISING & SPONSORSHIPS 02-560-9125

Table of Contents


- 04** Dear Torah Tidbits Family
Rabbi Avi Berman
- 10** Aliya-by-Aliya Sedra Summary
Rabbi Reuven Tradburks
- 16** "Wild Animals: Annihilate Them or Tame Them?"
Rabbi Dr. Tzvi Weinreb
- 20** The Chronological Imagination
Rabbi Lord Jonathan Sacks zt"l
- 28** Probing the Prophets
Rabbi Nachman Winkler
- 32** Maintaining the Proper Perspective
Rabbi Shalom Rosner
- 34** Laudable Land
Rebbetzin Shira Smiles
- 38** Simchat Shmuel
Rabbi Sam Shor
- 42** Yom Yerushalayim: *Komemiyus!*
Rabbi Judah Mischel
- 46** Imported Kosher Food
Rabbi Ezra Friedman
- 48** Schedule
OU Israel
- 60** Bechukotai: Exile, Comfort, and Its Impact Upon Religion
Rabbi Moshe Taragin
- 64** Rooted in Trust
Rebbetzin Dr. Adina Shmidman
- 68** Inheriting Avraham's Love of the Land - Rav Kook on Pirkei Avot 5:4
Rabbi Aaron Goldscheider
- 72** Using a Dog to Do Work on Shabbat
Rabbi Daniel Mann
- 76** The Heart of Yerushalayim
Jen Airley
- 80** Dreaming of Yerushalayim
Ariela Davis
- 84** Yom Yerushalayim: Reaching Up and Reaching Out
Rabbi Dovid Gottlieb
- 86** Study Before Action
Dr. Meni Koslowsky
- 88** "I Don't Have the Knack for Matchmaking."
Ayelet Glatt
- 90** The Y-Files Comic
Netanel Epstein
- 92** Torah 4 Teens by Teens
Rav Shlomo Zalman Rayman
// Talya Bronstein



COVER PHOTO

Photographed by Morrie Klians - The photo was taken from the mirpeset of my children's home (Sharona and Nachman Rosenberg) in Gvot Eden - Eden Hills. The exquisite cloud formation hovering above the sunset and lush greenery set out beyond the yishuv makes for a breathtaking view - hodu lhashem ki tov.

HELPFUL REMINDERS

 Yom Yerushalayim is celebrated Thursday night May 14 and Friday May 15.

CANDLE LIGHTING AND HAVDALA TIMES



OTHER Z'MANIM



JERUSALEM

Ranges 11 days Wednesday - Shabbat
May 6 - 16 | 19 - 29 Iyar

Earliest Tallit and Tefillin	4:54-4:45
Sunrise	5:49-5:42
Sof Zman Kriat Shema	9:12-9:08
Magen Avraham	8:32-8:27
Sof Zman Tefila (According to the Gra and Baal HaTanya)	10:20-10:17
Chatzot (Halachic Noon)	12:35
Mincha Gedola (Earliest Mincha)	1:09-1:10
Plag Mincha	5:57-6:03
Sunset (Including Elevation)	7:27-7:34



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 ZJLA 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 z"l, Dean, Avrom Silver Jerusalem College for Adults
7 Hartum Street, Jerusalem, 9777507 PoBox 45268
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"h

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.

	BEHAR-BECHUKOTAI			BEMIDBAR		
	Candles	Early	Havdala	Candles	Early	Havdala
Yerushalayim/Maale Adumim	6:48	5:59	8:05	6:53	6:03	8:10
Aza Area (Netivot, Sderot et al)	7:06	6:01	8:07	7:10	6:05	8:12
Beit Shemesh/RBS	7:07	6:00	8:06	7:12	6:04	8:11
Gush Etzion	7:04	5:59	8:05	7:09	6:03	8:10
Raanana/Tel Mond/Herzliya/K.Saba	7:06	6:01	8:07	7:11	6:05	8:13
Modiin/Chashmonaim	7:05	6:00	8:06	7:09	6:04	8:11
Netanya	7:06	6:01	8:08	7:11	6:05	8:13
Be'er Sheva	7:04	6:00	8:05	7:09	6:04	8:11
Rehovot	7:05	6:01	8:07	7:10	6:05	8:12
Petach Tikva	6:48	6:01	8:07	6:53	6:05	8:12
Ginot Shomron	7:05	6:00	8:06	7:10	6:04	8:12
Haifa / Zichron	6:56	6:01	8:08	7:02	6:05	8:14
Gush Shiloh	7:04	5:59	8:05	7:09	6:03	8:11
Tel Aviv / Givat Shmuel	7:06	6:01	8:07	7:11	6:05	8:13
Givat Zeev	7:08	5:59	8:05	7:13	6:03	8:11
Chevron / Kiryat Arba	7:04	5:59	8:05	7:08	6:03	8:10
Ashkelon	7:06	6:01	8:07	7:11	6:05	8:13
Yad Binyamin	7:05	6:01	8:06	7:10	6:04	8:12
Tzfat / Bikat HaYarden	6:59	5:59	8:07	7:04	6:03	8:12
Golan	7:04	5:59	8:05	7:09	6:03	8:11
Nahariya/Maalot	6:56	6:01	8:08	7:01	6:05	8:14
Afula	7:05	6:00	8:07	7:10	6:04	8:12

Rabbeinu Tam (Jerusalem): Behar-Bechukotai - 8:42 PM • Bemidbar - 8:47 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)

Daf Yomi: Chulin 9



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

RABBI MOSHE HAUER 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@OUIISRAEL.ORG

One of the beautiful things you will sometimes see in Israel is a car driving by that's all decorated for a bride and groom. It's always a wonderful feeling, because *Baruch Hashem*, another Jewish home is being built. But then you realize there's another car driving toward the very same wedding: the mother and father of the bride. And another car carrying the groom's parents. Their cars aren't decorated—their vehicle might be driving literally right next to you but because there's no sign on it, you have no idea that the person sitting inside is about to walk their child down to the *chuppah*. They might not be as visibly ecstatic as the bride or groom, but there is an incredible sense of happiness inside them. You're looking at the person and you have no idea about the emotions happening inside.

To a certain degree, I find myself experiencing a similar feeling on certain days of the Jewish year. One of those days is coming up this week: *Yom Yerushalayim*. I was not born in 1967. I was born only nine years later. But every year on *Yom Yerushalayim*, and for that

matter whenever I go to the Old City, I try to think about the emotions that Motta Gur and the paratroopers were going through when they broke through the Lions' Gate, came into the Old City, placed an Israeli flag on the Temple Mount, and said those words: *Har HaBayit beyadeinu* - the Temple Mount is in our hands. Some of the most powerful words in modern Jewish history.

Every year I ask myself: what were the emotions running through Motta Gur's heart and mind, as well as the other paratroopers there, when they said it? How can we try to relive those emotions, that feeling, that excitement? Sadly, I feel the Jewish people do not embrace *Yom Yerushalayim* as much as we should. Yes, the streets of Yerushalayim on *Yom Yerushalayim* fill up with hundreds of thousands of people coming from all over the country. (This year, much of the celebration will take place the night before, since *Yom Yerushalayim* falls on Friday.) But unfortunately, when you find yourself talking to people outside of Yerushalayim, outside of specific circles in the State of Israel, and especially outside of Israel, you don't have the feeling that you're talking to somebody who understands and appreciates *Yom Yerushalayim*.

But Yerushalayim is at the root of our religious identities. There's the famous song that we all know, the one we've sung in NCSY and every other youth group and *yeshiva* for decades: *Bilvavi Mishkan Evneh*. Ultimately, it captures the idea that there's a piece of Yerushalayim inside the heart of every single Jew in the world. There is no other city

May the Torah learning in this issue
be in loving memory of
our dear mother, grandmother,
and great-grandmother

Ann Wasserman Silverberg a"h

חנה בת חיים ע"ה

On her 24th yarzeit, 19th Iyar

*Malka & Avraham Shrybman
and her family in Israel
and America*

about which every Jew can say, “There is a piece of me that is connected to this place.”

There are wonderful cities across *Eretz Yisrael*: Chevron, Tiveria, Tzfat, and many other great ones. But you cannot tell me that every Jew in the world has a connection to any of those cities like they do to Yerushalayim.

Every *shul* around the world faces Yerushalayim. Every *davening* that we have is focused on Yerushalayim. “*Vetechezenah eineinu beshuvcha leTziyon,*” let our eyes see the return to Yerushalayim. “*VeliYerushalayim ircha berachamim tashuv,*” return to Yerushalayim, Your city. These are *tefillot* that we say every single day, three times a day, again and again and again. It is ultimately what every Jew around the world is yearning for.

I remember as a kid growing up in Staten Island. I went to school at RJJ. There was a choir called *Tzvil V'Zemer* that came out with a song, “The Little Bird is Calling,” about a little bird that wishes to return. And where is home? “The nest is Yerushalayim, where we yearn to be once more.” I remember singing it as a young child and really yearning to be in Yerushalayim, really feeling that I was that little bird dying to come home. And *Baruch Hashem*, we were able to make it back to Yerushalayim. On our first day in Israel, my family made sure to go to Yerushalayim, to live and feel what this incredible city is all about.

But we take it for granted. I take it for granted, because I wasn't there when Motta Gur announced those immortal words. I wasn't there when suddenly we were able to walk to all sides of Yerushalayim. I was born into



a Yerushalayim that was already unified, already ours. It is difficult to imagine a reality without it. But we all must recognize what it is we have and not allow ourselves the luxury of taking it for granted.

This is why, even though it is 59 years after the reunification of Yerushalayim, if we continue celebrating *Yom Yerushalayim* and continue thanking *HaKadosh Baruch Hu* for this miracle called Yerushalayim, again and again and again, then we won't take it for granted, and we'll be able to truly rejoice in Yerushalayim.

Whether we decide to sit at home in Beit

**Condolences to
Jonathan Inker and family
on the passing of his father**

Morris ז"ו

המקום ינחם אתכם בתוך שאר אבלי ציון וירושלים

Shemesh, Ma'ale Adumim, Zichron Ya'akov, or Nahariya, and watch the beautiful ceremony and gathering that happens every year at Yeshivat Merkaz HaRav, usually broadcast live on Arutz Sheva, or we decide to come to the *Rikud Degalim* in Yerushalayim, or we decide to put pictures of Yerushalayim all over our homes on *Yom Yerushalayim*, whatever we decide to do, let us make sure that Yerushalayim is not something we take for granted. *HaKadosh Baruch Hu* has brought us back here after 2,000 years of exile. Let us make sure we show Him the great appreciation we have for bringing us back to Yerushalayim, to this gem of a city that every Jew should feel a part of and know that a piece of it is within them.

There is no better way to inspire our loved ones, descendants, neighbors, and friends—and to show how important Yom Yerushalayim is to us—than to share how we will be celebrating. One of the things we make sure to do every single year at the OU, along with the Yerushalayim Municipality, is to gather on the Teyelet (the Haas Promenade in Armon Hanatziv) for a beautiful *davening*, overlooking *Har HaBayit*. We look forward to doing this again this year on Friday morning, May 15th, at 7:30 AM. I hope you will join us for an inspiring *Tfilah Chagigit*, for the singing that rises to the heavens and tells *HaKadosh Baruch Hu* that we refuse to take this gift for granted. Together, we will daven for a true *Yerushalayim HaBenuya*—a rebuilt and whole

Yerushalayim—with the advent of *Mashiach Tzidkenu, bimheira beyameinu*.

Wishing you all an uplifting and inspiring Shabbat,



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

Dr Natan Silver

MBChB, FRCS, Dip Hand Surg

Hand Surgeon

UK & Israeli trained



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

- Hand, wrist and thumb-base arthritis
- Joint replacement
- Hand and wrist trauma
- Injections available in clinic



For more info visit:

thehandsurgeon.co.il

Elitemed Modiin office@elite
0733214181 (24/6) med.co.il



Shaare Zedek
026666174

In Loving Memory of
Michel Bouchotte z"l
on his 10th yartzeit
from his Daughter



**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

Wills • Probate • Pre & Post-Nuptial Agreements
Guardianship • Durable Power of Attorney
(Financial/Health/Personal Decisions)

HALACHIC ESTATE PLANNING TIRTZA JOTKOWITZ, ESQ.

tirtzaj@gmail.com • 052-509-3356 • 02-625-6475
(845) 425-8871 • (845) 694-7645



KEREN MALKI

תנועת תמיכה לילדים עם צרכים מיוחדים
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 ה"ד 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

20 YEARS OF
EXPERIENCE

Sales & Installation of
VRF | Multi | Inverter | Central

Professional & reliable
References in YOUR neighborhood
Only Jewish labor

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



OU... BEYOND KASHRUT

Yachad Israel: Building Belonging in Modi'in

This past month, the Buchman neighborhood of Modi'in hosted an uplifting shabbaton for over 90 Yachad participants, volunteer advisors and staff. They were warmly welcomed by the Kehillat Shaarei Yonah Menachem (KSYM) community, including former bnot sherut and volunteers who had previously been part of Yachad programs. The ruach and excitement were felt from the very start!

Yachad joined the community for tefillot on Friday night and Shabbat day, including the teen minyan, and the energy peaked at seudah shlishit with ruach & singing followed by a musical havdalah. Families opened their homes for meals and lodging, creating a true sense of belonging and connection.

A particularly inspiring highlight was a participant—after just three years in Israel—delivering a dvar Torah entirely in Hebrew from the pulpit. The Shabbat reflected the power of inclusive community, and we look forward to continuing to build these meaningful connections across Israel.

Each week, we share one OU Israel initiative empowering lives and communities in our homeland, supporting English-speaking *Olim* in their *klita* and supporting Israel's most vulnerable teens to rebuild trust, confidence, and a future.

7703

UK & ISRAEL REGISTERED

Alan Nevies
OSTEOPATH
40+ YEARS EXPERIENCE

CLINIC IN
MODIIN
ELITEMED



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 EliteMed

Now Available to Discerning Buyers!

1,2,3 and 4 bedroom apartments with **sea-views** directly opposite **Beach, Marina**, close to shopping and **Synagogues**.

Priced from 1.45 mil NIS and up!



Ashkelon Properties

LIVE OPPOSITE THE SEA

call David at 054-433-2621

davidz@AshkelonProperties.com

www.ashkelonproperties.com



EliteMed
SPECIALISTS

NOW OPEN IN MODIIN

BEAUTIFUL. MODERN. STATE-OF-THE-ART.

A NEW STANDARD OF SPECIALIST CARE IN ISRAEL

IMMEDIATE ACCESS.
TOP SPECIALISTS.
BETTER HEALTH.

American-Style Care. World-Class Specialists.
Right When You Need Them.

- ✓ No Referrals.
- ✓ No Delays.
- ✓ Just Expert Care.

WE ASSIST WITH
INSURANCE FORMS

Our team is here to make the process easy and stress-free.



TOP SPECIALISTS
All Under One Roof



SHORT WAIT TIMES
Same-Day & Next-Day Appointments



AMERICAN-STYLE CARE
Advanced Technology, High Standards



PERSONALIZED CARE
You're More Than a Number



COMPASSIONATE COMPREHENSIVE CARE
For You and Your Family

IMMEDIATE ACCESS TO TOP SPECIALISTS IN EVERY MAJOR FIELD



INTERNAL MEDICINE



CARDIOLOGY



ENDOCRINOLOGY



GASTROENTEROLOGY



PODIATRY



PULMONOLOGY



NEUROLOGY



RHEUMATOLOGY



HEMATOLOGY



ONCOLOGY



ALLERGY & IMMUNOLOGY



DERMATOLOGY



OPHTHALMOLOGY



ORTHOPEDICS



UROLOGY



OBSTETRICS & GYNECOLOGY



PEDIATRICS



GERIATRICS



PAIN MANAGEMENT



PRE-NATAL SCANNING



PSYCHIATRY & BEHAVIORAL HEALTH



OSTEOPATHY

& MORE



NOW OPEN IN MODIIN
State-of-the-Art Clinic
Designed Around You

CALL US TODAY
073-3214181



elitemed.co.il

Better Health.
Better You.



ALIYA-BY-ALIYA SEDRA SUMMARY

RABBI REUVEN TRADBURKS
RCA ISRAEL REGION

BEHAR-BECHUKOTAI



1ST ALIYA (VAYIKRA 25:1-18)

Shmita: The Land of Israel has its Shabbat. Work 6 years, the 7th is a Shabbat to G-d. What grows on its own is available to be used. **Yovel:** 7 cycles of 7 years are followed by Yovel, the 50th year, the Jubilee year. It is holy; pronounce liberty throughout the Land. Slaves go free; land returns to its original owner. When selling your land, do not abuse the buyer knowing the land will return to you in the 50th year. Sell it commensurate with the years the buyer will have until Yovel. Keeping these laws will allow you to be secure in the Land.

The section about the sabbatical year follows immediately the section about the holidays from last week. The holidays were introduced with Shabbat. Shabbat is a holy day. The holidays are holy days.

The Shabbat in time is followed now by the Shabbat of the Land.

But I believe there is another thematic flow

of the Torah.

All of the narrative following the receiving of the Torah at Sinai is preparing for the Land of Israel. We didn't leave Egypt just to become a free people. We are a free people in order to build a Jewish life. We are on our way to the Land of Israel, to establish our Jewish society there. A distinctive, holy, generous Jewish society. In a word, ethical monotheism.

The listing of the holidays last week had an odd addition; a long section about the Omer offering and a long description of the offerings of Shavuot.

Because the emphasis of that listing was agriculture. Our holidays are linked to agricultural moments.

For the Jews in the desert, to hear about first fruits, harvest, reaping, sounds like the garden of Eden. The manna is falling from the sky. It's hot. The desert. But it won't be soon. Soon you will enter the Land of Israel. Plant, work, harvest. And you will express thanks, appreciation to the Giver of All when you experience that bounty. It will be agriculture Jewish, bounty with blessing, harvest with thanks. For after all, even with all your hard work, blessing comes from Above.

Shemita and Yovel are a continuation of that theme. Not working the land for a year is throwing your fate to the wind. What will we eat? How will we survive?

Well, you aren't throwing your fate to the wind; you are handing your fate to your Creator. If He Says to rest, He Will provide. Because you are used to that notion that He Provides. He Provides when we plant. And

In loving memory of and לע"נ

Elaine J. Mittman a"h

אסתר איטא בת ברוך וסימא ע"ה

On her 6th yearzeit - כד אי"ר

**Cherished mother, grandmother
and great-grandmother**

*Arlene Anteby
Bobbie & Heshy Brooks*

He Provides when we don't.



2ND ALIYA (25:19-28)

Don't be concerned that you will not have enough to eat if you rest the land; I will provide. Let the land not be permanently sold; for the land is Mine, you but sojourners on it. If **one becomes needy and sells his field**, redeem it. The seller may also redeem it according to the years left until it returns to him in Yovel.

Our parsha is dominated by the theme of ownership. Or better, a Jewish perspective on ownership.

Living a life in Egypt devoid of ownership and now living in the desert devoid of ownership was a teaching moment. Man's worth is not expressed in the things he has. But in the person that he is.

That in a nutshell is the Jewish view of ownership. I am not proposing a Jewish economic theory of socialism versus capitalism. But rather a perspective, that what we have needs to be viewed through the lens of our values.

Shmita and Yovel introduced a notion of limited ownership in the Land of Israel. Now the Torah introduces another limitation to ownership, that of the buyer.

When I buy a field from someone who is in trouble, my purchase is limited. By realization of the seller. The sale of a field cannot end well. It's losing a job. In an agrarian society, what will this former landowner do for a living? This is the beginning of a downward spiral. You the buyer, let someone redeem this field; get it back to the seller so he can make a living.

My purchase of the field is limited by concern for the seller. This is as the Talmud states: the highest form of tzedaka is giving a person a job. Allowing the field to be redeemed is returning to the seller his way of making a living.



3RD ALIYA (25:29-38)

A **house in a city** may also be redeemed **if sold**, but only within the first year. After that, the sale is permanent. **Homes in open towns** are considered like fields; they may be redeemed and they return in Yovel. The **towns of the Leviim**, even if walled, are always able to be redeemed and they too return in Yovel. When **one is in need**, help him. Do not charge interest; give him life. I am G-d who took you out of Egypt to give you this Land and to be your G-d.

The Talmud points out that the progression of stories the Torah presents here is from bad to worse. A forced sale of a field due to poverty. Then the sale of a home. Then the need for a loan. And in the next aliya, sold as a slave. The cheapest tzedaka is the first one; getting the field back, avoiding this whole collapse.



4TH ALIYA (25:39-26:9)

If one is **sold to you as a slave**, do not oppress him. Treat him as a worker. He goes free in the Yovel year. For you are My servants. **Slaves purchased from the surrounding nations** are as property that passes to future generations. If a **Jew is sold to a non-Jew**, a relative shall redeem him, for the Jewish people are servants to Me; My servants that I redeemed from Egypt. (Bechukotai) And if you will do all my mitzvot you will have bounty, peace, unusual success against your enemies. I will turn to you, multiply you and fulfill My covenant with you.

Parshat Bechukotai, though short, is powerful. Following an entire book of holiness, the stakes are laid out.

Don't think the pursuit of holiness in the Land is optional, a nice thing. No, no. You are being blessed with this Land to build a holy and generous place. To build a society that is G-d centered. The Holy Land is a high stakes

endeavor. There will be wonderful blessing; food, peace, health. When you do it right.

For us, who enjoy walking in this holy place, the blessings are abundant. But we have to do it right.



5TH ALIYA (26:10-46)

And I will be in your midst; I, your G-d, You, my people. I will remove the yokes from you and you will walk proudly. But if you do not do My mitzvot, I too will not pay attention to you. You will be subjected to illness, to enemies, to drought. If you persist in ignoring Me, I will persist in ignoring you, leaving you vulnerable to war, pestilence, famine. Your holy places will be vanquished, your cities destroyed; you will be scattered around the world. Then the land will have the rest of its Shmita. You will be panicked in your exile, afraid of a driven leaf. You will admit your failings; I will remember my promises to you. Even in your dispersion, I will not allow you to be destroyed.

Failure to live up to the demands of this holy place brings desolation and exile. The Land of Israel is described as flowing with milk and honey. And yet we know that once the Jewish people left, the land was barren. The desolation of the Land of Israel without the Jewish people is legendary. Chilling.

The diaspora of the Jewish people is predicted here. We know all too well the extent of that exile and the suffering we endured in it. Jewish suffering in exile was taken by other religions to be a sign of the rejection of the Jew.

But for us returnees, those of us walking tall in our Land, well, for us, if we saw exile as G-d's disfavor, shall we not delight that our return is, I guess, His Pull? If the exile was Divine displeasure with our dismissive attitude to Him, the return to the Land can only be Divine pleasure in bringing us close. And

the return to the Land of Israel, so unexpected, so unprecedented, and so dynamic is a powerful refutation of the rejection of the Jew.

And a charge for us; to never be dismissive of Him, but to engage, to search, to reach. What privileged times we, the undeserving, are fortunate to be a part of. And how vigilant we need to be to not again be dismissive of Him in His Land.



6TH ALIYA (27:1-15)

When you make a **vow of your value** to G-d, there are set values for different ages and stations. This value is given to the Mikdash. If you pledge an **animal**, it is given and should not be switched. A pledge of a **home** may be given or redeemed.

Following the chilling section of the curses, the book of Vayikra ends with a full chapter of laws of vows. Generosity inspires contributions to the Mikdash. That's a good thing. The religious center of the Jewish people needs contributions.

But this section is not only about what is given; but also, what is not. When I pledge my value, is my intent to become a monk, giving up my life to serve in the Mikdash?

The Torah does not endorse that. Pay money; keep your station in life. The Torah imposes the interpretation of vows of people and their value to be monetary gifts; but not Temple slaves. If you pledge an animal? Fine, let that become a sacrifice. But not you. Or any around you.

A home too; the Torah does not want the Mikdash to acquire vast holdings. Homes are for people; the Mikdash is to be splendid, grand, and inspiring. But it is not to become a vast financial empire.



7TH ALIYA (27:16-34)

If a **field** is pledged, it's worth until Yovel is calculated. That

value is given to the Mikdash to redeem the field. If it is not redeemed, it remains with the Mikdash even after Yovel. **Property** which becomes owned by the Mikdash may not be redeemed.

Fields are the quintessential means of livelihood. If you wanted the Mikdash to be a financial empire, fields would be the place to start. But the Torah's default is that a donation of a field ought to be redeemed. Fields are for the people to make a living; not for the Mikdash.

The book of Vayikra, the book of man's approach to G-d, ends with a sober balance. While we approach G-d, dedicate our lives to Him, reach for Him, and He for us, the Torah protects us from going too far, from divesting of our assets, ridding ourselves of our homes and becoming a Temple slave, giving our all to the Mikdash.

Our challenge is to be holy in our homes and our fields while reaching for the Divine.

HAFTORAH YIRMIYAHU 16:19-17:14

The theme found in the Torah reading of blessings and curses is echoed in the haftorah which discusses the punishment to those who disregard God's will and the reward to those who follow His will.

The courageous prophet Yirmiyahu scolds the people and warns them of the disaster if they maintain their idolatrous practices. Nothing less than exile from the Holy Land will come as the result of not having faith in God and commitment to the mitzvot.

Moreover, there is the positive outgrowth of obedience and loyalty to the Torah: "Blessed is the man who trusts in God; to whom God will be his trust. For he shall be like a tree planted by the water, and which spreads its roots out

into a stream, so it will not be affected when heat comes, and its leaves shall be green, and in the year of drought will not be anxious, neither shall it cease from bearing fruit."

The haftorah concludes with a declaration of hope and salvation: "Heal me, O God, then shall I be healed; help me, then I shall be helped, for You are my praise!" ■

STATS			
	Behar	Bechuk	Total
of 54 Sedras	32nd	33rd	-
of 10 in Vayikra	9th	10th	-
Lines in a Torah	99	131	230
Rank	50th	47th	-
Parshiyot	7	5	12
Ptuchot	1	3	4
Stumot	6	2	8
Pesukim	57	78	135
Rank (Torah/Vayikra)	50/10	46/7	-
Words	737	1013	1750
Rank	50/10	47/7	-
Letters	2817	3992	6809
Rank	50/10	47/7	-

MITZVOT			
	Behar	Bechuk	Total
Positive	7	7	14
Prohibitions	17	5	22
Total	24	12	36

TRANSFER YOUR OLD FILM/VIDEO'S
(All formats) In Quality to Digital
Preserve Family History from Fading

Michael 052.286.8626

Photography with feeling

Facebook.com/L'Dorot Photography

ARE YOU 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

CONTACT ME TODAY!

058-528-1996

www.american-taxes.com

david@american-taxes.com

US Accountant
David Lonn

Avrum Aaron & Associates

A spouse's death can restrict access to U.S. brokerage accounts

(even at Charles Schwab)

FREE CONSULTATION →

054-398-4380

Avrum@lop-llc.com

A SHORT VORT | BY RABBI CHANOCH YERES RAV, BEIT KNESSET BEIT YISRAEL, YEMIN MOSHE

שש שנים תזרע וּשש שנים תזמר כרמך.....ובשנה השביעית שבת שבתון יהיה לארץ **שבת לה'** (כה:ג,ד)
 "Six years you shall sow your field, and six years you shall prune your vineyard...But in the seventh year a sabbath of solemn rest shall be for the land, **a sabbath unto G-d.**" (25:3,4)

Why the need to emphasize that this mitzvah of shemita is a "sabbath to honor G-d"? Every mitzvah we do is to honor G-d, and here the phrase "a sabbath to honor G-d" is mentioned twice in this section?

Rashi, quoting the Sifra, simply explains the correlation between the year of shemita and the Sabbath at creation (Shemot 20:10). Both use the phrase "sabbath unto G-d", both are to honor the name of G-d.

The Meshech Chochmah (Rabbi Meir Simcha HaKohen M'Dvinsk 1843-1926) enhances this idea. Just like the Sabbath at creation was on the seventh day, so too the shemita year is established on the seventh year and not any other year. He goes on to illustrate that in the text of Creation the phrase of "Ki Tov"-"G-d saw what He had made was good" (Bereishit 1:10,12,25,31), was mentioned both on the third day and the sixth day. Likewise, the tithe for the poor is designated to be given in the third and sixth year of the shemita cycle. It is appropriate to help others in need - matching the days that G-d shared his plethora of goodness to our world.

Shabbat Shalom



Your Name. Your Style. Your Stationery.

THE BEST GIFTS ARE THE ONES WE'D CHOOSE FOR OURSELVES.

To see our catalog of personalized stationery & notepads

@PEN2PAPERJERUSALEM@GMAIL.COM

☎ 052 769 6444 📠 053 825 8603



SHLOMO SEALING & ROOF

Advanced sealing system
Repair of tiled roof

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

Specialists in: Tile roof construction and repairs, shingle roof coating. Waterproofing: flat roofs, exterior walls, balconies (from the foundation and external), basements, swimming pools. Gutter repairs. Pergola construction and enclosure of balconies with light construction. Leak detection.

Our clients include: Ben Gurion Airport, Israel Police, Government Ministries, and more.

Certified waterproofing contractor
(Standards Institute approved).

Free inspection and consultation
with no obligation.

Email: gagotshlomo@gmail.com

Shlomo: 050-266-9766

Office: 052-774-3343

Tinnitus
Ringing of the Ears
טינטון



Robert Levine, MD
Otoneurologist

Founder of Harvard Medical School
Tinnitus Clinic
Director for 25 years

Founder of Israel Center for
Advancement of Tinnitus Therapeutics
Director for 13 years

Call or WhatsApp +972.58.400.1948

For more information – Google Search for
"levine advancement of tinnitus"

Strong Feet, Strong You

Advanced Podiatry - Whole Body Approach



Dr. Erica Sassoon, DPM

the only American-trained
podiatrist in Israel specializing in
MBT Physiological Footwear

- Medically appropriate
- Therapeutically beneficial
- Comfortable

Message on Whatsapp:
054-325-3109

Offices in Jerusalem/Elite Med,
Modi'in/Ma'ale Adumim

📞 sassoon_podiatry

📞 Dr. Erica Sassoon

www.ericasassoondpm.com





THE PERSON IN THE PARSHA

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

“Wild Animals: Annihilate Them or Tame Them?”

To clearly convey my comments this week, I must introduce you to my “secondary” and “primary” sources and to a fascinating cast of prestigious characters.

My “secondary” source, which first put me on track, is the commentary on *Chumash* authored by Ramban, Rabbi Moshe ben Nachman. Ramban’s commentary is second only to Rashi’s, and I try to at least sample some of his work every week.

This week Ramban led me to my “primary” source, a passage in the *Midrash Halacha* (known as *Sifra* or *Torat Kohanim*) on the book of Leviticus, *Sefer Vayikra*.

This passage, of which Ramban gives us only a taste, contains a fascinating debate between two early Talmudic sages, Rabbi Yehuda and Rabbi Shimon ben Yochai.

Once I noted Rabbi Shimon ben Yochai’s name, I had what we psychologists call

an “aha experience.” For just several days before we read this week’s Torah portion, we celebrated Lag B’Omer, a day devoted to the memory of this very fascinating sage.

I immediately felt blessed by the opportunity to connect Lag B’Omer to this week’s double *parsha*, *Behar/BeChukotai* (Leviticus 25:1-27:4).

But before sharing the passage in *Torat Kohanim* with you, I’d like to give you some background on the two wise opponents, Rabbi Yehuda and Rabbi Shimon. For this I draw upon a fateful debate between Rabbi Shimon and some of his colleagues, Rabbi Yehuda in particular. The debate is recorded in Tractate *Shabbat*, page 33b. (Is it just a coincidence that this story of the hero of Lag B’Omer, the 33rd day of the Omer, is preserved on page 33 of the second tractate of the Babylonian Talmud?)

These rabbis, all students of Rabbi Akiva’s later years, survived to dwell under Roman rule. Rabbi Yehuda, who generally opened such discussions, began the conversation by praising the Romans: “How magnificent are their accomplishments! They’ve built marketplaces, bridges, bathhouses!”

Some of those present simply remained silent. But not Rabbi Shimon ben Yochai. He thundered: “Everything they’ve built

Under 74 and a half

Don't wait until too late

To get Private Health Cover

For Serious Medical Issues

NOT covered by Kupat Cholim

Normanz@shaham-orian.co.il • 054-4258671

Licensed Insurance Professional

has been for their own benefit. They built the marketplaces for sinful purposes, the bathhouses for their own pleasures, and the bridges to charge exorbitant tolls!”

The Romans soon learned about this conversation. They acknowledged Rabbi Yehuda as the primary speaker for all public occasions. But they condemned Rabbi Shimon to death, a fate he narrowly escaped by hiding in a cave for many years, a major formative event in his role as a spiritual guide to future Jewish generations.

Now let's examine an entirely different debate between these two protagonists, the one that is recorded in *Torat Kohanim*. It revolves around this verse in *Parshat Bechukotai*: “I will grant peace in the land, and you shall lie down untroubled by anyone; I will give the land respite from vicious beasts [*alternative translation*: I will cause dangerous animals to cease in the land], and through that land no sword shall pass.” (Leviticus 26:6)

Upon the phrase about vicious beasts or dangerous animals, which my sixth grade Yiddish-speaking teacher translated as *vilder chayes*, the following dispute is recorded in *Torat Kohanim Bechukotai 2*:

“Rabbi Yehuda said, ‘He will remove them from the land,’ whereas Rabbi Shimon countered, ‘He will tame them so that they do no harm.’ Rabbi Shimon continued: ‘What is more praiseworthy to the Almighty? To do away with dangerous animals, or to let them survive but no longer be dangerous? Surely, let them be but tame them!’”

Rabbi Shimon goes on to reduce his dispute with Rabbi Yehuda to the meaning of the word *Vehishbati*. Apparently Rabbi Yehuda translated the term as related to *lehashbit*, “to annihilate” the dangerous *vilder chayes*.

On the other hand, Rabbi Shimon understood the root of *Vehishbati* to be *shabbat*, a time of rest and respite. “Annihilate” or “tame”—that is the question.

Now that I've shared my “primary” source with you, permit me to return to my secondary source, Ramban's commentary on the phrase in question. For starters, he concurs with Rabbi Shimon. He then proceeds to elaborate upon Rabbi Shimon's viewpoint.

Ramban, for whom the Land of Israel was a central component of his understanding of Torah and Judaism, maintains: “For the Land of Israel, when the time comes that the commandments are upheld, will be transformed back to the world of the Original Adam, when wild beasts and lesser creatures all refrained from attacking each other and from endangering humankind.”

Ramban reminds us of the verses of Genesis, when the Lord Himself proclaimed that “all the beasts of the earth, all the birds of the heavens, all earthly beings, all living creatures” will sustain themselves by the land's vegetation. In short, nature's original design at the time of creation will one day be reinstated.

In closing, Ramban draws upon the prophecy of Isaiah, who foresaw a time when: “Wolf will lie down beside lamb, the leopard will lie beside the young goat; calf, lion cub, fatted lamb together—a little child will tend them... A baby will play at the cobra's hole, and an infant's hand will explore the viper's nest. There will be no wrong or violence on all My holy mountain, for knowledge of the Lord will fill the earth as waters cover the ocean.”

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

Rabbi Shimon ben Yochai's message calls to mind the response that Berurya gave to her husband Rabbi Meir, another of Rabbi Shimon and Rabbi Yehuda's peers. It seems that some of his neighbors, real ruffians, were tormenting him to the point where he could no longer tolerate it. He notified Berurya that he would pray for the death of his tormentors. Her retort: "Instead of praying for their death, why not pray for them to repent and discontinue their intolerable behavior?"

This is but one of the many examples of how relevant Rabbi Shimon's message was for human relations as well as vicious animals. Taming is preferable to annihilation. Rehabilitation is superior to excluding a sinner from family or community.

I close by inviting you, dear reader, to consider other applications and extensions of Rabbi Shimon's advice. ■

HUNDREDS OF SATISFIED CUSTOMERS

Very smooth process getting everything done without stress. Recommend highly!

Deborah & Harold Polster,
Katamon, JSM



Write Your Halachic Will Today
halachicwill.com

Rav Menachem Copperman
Certified Dayan & Expert
in Jewish Law



0544-731052
info@kadatvkadin.com

תיווך המלאך
Angel Realty 

www.angelrealty.co.il

For Sale in Efrat

Zayit: 4 room apt. Stunning view. Elevator. 2,750,000 NIS

Zayit: 3 room apt. next to the mall. 1,915,000 NIS

Dekel: 4 room garden apt. 2.470.000 NIS

Dagan: Beautiful 5 room apt. Succah balcony 3.690.000 NIS

Dekel: 5 room stunning duplex 140m with large balcony 3.19 M

Te'ena: 6 room apt. 3.290.000 M

For Sale in Elazar

4.5 room garden apt 2.570.000

5 room apt. 3.200.000 NIS

Gabi- 0524588716

SHAVUOT NIGHT LEARNING

FOR YOUNG PROFESSIONALS **20s & 30s**

💡 THOUGHT-PROVOKING ⚡ ENERGIZING ★ WORTH STAYING UP FOR

 DAVID FISHOFF	 RABBI DANIEL ROWE	 RABBI ELI DEUTSCH	 RABBI EITIEL GOLDWICHT
---	---	---	---

THURSDAY, MAY 21

11:15 PM - 3:00 AM

JERUSALEM GREAT SYNAGOGUE

 LIGHT REFRESHMENTS WILL BE SERVED

 **RSVP:** seisenberg93@gmail.com

 THE JERUSALEM GREAT SYNAGOGUE

READY
FOR



vision?

Schedule an
appointment today



☎ 02-674-3888

📍 Beit HaNatziv,
Derech Hevron 101A
Talpiot/Arnona

📍 Ramat Eshkol
Shopping Center



**THE LEAK
DETECTIVES**

Experts in Non-Invasive
Leak Detection

We get it right the first time!

*We
Service
all of
Israel!*

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

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

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

*Anglo
Service!*

*Shomer
Shabbos*

Call today for a FREE
phone consultation

053-712-0322



Last Available
Stunning
Penthouse,
amazing sea views.



**Mr & Mrs
Ashkelon**

054 7312118

Your Licensed Real Estate Agents



Call now
054 7312 118



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 Arie'el zt"l

לעילוי נשמות

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

The Chronological Imagination

I want, in this study, to look at one of Judaism's most distinctive and least understood characteristics – the chronological imagination.

Sometimes a modern discovery so changes our ways of looking at things that it allows us to revisit ancient truths that have become deeply obscured and see them with pristine clarity as if for the first time. That is surely the case with quantum physics. What it allows us to do is to understand afresh a biblical way of thinking about truth that is profoundly different from the way we have been accustomed to think in the West. I call the Greek approach the *logical* imagination, and the Jewish approach, the *chronological* imagination.

Niels Bohr famously said about quantum mechanics that if it hasn't profoundly shocked you, you haven't understood it yet. Without entering the details of this tangled territory, the most profoundly shocking thing about the subatomic reality it exposed is that it does not fit our standard logical categories. Is light a wave or a particle? Do subatomic particles have position or momentum? Is Schrödinger's

cat alive or dead?!

The answer to each of these questions reminds us of the story about the rabbi who listens to a husband's account of an unhappy marriage and says, "You're right." He then listens to the wife's conflicting account and says, "You're right." His disciple, who has been present at both meetings, says to the rabbi, "But they can't both be right," to which the rabbi replies, "You're also right."

There are phenomena, from subatomic particles to domestic disputes, to which the standard rules of Aristotelian logic do not apply. Chief of these is the principle of contradiction that states that a proposition and its negation

1. Schrödinger's cat is the name given to the thought experiment proposed by the Austrian physicist Erwin Schrödinger in 1935 to dramatize the paradoxical nature of quantum physics. It involves thinking about a cat in a sealed box whose fate depends on an earlier random event involving subatomic particles. According to the Copenhagen interpretation of quantum theory, the particles exist only in a state of probability until they are measured. It follows that the cat is only alive or dead once the box is opened. Until then, it is equally true to say that it is alive and that it is dead.

cannot both be true. Two contradictory statements cannot be true at the same time. Bohr's complementarity theory, Heisenberg's uncertainty principle, and other counterintuitive ideas, challenge this head-on. Light is both a wave and a particle. Schrödinger's cat is both dead and alive. There are phenomena that bear contradictory characteristics until we, the observer, enter the scene, at which point the contradiction is resolved retroactively.

Bohr tells the story of how he came to his theory. It happened after his young son was caught stealing sweets from a local store. Niels experienced mixed emotions towards his son and was conflicted as to the best way to approach him in light of this event. First he found himself thinking about this as a judge would. His son was guilty of a crime and justice must be done. But he also felt parental emotions of love and compassion. He realised that he could not hold both thoughts equally in his mind at the same time, and this led to his research on complementarity theory. As a fair judge of the situation, he had to think impartially. As a father he could not help but have compassion for his son, who had made a mistake. One way of thinking leads to justice, the other to mercy, but these are conflicting perspectives and involve different kinds of relationships.

The same is true about the well-known drawing that can be seen as a duck or a rabbit, but not both at the same time. The multi-dimensionality of reality may simply be too complex for us to grasp it all at one time. But what we cannot think simultaneously we can often think sequentially. That is what I mean by the chronological imagination.

We owe our concepts of logic to the ancient Greeks. The Greeks thought of knowledge as a special kind of seeing. We still, in Western



Jerusalem Real Estate is My Business

Eta: 054-723-3863

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

Fantastic townhouse for sale in **OLD KATAMON**.

6 bedrooms and 5.5 bathrooms.

Safe room.

Great condition registered garden 74 sqm.

Call me for more information.

In **BAKA**: 80 sqm for renovation, Shabbat elevator, shared parking.

Price: 4,630,000 NIS

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 !!!

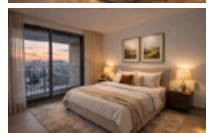
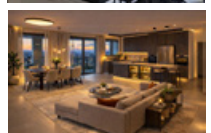
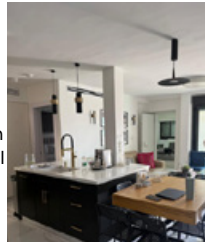
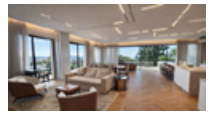
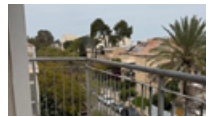
In **SAN SIMON**.

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



Eta Morris Realty, Ltd.

etamorrisrealestate@gmail.com

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

languages, preserve this visual metaphor. We speak of foresight and insight, of people of vision, and of ‘making an observation’. When we understand something we say, “I see.” For Plato, knowledge was deep insight into a world beyond the senses, where you see not the physical embodiments but the true form of things. The guiding metaphor for Greek epistemology, buried deep in the culture, was the image of Zeus, chief of the gods, looking down on the affairs of human beings from his lofty perch on Mount Olympus.

The worldview of the Torah is quite different. True knowledge is acquired less through seeing (God is not visible, and throughout the Hebrew Bible appearances deceive²) than through listening. The keyword is *shema*, meaning, “listen, hear, understand, respond.” Knowledge, *daat*, is not detached observation but intimate personal engagement: “And Adam *knew* his wife and she conceived.” God in the Torah is not a detached observer of the affairs of humankind, but an active participant. In Judaism, words are not just pictures of reality, the “forms” of things. They affect relationships. Words can injure and inspire. Words can bless or curse. Words can create new moral facts, such as when we make a promise. Words shape the reality they describe. This is more like Heisenberg’s uncertainty principle, in which the observer affects the reality he observes, than like Greek-inspired theories of knowledge in which a sentence can be true or false but not both.

The psychotherapist Viktor Frankl pointed out that what can be a contradiction in two-dimensional space need not be when we add a third dimension. So a square cannot

be a circle, and a circle cannot be a square. But they can both be shadows cast by a single object, a canister, lit first from the side, then from above. Add the third dimension and the contradiction disappears. Nor is this a mere mathematical curiosity. As Niels Bohr, one of the masters of quantum physics put it, “The opposite of a trivial true is a falsehood, but the opposite of a profound true may well be another profound truth.”

This is absolutely fundamental to Judaism. There is more than one valid way of looking at the universe. Minimally, there is the point of view of God and there is the point of view of humankind, and they are radically distinct. The only time in the whole of Tanach in which a human being is invited to see the world from the vantage point of God occurs in the last four chapters of the book of Job, when Job finally understands that the universe is not anthropocentric. Not everything exists for the benefit of humankind. God is at the centre, not us.

No less significantly, though the Torah has a single Author, it does not speak in a single voice. I have argued throughout these studies that there are at least three discernible voices - a wisdom voice, a priestly voice, and a prophetic voice - corresponding to the three modes in which God discloses Himself: through creation, revelation, and redemption. Each captures something of reality but none, on its own, portrays it all. That is why the Torah is such a complex interplay of different genres and tones of voice. The book of Numbers, for example, is structured as a fugue between law and narrative. There is no other book in the whole of literature that is quite like it. Throughout Numbers we see the interplay between prophetic and priestly sensibilities, and we begin to understand how

2. Think of Joseph, seen by his brothers but not recognised, or the spies sent by Moses who saw the land but misinterpreted what they saw.

law - the “ought-ness” of things - grows out of, and in turn influences, history, the “is- or was-ness” of things.

How then do you represent the three-dimensional nature of reality with its conflicting perspectives and multifaceted truths? One way in which the Torah does it is through what I call the *dialogical imagination*. We are shown a situation from two radically opposed viewpoints at the same time.

Two powerful examples occur in Genesis 21 and 27. In Genesis 21, first we see Sarah and her joy as at last she holds her long-awaited son. Then we see the pathos of Hagar and Ishmael, dismissed from the household and on the brink of death under the heartless desert sky. In Genesis 27, first we see Rebecca arrange for her beloved son Jacob to be blessed, then we see Isaac and Esau, bound together in shock and dismay, as they realise what has happened.

These narratives subvert any simplistic tendency to moralise, to divide reality into black and white. They force us to see the world from more than one point of view. The only way of bridging these perspectives is through conversation. Hence the idea of truth as dialogue. In Genesis, when speech breaks down, violence - the attempt to impose my version of the truth on you by force - is often waiting in the wings.

The other way is through the chronological imagination. Conflicting propositions may both be valid - the opposite of a profound truth may be another profound truth - but not at the same time. A classic example of this is the interpretation by Rabbi Joseph Soloveitchik in *The Lonely Man of Faith* of the two Creation accounts in Genesis 1, and in chapters 2-3. In the first, man is created in the image of God and given dominion over all other life forms. In the second, man is formed from

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

If my neighbor is selling their apartment, can I tell someone I know that there is a problem with the property?
 If there is a defect or issue in an apartment, the seller is obligated to disclose it to any potential buyer. If the seller conceals the problem, a neighbor who is aware of it has a Torah obligation to inform the buyer, in order to prevent them from financial loss or being misled in the transaction.
 משל"ת רח"ב יב"ד, טוב"ו ושו"ע חו"מ ר"כ. ספרא קדושים דת סנהדרין עג סה"מ לא) (ר"ב, טוב"ו ושו"ע חו"מ סימן ת"ס

Questions by whatsapp- 0528370700

New Project

Modern residential project in central Ra'anana offering high-end 3- and 4-room apartments with premium design and spacious, sunlit layouts. Located on a quiet street yet close to shuls, shops, restaurants, schools, parks by a top local developer.

Estimated costs from: ₪ 2.8M

FOR SALE

NACHLAOT, JERUSALEM

2 rooms| 45 sqm | 1st Floor

Charming 2-room,, 4 sqm balcony, AC, elevator, quiet street, modern kitchen.

₪2,290,000

FOR SALE

NACHLAOT, JERUSALEM

3 Bedrooms | 80 sqm | Half-floor up

City-center duplex. Studio + 2.5 rooms, separate entrances, Airbnb 15K–18K NIS.

₪3,300,000

FOR SALE

NACHALAT ACHIM, JERUSALEM

5 units | 105 sqm | Ground floor out of 3

Renovated garden apartment, private yard, 5 rented units, strong income.

₪7,450,000

FOR SALE

HAR HOMA, JERUSALEM

2.5 bedrooms | 1st floor | approx. 95 sqm

Like-new 3.5-room garden apartment with pergola, near shops, transport & shuls.

₪3,850,000

FOR SALE

ZAYIT, EFRAT

3 Bdr | 2nd Floor | Approx. 115 sqm

Sukkah balcony, Mamad, 1.5 bathrooms, 2 storage units & 2 parking spots.

₪2,850,000

FOR SALE

ZAYIT, EFRAT

5 Rooms | 168 sqm

Sukkah balcony, Mamad, 3 bathrooms, A/C, storage room, parking.

₪3,750,000

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

OU ISRAEL 23

the dust of the earth, and told to “serve and conserve” the garden. In the first, man and woman are created simultaneously, side-by-side. In the second, woman is created in the wake of the loneliness of man, and they exist face-to-face.

Rabbi Soloveitchik argued that the first account describes the ‘majestic’ man, whereas the second depicts the “covenantal” man, and we are both. The result, he explained, was that to be human is to be conflicted, torn between the different facets of our being. In fact, though, the Torah resolves this contradiction in the simplest and most elegant way: through time.

‘Six days you shall labour and do all your work, but the seventh day is a Sabbath day to the Lord your God.’

For six days we are majestic; on the seventh we are covenantal.

The chronological imagination - what Bohr meant when he said he could see his son through the eyes of a judge and a parent, but not both at the same time - was one of the great gifts of *Torat Kohanim*. The priest guards the border between sacred and secular, eternity and mortality, the physical and the spiritual, the infinite and finite. He knows these are two different orders of reality and is all too conscious of the danger that awaits and blurring of the boundary. At one level of reality, all that exists is God. At another, all that exists is human beings and their devices and desires. The separation between heaven and earth is what makes the universe and human life possible. But their connection is what makes human life meaningful.

The priest resolves the contradiction between sacred and secular by seeing both as true and valid, but we can only experience them at different times. The times and places

at which we focus on our human, mortal condition are *chol*, secular. Those in which we focus on God, the infinite Eternal, we call *kodesh*. They are integrated in the form of a precisely calibrated rhythm of time: six units (days, months, years) of *chol*, followed by a seventh that is holy, with the occasional addition of a fiftieth (day, year) after a sequence of seven sevens.

Biblical texts using the priestly voice are conspicuous for their mathematical precision. So, as Umberto Cassuto pointed out,³ the creation account is not only divided into seven days. It also contains the word “good” seven times, “God” thirty-five times, and “earth” twenty-one times. The first verse contains seven words, the second fourteen, and the description of the seventh day, thirty-five. The whole passage is 469 (7x67) words. Likewise Leviticus 23, 25, and 26 are all structured around the repeated words “seven” and “Shabbat”. Mathematical precision is essential to the priestly understanding of reality, just as we now know it is to the universe, almost unimaginably finely-tuned for the emergence of conscious life. Had any of the mathematical constants that govern the shape of the universe been even slightly different, the chemical elements necessary for life would simply not have formed.⁴

But the precision of the priest is different from that of the scientist. The division of time in the priestly calendar is a way of living out sequentially different and conflicting truths. We have already seen one in our study of Succot. Judaism embraces both the universal

3. Umberto Cassuto, *Commentary on Genesis*, vol 1 (Jerusalem: Magnes Press 1961), pp. 12-15.

4. One classic account is Martin Rees, *Just Six Numbers* (London: Weidenfeld & Nicolson, 1999).

and the particular, the universality of our humanity, given religious force in the Noahide covenant, and the particularity of our people's relationship with God, epitomised in the covenant at Mount Sinai. The Jewish calendar gives weight to both. There is the cycle of the three pilgrimage festivals; Passover, Shavuot, and Succot, representing the particularity of Jewish history - the Exodus, the Giving of the Torah, and the years of wandering the desert. And there is the cycle of festivals of the seventh month, Rosh Hashanah, Yom Kippur, and again Succot, representing the universals of the human condition: Creation, Divine sovereignty, justice, judgment, life, death, rain, and the renewal of nature.

One of the most beautiful consequences of the chronological imagination - seen clearly in our parsha of Behar - is its ability to reconcile the real with the ideal. History is full of ideal worlds. We call them utopias, a word that means "no place" because no utopia has ever happened. Torah Kohanim has a different, indeed unique, approach to ideal worlds. We live them, periodically, in the here-and-now of real time. On Shabbat we engage in a full dress rehearsal for the Messianic Age when no one will exercise power, political or economic, over anyone else. Something similar is true of the two great institutions in the parsha: *Shemittah* and the Jubilee year, the seventh and fiftieth years. By cancelling debts, releasing slaves, leaving the produce of the land to be enjoyed by everyone equally, and restoring ancestral property to its original owners, we inhabit a world in which the inequities of the market economy have been redressed and, for a year, sometimes two, we suspend the world of competition and live in a world of co-operation and the fellowship of equals.

There is no other system quite like this, and it gives truth - not the truth we think or discover, but the truths we live and to which we owe loyalty - a three-dimensional character it does not have in the either/or world of Aristotelian logic.⁵ That is the power of dialogical and chronological thought, and it comes from the depth reality acquires when we add to the two-dimensional nature of humanity the third dimension that is God. ■

5. Not that Aristotle was narrowly Aristotelian. He was one of the first philosophers to realise that different intellectual disciplines had different criteria of truth and different internal logics.

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.

Dr. Harry Weisman

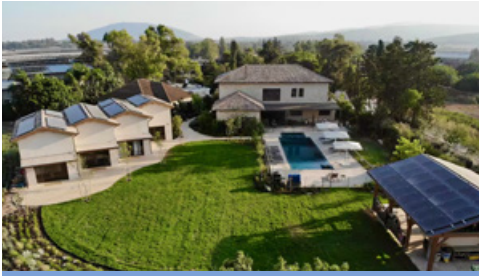
Former Assist. Clinical
Professor of Medicine,
UCLA School of Medicine;
Div. of Endocrinology & Metabolism

Author of
The 18% Solution -
Lose 18% of Your
weight in 18 Weeks



Weight loss Consultation

+972 53 472 2159



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.

**300NIS OFF OF A YEARLY PLAN
WITH THIS AD THRU MAY**



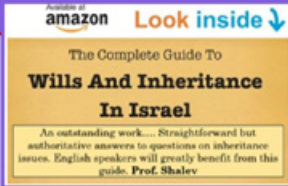
Clal building,
97 yafu street, Jerusalem.

Rubinstein House,
37 menachem begin street, Tel Aviv

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

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

Bs"ד



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



The Light Opera Group of the Negev (LOGON) presents

The Pajama Game

Including the songs "Hey There"
"Hernando's Hideaway", "Steam Heat"...

Music and Lyrics by RICHARD ADLER and JERRY ROSS | Book by GEORGE ABBOT
and RICHARD BISSELL | Based on the novel "7-1/2 Cents by Richard Bissell

REVISED PERFORMANCE DATES

Raanana, Yad Lebanim	5th May
Jerusalem, Jerusalem Theatre	10th May
Beer Sheva, Tammuz Music House	17th May*
Modi'in, Heichal Hartarbut	24th May

Performances:

19:30
*Beer Sheva 20:00

Director: Yaacov Amsellem
Musical Director: David Waldmann
Choreographer: Keshet Margolis-Stein
Costume Designer: Einat Smulian
Scenery Designer: Myra Bennett



Tickets: www.negevlightopera.com | Contact: 08-6414081, negevlightopera@gmail.com

This amateur production is presented by arrangement with Music Theatre International.

All authorised performance materials are also supplied by MTI www.mtishows.co.uk





PROBING THE PROPHETS

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

“Refa’eini Hashem V’Erafei”

Perhaps the most well-known phrase found in this week’s haftarah is its closing pasuk: “Refa’eini Hashem V’Erafei” – “Heal me, Hashem, and I will be healed”. Many are familiar with the verse from the bracha in our weekly Amida, where we beseech G-d with this same appeal, albeit in plural form (“Refaeinu”). What is not commonly known, however, is that, although it **closes** the haftarah’s message, the prophet’s plea is not the **end** of his appeal, but, actually, the **opening** of his personal request. Which presents us with an opening to fully understand this week’s haftarah.

This Shabbat, after having read Parashat B’chukotai and its harsh “Tochacha” - G-d’s admonition were Israel to fail to observe His mitzvot - we are not surprised to find that

Chazal chose a comforting nevu’ah from Sefer Yirmiyahu (16-17) which opens with the encouraging words “Hashem Uzi uMa’uzi uM’nusi” – “G-d is my Strength, my Stronghold and my Refuge”. And yet, after reading the first three verses of the haftarah, we begin the 17th perek with a litany of offenses and failings committed in Judea over many generations.

Just as the greater part of Parashat Bechukotai is focused upon the (future) sins of Israel and the frightening sentences, so too, our haftarah surprises us concentrating the bulk of its fifteen p’sukim on Judea’s sins and their results. We rightfully wonder, therefore, why must Yirmiyahu interrupt his opening nevu’ah, one filled with optimism and promise for Israel (17:1-4), with the frightening recital of the nation’s sins and the subsequent punishments that would befall them?

Perhaps, we would do better were we to reexamine the message that Yirmiyahu was sending to the people to be able to understand the nevu’ah and its choice for the haftarah of this parasha.

Rav Moshe Lichtenstein begins his explanation by pointing out that the closing words of the haftarah, “Refa’eini Hashem V’Erafei”, was the very **beginning** of the prophet’s plea to G-d. In it, Yirmiyahu prays that Hashem send him healing and salvation from the torment through which the people put him, for bringing repeated censure and disparagement from G-d as His “messenger”. The message of this haftarah, Rav Lichtenstein argues, is not one of comfort, per se, but one of “bitachon”, confidence! WHY?



Rav Moshe Lichtenstein beautifully explains that the “Tochacha” which the Torah presents to Israel in our parasha, never mentions the nation’s reaction to any of the warnings, the threats and the impending horrors that it prophesies. It is Yirmiyahu who, in this haftarah, does just that.

How could they ever survive such punishment?

How could they live through the horrors that Moshe Rabbeinu predicted would arrive?

How can there be any future for the “chosen nation”?

To these unspoken questions, Yirmiyahu responds simply: “Baruch hagever asher yivtach BaShem” – “How fortunate the one who trusts in G-d and had Hashem as his reliance.”.

Yirmiyahu presents a clear choice to the worried population: “either trust in G-d or lose all hope!” It is precisely for this reason that the navi echoes the warnings of the Torah in his nevu’ah. Not in order to sink the nation into deep depression but, rather, to convince them of the reality and respond with **HOPE**, not Despair.

It is for that reason, I believe, that perhaps Chazal chose to include the seemingly “misplaced” closing plea of Yirmiyahu, to become a cry of hope in Hashem’s salvation as a message to all of us.

True, we do not know why; we do not know how; we do not know when...but we DO know THAT. We know THAT Hashem’s words come to be-and we also know THAT we have HOPE in G-d. It is that message that echoes throughout the generations: we have faith in G-d and, therefore, we have hope-“**Od lo av’da tikvateinu.**” ■

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

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



GERMAN COLONY
NEW ON THE MARKET
LUXURY PENTHOUSE
RACHEL IMENU STREET



Exclusive Top-Floor Living in One of Jerusalem’s Most Prestigious Neighborhoods
 5 rooms, 2 bath , open terrace , view , lift and more



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
RECHAVIA
ALCHARIZI STREET
RARE ONE LEVEL
4 BEDROOMS




DANIEL BOUZAGLO SINCE 2003
JERUSALEM REAL ESTATE



THE WALL DOCTOR

PROFESSIONAL PAINTERS

ת"ב
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.

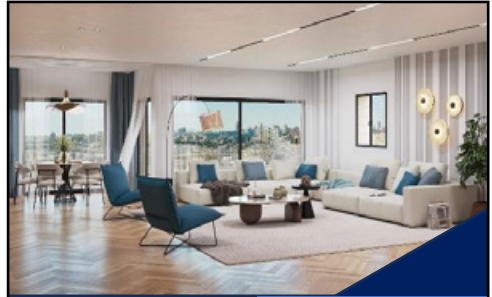


DAVID KUSHNER



058-661-0728

We can rescue any wall or ceiling.



**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



AIM ASSIST

How does AIM ASSIST work



Contact AIM

Our team assesses your medical needs



We connect you with the appropriate specialist from our trusted network



For a nominal service fee, we coordinate appointments, scheduling, and follow-up, all in English

Trusted medical care in Israel for over 37 years.

Need Medical Assistance in Israel?

With over 37 years of experience assisting English-speaking patients, AIM Assist removes the stress. AIM connects you quickly and privately with leading doctors, specialists, and diagnostic services across Israel without the confusion, delays, or language barriers.

Whether you need routine specialist care or an urgent consultation, AIM Assist helps you get seen faster by the right doctor.

Need to renew your prescription?

AIM Assist can help coordinate a consultation with a local physician so your medication can be renewed while you are in Israel.

☎ 02-653-7111

✉ office@aim.co.il

☎ 054-202-0967



BERESHEET

International Senior Living Community

We Are Open!

Join us today and experience a

Full year trial

commitment-free, deposit-free

Come discover the magic of Beresheet!

Monday Lecture Series - May 2026

Mondays at 11:15 AM | Coffee & cake available before the lecture



Innovations in Medical Technology

May 4th

Dr. Bentzion Rubinfeld

Cholesterol, blood vessels and medications



A Musical Journey to the 60's

May 11th

Hanan Drori

Pop, rock 'n' roll, and the greatest hits of the era.



Secrets of Health from Nature

May 18th

Rebecca Danel

Allergies, hair loss, digestion, and a live demonstration.



Ethiopia

May 25th

Eitan Simanor

History, culture, and landscapes of East Africa.

We'd love to see you

For more information and registration:

050-490-5946 | *2349



Beresheet, Jerusalem Hills



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

Maintaining the Proper Perspective

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי תָבֹאוּ אֶל־הָאָרֶץ
אֲשֶׁר אֲנִי נֹתֵן לָכֶם וְשָׁבַתָה הָאָרֶץ שְׁבַת לַה':

“Speak to Bnei Yisrael and say to them: ‘When you enter the land that I am giving you, the land must rest a Sabbath for God.’” (Vayikra 25:2)

The opening pasuk of Parashat Behar uses two seemingly redundant verbs: *daber* (דבר) and *v’amarta* (ואמרת). Both mean “to speak,” and the Torah could have shortened the verse to *tomar el Bnei Yisrael*. Why the double expression?

Chazal famously distinguish between the two. *Daber* implies a firmer, more forceful tone, while *amirah* is gentler. This distinction emerges from the pasuk: כֹּה תֹאמַר

לְבֵית יַעֲקֹב וְתִגִּיד לְבְנֵי יִשְׂרָאֵל. “Beit Yaakov” is interpreted as the women — addressed softly — while “Bnei Yisrael” refers to the men, who may be spoken to more firmly.

The **Or HaChaim HaKadosh** utilizes this distinction to explain shmita. Shmita contains two primary demands on the farmer:

Ceasing to work the land.

This is extremely difficult. A farmer fears: *If I stop working, how will the land produce?* Because this command challenges human instinct and rationality, the Torah introduces it with the stronger *daber*.

DECLARING THE PRODUCE HEFKER — OPEN TO ALL.

While still a major demand, this element is easier to accept: the farmer also gains access to his neighbor’s fields. For this component, the Torah uses the gentler *v’amarta*.

The **Or HaChaim** then offers a second explanation. Shmita can be viewed in two very different ways:

One approach sees it as a royal decree — a law of the King that we obey even without understanding.

But there is another, far more uplifting perspective. It is viewed as a condition.

Imagine a friend gifts you the use of his home for an entire year, rent-free, but asks to use it himself for two weeks each summer. One response is frustration: *Some gift — where am I supposed to go for two weeks?* Another response is gratitude: *After giving me fifty weeks in your home, of course I’ll gladly step aside for two!*



הרב משה שולמן
מוהל מוסמך - למעלה מ-30 שנות ניסיון

Milah With Rav Moshe

Certified Mohel
Warmly Recommended.
Guiding families through a meaningful experience for over 30 Years

058-622-3123 | RavMoshe@milah.net | milah.net

Jerusalem Physical Therapy Services

- Joint replacements
- Stroke rehabilitation
- Back and neck pain
- Parkinsonism
- Sports injuries
- HOME VISITS



Dr. Yonatan Kaplan
BPT MSc (Med) Ph.D MAPA

054-4639463 www.jsportmed.com

Hashem gave us Eretz Yisrael with a condition: six years are yours — but every seventh year, it returns to Me. The proper response is not resentment but profound appreciation for the six-year gift.

Rav Pam (on Parashat Bechukotai) makes a similar point when discussing *Ma'aser Behemah*. Why must each animal pass under the staff one by one, with every tenth designated as ma'aser? Why not simply count the herd and separate ten percent?

Rav Pam explains: if someone owns a thousand animals, setting aside a hundred at once feels overwhelming. But when the animals pass one by one — *one for me... two for me... three for me... nine for me... one for You* — it becomes far easier. Perspective transforms the experience.

And this, the Torah teaches, is the key not only to shmita but to all mitzvot—and all of life.

The difference between gratitude and resentment, between joy and burden, is often nothing more than the lens through which we choose to see.

Shmita invites us to step back and remember that everything — our land, our success, our efforts, our blessings—is ultimately a gift. When we cultivate an attitude of gratitude, mitzvot cease to feel like obligations and instead become opportunities. Life itself

becomes richer, lighter, more expansive.

If we train ourselves, like the farmer counting his animals, to say: *One for me... one for me... one for me... one for You*, then each moment becomes easier to give, each mitzvah easier to embrace, and each challenge easier to meet.

Shmita is not only a command — it is a mindset. A reminder that the world is full of gifts, that God's generosity surrounds us, and that our task is simply to notice, appreciate, and respond with open hands and open hearts.

May we learn to see our blessings with clarity, receive them with gratitude, and give back with joy. ■

**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:



REBBETZIN SHIRA SMILES

FACULTY, OU ISRAEL CENTER

Laudable Land

Parashat Behar concludes with the declaration, “Ani Hashem Elokeichem asher hotzaiti etchem mei’eretz Mitzrayim lateit lachem et eretz Cana’an le’hiyot lachem l’Elokim — I am Hashem, your God, Who took you out of the land of Egypt, to give you the land of Canaan, to be a God to you.” (*Vayikra* 25:38)

Rashi links bringing *Am Yisrael* to the land with being their God, “**To be a God to you;** for I am a God to anyone who lives in the land of Israel, but anyone who leaves it [without halachic permission] is like one who worships idols.” (*Ketubot* 110b) How do we understand this statement? Is Hashem not found in the entire world?

The *Pnei Yehoshua* offers a fascinating insight into this Gemara. The land of Israel is described as a land where, “the eyes of Hashem are always upon it, from the beginning of the year to the end of the year.” (*Devarim* 11:12) There is an intense level of *hashgachah*, a distinct kind of Divine attention and clarity felt by those who live in the land of Israel, inspiring them with a heightened awareness of Hashem’s presence. However, those who live outside the land do not share this reality; their perception of the Divine tends to be more obscure and vague.

The Ramban in *parashat Acharei Mot*

discusses the uniqueness of Eretz Yisrael in that it is not governed by any heavenly force, nor does it have a ministering angel who guards it. Indeed, as the *Siftei Chayim* points out, the level of *hashgachah* in Eretz Yisrael is so profound that Hashem judges the land every day. It seems as though Hashem is hyper— focused on the land, and the rest of the world lies in the periphery. The *Siftei Chayim* quotes the *Ricanti* who describes Eretz Yisrael as a land that completely relies on the rain from Above for nourishment, unlike Egypt, who waters the land with their ‘feet’ like a vegetable garden. As the foot is the limb most distant from the heart and head, this reflects how Hashem provides sustenance to the lands outside of Israel from a distance. Eretz Yisrael, closest to the Divine presence, completely depends on Hashem’s grace and goodness. It is no wonder that the Ran notes that one’s *tefillah* in Eretz Yisrael has greater power; the connection is elemental.

Rav Scheinerman in *Ohel Moshe* observes a wonderful nuance in *Birkat Hamazon* that reflects the contrast between living in Eretz Yisrael and living in *chutz la’aretz*. The first blessing of *Birkat Hamazon* was composed in the desert by Moshe Rabbeinu and is written in the third person, “*hu noten lechem lechol basar ... u’ve’tuvo hagadol* — He gives nourishment to all flesh...and through His great goodness...” The second blessing, written by Yehoshua upon entering the land, switches to the second person, “*Nodeh*

le'cha — We give thanks to You.” The third blessing, written by Shlomo Hamelech in Eretz Yisrael, continues in the second person, “*Rachem na Hashem Elokeinu al Yisrael amecha ve'al Yerushalyim irecha* — Have mercy, Hashem, on Israel Your people, on Jerusalem Your city...”

Clearly, there is an intimate dynamic at play between Hashem and His people residing in His land that cannot be replicated anywhere else in the world. ■

Tzitzit for Tzahal in RBSA Every Tuesday night

19:00 - 21:30

27 Nachal Maor
(Ohr Shalom Shul)

0542133350 whatsapp only



Shared Ashkelon Apartments for under 1,000,000₪? YES!

We are putting together sharing groups

Buy a shared apartment as a group of 2 or 3

Choose the dates you want to use

CALL FOR DETAILS



STEPHEN EPSTEIN

Licensed Realtor

+972 58-783-7436

+1 (914)-351-1245

www.stephen-epstein.com

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

Service most of
the country



VISIT THE PARENTS ON A
FAMILY FRIENDLY

Tour of HEBRON

**ALREADY
BEEN TO
HEBRON?**
Let us know and
we will add a
new site to the
group tour.



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

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

GUIDED BY RAV SIMCHA HOCHBAUM

OFFICE: 718-677-6886 TOURS: 📞 052-431-7055 • tour@hebronfund.org



www.hebronfund.org

Official Sponsor of the Jewish Community of Hebron



**ZHUBRAK
CLARK & WASSER**
CERTIFIED PUBLIC ACCOUNTANTS & ADVISORS

Expert Accounting Services



Chezky Wasser
CPA



Ari Clark
CPA



Sean Zhubrak
CPA

- U.S. Income Tax Return Filing
- Quickbooks Consulting
- Foreign Bank Reports (FBAR)
- Bookkeeping & Accounting Services

Connect With Us

Zhubrak Clark & Wasser
 info@zwcpa.com

Catching Sun

by Devorah Ungar

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



THE PERFECT GIFT!



Now at Pomeranz Bookseller, Jerusalem

INTEGRITY
REAL ESTATE
FINE JERUSALEM HOMES



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

ILANA NELSON 054.5341403

www.integrityrealestate.co.il

LOOKING FOR A DOCTOR WHO UNDERSTANDS YOU?

FIND AN OLEH DOCTOR ON OUR ONLINE DIRECTORY!

- ✔ Culturally familiar, high-quality healthcare in native English.
- ✔ Search, filter & connect with the right doctor for you.
- ✔ Featuring 190+ Kupah, Hospital & Private Doctors.
- ✔ Wide range of specialties & locations across Israel.

the **ANGLO**
DOCTORS in Israel
DIRECTORY



Supported by
נפש Nefesh
ב'נפש B'Nefesh

Find Your Doctor Today!
www.angloctorsisrael.com



SIMCHAT SHMUEL

BY RABBI SAM SHOR
DIRECTOR, TORAH INITIATIVES,
OU ISRAEL



This coming Thursday evening, we will celebrate the 59th anniversary of *Ichud Yerushalayim*—the reunification of Jerusalem, the miraculous military victory of the 1967 Six Day War. For nineteen years, the joy that permeated the Jewish people with the establishment of the State of Israel in 1948 was tempered by the sobering reality that the city of Jerusalem remained divided—the Old City, the Western Wall, and the Temple Mount under Jordanian sovereignty. All of that changed with the dramatic events of June 7, 1967.

Shortly after Lt. General Motta Gur's electrifying proclamation—“*Har HaBayit b'yadeinu, Har HaBayit b'yadeinu!*”—“The Temple Mount is in our hands, the Temple Mount is in our hands,” the students of Yeshivat Beit Aharon, the yeshiva of the Slonimer *Chassidim* in *Meah Shearim*, were gathered together in the bomb shelter in the basement of the yeshiva complex. There, they were addressed by their illustrious *Rosh Yeshiva*, **Rabbi Shalom Noach Brazovsky, zy”a**, who in later years would succeed his father-in-law as the *Slonimer Rebbe*.

Below are a few brief excerpts from the Rebbe's stirring message to his students on that

momentous day:

“...We are obligated to recognize and give thanks for the miracles that *HaKadosh Baruch Hu* has brought upon us during these days—revelations not experienced for tens of generations—and it is forbidden to ignore these great gifts from *Hashem*...”

“...Even those distant from our tradition—indeed, anyone with a discerning mind—must acknowledge that these events cannot be explained by the laws of nature...”

“...The return to Jewish control of the *Kotel HaMa'aravi* and our other sacred sites—*Kever Rachel* and *Me'arat HaMachpelah*—through the miraculously swift Six Day War, leaves us in awe of these great wonders that the *Ribbono Shel Olam* has revealed to us, and we must give thanks...”

“...At this great moment, when *Hashem* has returned to us the place where our *Beit HaMikdash* once stood, we must raise our voices in praise...”

The *Rebbe's* words guide us in appreciating the depth and significance of this remarkable day—*Yom Yerushalayim*. In those fateful hours, and in the days and months that followed, the *Yad Hashem* was manifest in ways both revealed and unmistakable.

Yet even today, as we continue to yearn for the complete ingathering of the exiles and the dawn of an era of enduring peace, we must not lose sight of the countless gifts that *HaKadosh Baruch Hu* bestows upon us each and every day. After two thousand years of exile, we are privileged—each and every one of us—to visit, to live, to study, and to pray in

FOR SALE IN ARAD

5.5 room house, including mamad
and a patio situated in a quiet
courtyard off main road in Arad

For further details contact:
Naomi 054-933-8557

the ancient city of *Yerushalayim*.

There is a beautiful teaching from the **Noam Elimelech, Reb Elimelech of Lizensk, zy"á**, regarding an earlier moment of salvation in our history—the awe-inspiring splitting of the *Yam Suf*, when Am Yisrael walked *ba'yabasha b'toch hayam*—on dry land within the sea. At first glance, this verse simply describes the miracle itself. Yet the *Noam Elimelech* reveals a deeper dimension: *Am Yisrael* was so profoundly transformed by that experience that even after they had already crossed, even after the waters had returned and they stood once again upon dry land, it was as though they were still within the sea—the imprint of the miracle lingering within them, shaping their consciousness long after the moment had passed.

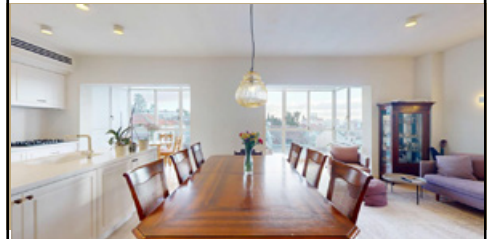
This insight calls upon us to hold fast to those moments of revelation that punctuate the unfolding drama of Jewish history—to allow their light to endure within us, to inspire us not only in memory, but in daily awareness.

May the great gift of *Yerushalayim Ir HaKodesh*—the united, eternal capital of the Jewish People—continue to inspire us to recognize and cherish all of *Hashem's* blessings, and to perceive even the subtle, hidden miracles that accompany us each and every day.

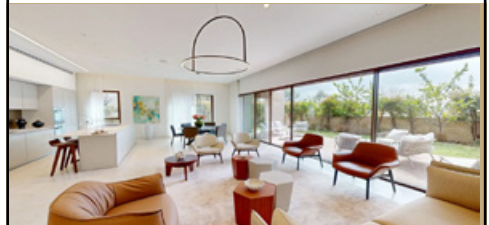
Yom Yerushalayim Sameach ■



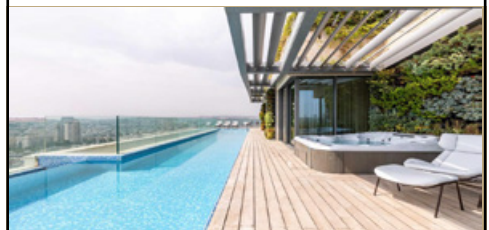
Unique & New apartment for rent, Dubnov 1, Talbieh, luxurious building, 270 sqm, 90 sqm terraces, high-end finishes, 2 parking spots, storage



Renovated elegant apartment of 120 sqm, Rehavia/Shā'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



SOUL ACTIVE

The body Hashem gave you. 15 minutes a day to honor it.

Soul Active — Torah-rooted fitness for Orthodox men and women. Six coached workouts a week. A private community. A real coach in your corner.

🏆 leaderboard | 👤 accountability group | 📊 poll everyday


Founding members from 99 NIS/month — first 50 only.

www.soulactive.health

— Next 4 week challenge begins: May 17th —

T&T INVESTMENTS

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





2026
SWIM 16 צליחת
4 SADNA הכנרת

WOMEN'S KINNERET SWIMATHON
FOR SADNAT SHILUV

WAVEBLAZING
The Way TO AN
INTEGRATED
COMMUNITY

Registration
is in full
swing!



28-29.5.26

Sign up
NOW:



DONATE:



info@swim4sadna.org
054-993-8840



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



מדר עורכי דין
Madar Law Office

ENGLISH SPEAKING LAW FIRM

Orit Madar, Adv.
Family Law and Mediation
Divorce, Child support, Custody
Inheritance & Wills

Yariv Madar, Adv.
Bodily Injuries, Medical Malpractice
Civil Litigation

10 Hillel St., Jerusalem | 36 Dam hamkabim st., Modiin
02-6255592, 050-3202909
Madar@netvision.net.il

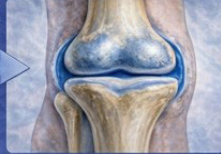
Stem Cell Injections for Arthritis

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

Ben Zimra

מ"ד

REAL ESTATE

The best deals in Jerusalem

FOR SALE

GREAT INVESTMENT ON RACHEL IMEINU ST.

Nice 4 rooms, 80m, in an Arabic style building with Shabbat elevator, Sukkah balcony, master bedroom, sunny, quiet, rented 7500 NIS/month, Exclusive, 3,400,000 NIS

GOOD DEAL IN RECHAVIA

Large 5 rooms, 125m, ground floor of a stylish building, 2 balconies with possible exit to a garden, for renovation with great potential, high ceilings, 3 directions, mamad, Exclusive, 4,900,000 NIS

CLOSE TO OLD KATAMON - GANEI ZION

Great 5 room apt, 120m, in a luxury building with Shabbat elevator, 12m balcony, beautifully renovated, large living room, master bedroom, quiet, storage room, double parking, Exclusive, 5,750,000 NIS

CHARMING CORNER IN GERMAN COLONY

WITH GARDEN - Great 5 room apt, 180m, 140m private garden, modern building, large living room, master bedroom, bright, quiet, storage room, private parking. RARE!

28, Kovshei Katamon Street, Jerusalem
Tel: 02.5633008 - www.ben-zimra.com

TzviAir



100% Satisfaction

We guarantee that you will be 100% thrilled.



Certified Technicians

Highly trained and certified technicians.



Designers & Architects

Send your plans for free engineering.

AIR CONDITIONING

Engineering, Design & Installation

 **02-628-8282**

or Email us at info@tzviar.com





BADERECH

RABBI JUDAH MISCHEL

EXECUTIVE DIRECTOR, CAMP HASC
AUTHOR OF BADERECH SERIES



Yom Yerushalayim: *Komemiyus!*

A revolutionary educator and builder of Torah, the famed Alter of Slabodka, Rav Nosson Tzvi Finkel, zt'l, reoriented the focus of avodas Hashem on *gadlus ha-adam*, the inherent greatness of the human being. The Alter's son-in-law and successor Rav Yitzchak Eizik Sher zt'l, transmitted the *derech* of Slabodka to the post-War generation of *bonei Torah* in Eretz Yisrael. A role model in *midos* development and *gaon* in Torah, "Reb Eizik" provided inspiration, instruction and spiritual guidance to students throughout the land.

Among those drawn to Reb Eizik was a young student at Yeshivas Chevron who had the privilege of escorting Reb Eizek home from yeshiva after davening each day.

One morning, as they reached the door of Reb Eizek's apartment, the Rosh Yeshivah shook his head and declared, "*Nisht azoi*, not like that...." Reb Eizek then turned around and began to make his way back to the yeshiva. When they arrived, Reb Eizek nodded to

the young man and said "*noch amohl*, again", and began to walk back home, following the very same route as they always took. The young man looked quizzically at the Rosh Yeshivah.

Rav Eizik then adjusted his frock, rolled back his shoulders, stood up straight and tall, and looked the bachur in the eye: "*Azoi*, like this... *geit a general*, the way a general walks..." Standing tall and proud, together the Rabbi and talmid walked home.

Our sedra describes the 'posture' in which Hashem took us out of our constricted state of slavery in Egypt:


אֲנִי ה' אֱלֹקֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם
מֵהֵי יַת לָהֶם עֲבָדִים... וְאֹלֶךְ אֶתְכֶם קוֹמְמֵיית:

"I am Hashem, your God, Who took you out of the land of Egypt from being slaves to them; and I broke the pegs of your yoke and led you upright." (26:13)

Rashi quotes Midrash Toras Kohanim and says that *komemiyus*, upright, means בקומה, 'erect in stature', due to your relief from bondage. After generations of suffering and slavery Hashem delivers us from exile, and not just physically, but by restoring our posture, our 'stature'.

Rebbi Meir interprets the word *komemiyus* as 'two komos' or levels: קומות כִּשְׁתֵּי קוֹמוֹת: שְׁלֹשׁ אֲדָם הָרֵאשׁוֹן (Bava Basra, 75a), implying that

DREAM HOME
HANDYMAN



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

📞 AVRAHAM : 058-7997833 📍 JERUSALEM & SURROUNDING AREAS

in the future, the Jewish people will have the stature of two hundred *amah*, cubits — equivalent to two times the height [*komos*] of *Adam haRishon*, whose height was one hundred cubits. Beyond this change in our physical size and stability, our Gemara teaches that in the end of days, Am Yisrael will transcend the level of existence that we had at the point of the creation of mankind.

Sefas Emes unfolds this insight. Each of us is made up of two '*komos*': קומה רוחנית and קומה גשמית, a physical level and a spiritual level. Our physical body, whose height we can measure on the outside, is the 'vessel'. Our spiritual soul, the light within the vessel, has its own kind of 'stature'. Although there is a tension between the priorities and needs of the physical and spiritual, by observing *mitzvos* and committing to living *Yidishkeit* with passion, we can achieve balance of these two *komos* and achieve the fullness of our potential by 'standing tall'. We can assume our ultimate form and express our inherent spiritual level of greatness. This is the essence of standing in our *komemiyus*; upright, with pride in our identity, observance and in the posture of our inner greatness.

Throughout more than half-century of leadership, The Lubavitcher Rebbe launched campaigns toward cultivating '*gaon Yaakov*', restoring 'authentic Jewish pride', based on a return to Jewish identity, practice, values, ritual and tradition. The Rebbe assumed the mantle of leadership in the shadow of the Holocaust, and breathed new life, hope and confidence into a broken nation emerging from darkness and the brink of decimation. The Rebbe's spiritually radical model of "Mitzvah Campaigns" still challenges members of our community to step out of our comfort zone and share our wealth of

knowledge, opportunities and blessings with others. From asking men on the street to lay tefillin and women to light Shabbos candles, to holding massive Lag b'Omer parades and public Menorah lightings, the Rebbe made it his mission, and every Jew's mission, to reach out and reveal the greatness, the treasure, of every *Yidishe neshamah*.

Participating in Jewish life, fulfilling *mitzvos*, and being empowered by Jewish education and engagement, *gaon Yaakov* can even manifest geopolitically, as a national sense of self-respect, empowerment and pride. This is *komemiyus* — full-stature living.

This week *Am Yisrael* celebrates Yom Yerushalayim, marking the miraculous restoration of numerous קומיות, essential physical and spiritual 'levels' in our development as a sovereign nation in our Homeland. The victories of the Six Day War revealed Divine providence and *gaon Yaakov* - authentic Jewish pride, another step toward the fulfillment of daily prayer: וְהִבְיָאֵנוּ לְשָׁלוֹם מֵאַרְבַּע כְּנַפּוֹת הָאָרֶץ וְתוֹלְכֵנוּ קוֹמְמִיּוֹת לְאַרְצֵנוּ:

"Hasten and bring upon us blessing and peace quickly from the four corners of the earth and speedily lead us *upright* to our homeland!" In our days, we are witness to (and participants in!) awesome military miracles and open, Divine intervention. May Hashem bless us with continued progress toward the *Geulah Sheleima*, and may all of Knesset Yisrael return from our exile with our heads held high, not in apologetic meekness.

.....
P.S. The young man who escorted Reb Eizek each day and learned the lesson in *gadlus ha-adam*, Rav Baruch Mordechai Ezrachi, zt'l, one of the preeminent roshei yeshivah in Yerushalayim, one of our generation's great progenitors of the honor of Torah. ■



ישיבת
משמר
התורה
תורה ואחריות



never stop serving

ישיבת משמר התורה
בראשות הגר"ד לייבל שליט"א

- High level learning.
- A yeshiva environment, hand in hand with real army service
- lifelong connections

 **כל ישראל יש להם חלק: 02-645-5880**

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



3. ד. גולדמאן

OBERSON



Imported Kosher Food

Imports of kosher food to the Israeli market have increased greatly over the past twenty years. Studies show that over fifty percent of food sold in Israeli supermarkets is imported, and that number continues to climb each year.

The Chief Rabbinate of Israel certifies thousands of facilities around Israel and uses substantial manpower to provide this service. The Rabbinate never intended to certify products and facilities outside of Israel, as its purpose is to certify kosher food for the local Israeli market.

The term “*B’ishur HaRabbanute Harashit*” (authorized by the Chief Rabbinate of Israel) appears on every kosher imported product that passes through the Rabbinate system. As opposed to the certification of local products, the Rabbinate has neither the manpower nor the finances to check and certify factories worldwide. This being the case, a number of years ago (when the import market was much smaller than it is now), the Rabbinate decided it would permit kosher products with foreign certifications to be imported, as long as the standards of the imported products more or less coincided with the standards of the Chief Rabbinate. The Rabbinate has no system to confirm the standards of foreign *hechsherim* and relies on written testimony only.

Unfortunately, there are many irregularities

in the realm of kashrut supervision, particularly when huge numbers of products are being manufactured abroad and then imported to Israel. Some kashrut agencies are making use of extreme leniencies, based on minority opinions that have been rejected by virtually all *poskim* over the generations. We are not referring merely to issues of, for example, *Chalav Stam* or *Chadash*. There have been documented cases of lenient kashrut organizations granting certification by phone/fax, without *kashering* any equipment or even showing up in person to supervise. In addition, there were cases in which ingredients were not checked properly and no regular visits took place. In other cases, specific products were labeled “Chalav Yisrael” or “Kosher for Passover” when in fact the halachic standards of these categories were not met in the factories. One should note, however, that even if *bediavad* (ex post facto) these products might not “treif” one’s dishes, one should choose to avoid relying on weak, flimsy leniencies.

Unreliable *hechsherim* are particularly widespread in the house brands of Israeli supermarkets as well as with large Israeli food companies marketing imported items under their own labels. Unfortunately, consumers mistakenly assume that *B’ishur HaRabbanute Harashit* on the label signifies that the Rabbanut has properly checked the product and approves its supervision.

The OU Israeli office has made great strides in the last few years regarding imported products. We have built a strong connection with the import division of the Chief Rabbinate,

The OU Israel Gustave & Carol Jacobs Center for Kashrut Education was created to raise awareness and educate the public in all areas of kashrut. Rabbi Ezra Friedman, Deputy Rabbinic Administrator for OU Kosher Israel is the Center's director.



and importers have taken interest in OU products.

For the consumer's part, when choosing imported products, one should always confirm that there is a reliable certification (a hechsher that you would trust if you were living overseas). This policy is familiar to kosher consumers living abroad, but less so in Israel. Upon seeing an unfamiliar hechsher, one should ask a rabbi who is knowledgeable in modern kashrut (and preferably involved with kashrut certification overseas).

If stores and importers were to realize that reliable and genuine kashrut is a priority for so many consumers, they would be more inclined to change their policies. We must strive as kosher consumers to demand products with reliable certification, both in Israel and around the world, and to reject products of questionable status. When we do this, we gain merit not only for our own good deeds, but in addition, we are doing a true *chesed* (helpful deed) for the kosher consumer in Israel. By improving the kashrut standards of imported foods, we help those in Israeli society who truly want to keep kosher.

It is important to note that imported OU products approved by the Chief Rabbinate hold up to the highest standards of kosher protocol including *Yoshon*, *Afiat Yisrael* (when applicable), *Bishul Yisrael* (when applicable) and *Chalav Yisrael*. Although OU Kosher worldwide is not stringent in these areas based on numerous halachic considerations, we accept the standards the Chief Rabbinate has decided to apply and has conformed to them. For any questions or inquiries on OU products sold in Israel feel to contact the Gustave and Carol Jacobs Center for Kashrut Education. ■

Kashrut Questions in Israel?

Call or Whatsapp Rabbi Friedman at
050-200-4432

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



Netanel Shimoff
Injury & Health Claims

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



SHIMOFF AZOULAY
Law Firm



Avia Azoulay
Civil & Commercial

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

📞 02-5660002 📍 King George 16 A Jerusalem 📧 Office@aslegal.co.il 🌐 aslegal.co.il

Serving clients across Israel – professionally and personally



Camp Dror Boys

This Summer!

New Campus.
New Leadership.
New Energy.



What's New:

- Upgraded campus
- Larger senior team
- Full program of fun, trips, experiences, + so much ruach
- Incredible workshops



Sign up now
www.campdror.com

Any questions? Contact Cindy
Campdror@ouisrael.org

+972502022085

This Week's Inspiration

SUNDAY
MAY 10

7:30 PM

Men's Safrut (The Bais)

Rabbi Tzvi Maurer

7 Hartum Street, 2nd Floor

SPECIAL EVENT:

Mother Daughter Pre- Shavuot
Event throughout the week
in cities across Israel!

MONDAY
MAY 11

8:30 PM

**The Bais (for Men) Semichat Chaver
Program Rav Elyada Goldwicht**

@ **Bet Kneset Ohel Yitzchak**

Keren Hayesod St.

7:00 PM

Choir Sessions with

Hadassah Jacob @ Diskin 1 St.

*The schedule is subject to change



SCAN ME

Subscribe to our OU Israel
Whatsapp Community for all
information related to OU Israel
classes and programs, including
last minute schedule changes
and updates, by scanning
the QR Code above.

**THE BAIS CLASSES & PROGRAMS ARE
FOR MEN ONLY**

**TUESDAY
MAY 12**

OU Israel is supported by the Jewish
Federation of Broward County



COMMUNITY BEIT MIDRASH IN BAKAA

Classes @ Bet Knesset Nitzanim, 3 Asher Street, Bakaa

9:20 AM

Understanding Tefila

Rabbi Yossi Goldin

11:25 AM

P'shat in the Parsha

Rabbi Shmuel Goldin

10:10 AM

Rambam: Letters & Introductions

Rabbi Yitzchak Breitowitz

12:20 PM

Unlocking the Messages of Chazal

Rabbi Shai Finkelstein

TORAH TUESDAYS WITH THE WOMEN'S DIVISION

Classes @ Beit Knesset HaNassi, 24 Ussishkin St. Rechavia

9:15AM

Torah Tapestries with

Mrs. Shira Smiles

Scan to Join the Whatsapp
Group of the OU Israel
Women's Division



MODIIN-THE BAIS

Men's Programs in Modiin Yeshivat Hesder Meir Harel,
Emek Beit Shean 53, Modiin

10:00AM -2:00PM

Weekly Kollel Boker-

Instructors include

Rabbi David Fine

Rabbi Ian Shaffer

Rabbi Aschi Dick

Rabbi Avi Herzog

1:00PM- NEW!!!

Modiin Lunch and Learn with **Rabbi Aschi Dick**

Masamerica Offices, 28 Dam HaMacabbiim St,

3rd Floor, Shiur followed by mincha at 1:45pm

7:30 PM Men's Safrut in **BEIT SHEMESH** Yeshivat Reishit,

Rechov Rashi 21 **Rabbi Elie Levi**

This Week's Inspirational Torah Learning with OU Israel

**WEDNESDAY
MAY 13**

COMMUNITY BEIT MIDRASH IN REHAVIA

@ Bet Knesset HaNassi,
24 Ussishkin St., Rechavia

9:15AM

Preparations for Sinai - the Mitzvot at
Marah **Rabbi James Kennard**

10:20AM

From Text to Tachlis
Rabbi Jeremy Perlow

11:25 AM

Mussar and Self Improvement:
A study of Rav Kook's sefer
Midot HaRayah
Rabbi Aaron Goldscheider

12:30 PM

Jews in the Middle Ages:
External Threats and Internal
Developments **Dr. Deborah Polster**



#THEOISRUEL

**THURSDAY
MAY 14**

COMMUNITY BEIT MIDRASH IN ARNONA

@ Bet Knesset Shai Agnon,
11 Rechov Leib Yaffe, Arnona

9:15 AM

Parshat HaShavua **Rabbi Ari Kahn**

10:30AM

Modern Masters **Rabbi Sam Shor**

11:25 AM

Trailblazing the Text of Tanach
Rabbi Neil Winkler

BET KNESSET OHEL YITZCHAK

@ Keren Hayesod Street

8:00 PM

Halachic Controversies
(the Bais) **Rabbi Aschi Dick**

PLEASE NOTE:

ALL PROGRAMS AND CLASSES
WILL OPERATE STRICTLY
IN ACCORDANCE WITH
HOME FRONT COMMAND
GUIDELINES. PLEASE SCAN
THE ATTACHED OR CODE
TO JOIN OUR WHATSAPP
GROUPS FOR ALL
SCHEDULE UPDATES.

SHIUR SPONSORS

To sponsor a shiur contact **Josh Churney**

054-281-4604 or to donate online:

<https://www.ouisrael.org/donate/ou-israel-center/>

PEARL BURROW'S NACH YOMI SHIUR SUN. MAY 3RD

Dedicated by **Noni & Eddie Weiss
and family**, l'ului nishmat
Chaya Feigel bat Dina,

Phyllis Sunshine a"h on her 4th yearzeit.

THE MORNING OF LEARNING WED. APR. 30TH

Dedicated for a Refu'a Shelema
Mehira v'Rak Besorot Tovot for
Liam Yakob Nissan Ben Orah

רפואה שלמה ומהירה לליעם יעקב ניסן בן אורה

RABBI SHAI FINKELSTEIN TUE. SHIUR

Sponsored for the 2025 - 2026
academic year by the

Sondhelm and Wertenteil Families
in memory of **Mel & Sylvia David z"l**

מנחם מנדל בן אברהם מאיר וטויבא רבקה, ז"ל
צביה חיה בת אריה לב וחווה אידל, ז"ל

RABBI ADLER'S WED. SHIUR

Sponsored for the 2025-2026 academic year
by the **Frist family** in memory of

their beloved daughter and sister

Elisheva Frist z"l - ז"ל אלישבע סימא בת זלמן ז"ל

RABBI ASCHI DICK'S MODIIN SHIURIM

FOR THE ACADEMIC YEAR

Dedicated by **Rabbi Steven & Kim Ettinger**
in loving memory of their parents

Rabbi Zvi & Jean Ettinger and
Herbert & Leonore Shulman,
zichronam livracha

THE WED. MORNING BEIT MIDRASH PROGRAM IN RECHAVIA

Dedicated for the 2026 academic year
l'ilui nishmat: **Daniel ben David z"l**

and **Limud bat Avraham Strauss a"h,**
and **Mordechai ben Moshe z"l**

and **Reizel bat Yosef Meir Marcus a"h,**
zichronam livracha,
parents of **Judy & Menachem Marcus**

SHIRA SMILES' SHIUR

Dedicated for the year in memory of
Elhanan Efrim Ben Abraham z"l

by **Robyn Pocker**

RABBI ARI KAHN'S SHIUR

Sponsored for the 2025-2026 academic year
by **Rabbi Michael and Jeri Laxmeter**

for the refuah shleimah
of their granddaughter

Avigayil Sara bat Shaina Ahrona

RABBI TAUB'S WEEKLY THUR. PARSHA SHIUR

Sponsored by

The Jewish Legacy Foundation

RABBI YOSSI GOLDIN'S SHIUR

Sponsored by **Hedy & Ben Lipschitz**

RABBI GOLDSCHIEDER'S WED. SHIUR

Sponsored for the 2026 academic year
לעילוי נשמת

מרים בת אברהם ע"ה ושם טוב בן שלמה ז"ל

RABBI MANNING'S WED. SHIUR

Sponsored for the 2026 academic year
לעילוי נשמת

ברנה בת ברנדית ע"ה וזליג בן קלמן זייל



THANK YOU

to all our sponsors!

Sponsor A shiur / Torah Tidbits
please contact

Josh Churney:

054-281-4604

or donate online

[https://www.ouisrael.org/
donate/ou-israel-center/](https://www.ouisrael.org/donate/ou-israel-center/)



Scan me



FOR GIRLS
AGES 9-12
AND THEIR
MOTHERS



OU ISRAEL

Women's Division

MOTHER-DAUGHTER SHAVUOT EVENT

Events taking place in multiple locations
around Israel the week of May 10!



Mother-Daughter
Chavruta Learning

Mini-Shiur

Kahoot
Competition

Shavuot
Art Project



- Efrat - (Makom I'Tzmoach) - Thurs May 7
- Yerushalayim - Baka (Matnas) - Sun May 10
- Yerushalayim - Ramot (Ramatayim Tzofim) - Sun May 10
- Modiin - (Darchei Zion) - Sun May 10
- Maaleh Adumim - the "UP" Shul - Sun May 10
- Carmei Gat - (Carmei Zion) Mon May 11
- Chashmonaim (Rimon Shul) - Tues May 12
- Pardes Chana (Klal Yisrael) - Tues May 12
- Beit Shemesh (Menorat Hameor) - Wed May 13
- Charish (KDE) - Thurs May 14

ALL EVENTS
RUN FROM
7:00-
9:30PM

To have your community join
this initiative, contact
womens.division@ouisrael.org

Register at www.ouisrael.org/events/md-shavuot2026

In Memory of Mrs. Linda Pruwer-Brochfeld a"h

ROSH CHODESH SIVAN

Women's Seminar in Yerushalayim



A Woman's Essential Bond with Torah



ZEMIRA OZAROWSKI

Director, OU Israel Women's Division
Words of Introduction



AYALA HART (PRUWER)

Women's Avodah:
Becoming Torah Receivers



SHALVIE FRIEDMAN

How to Keep Torah
Fresh Every Day



RABBANIT CHANA HENKIN

Women &
Matan Torah

MUSICAL HALLEL
WITH AVIGAIL
SCHEINFELD

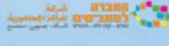


Sunday, May 17
9:15 am - 1:00 pm

Beit Knesset Hanasi
Ussishkin 24

50 NIS
Includes brunch

Register at: ouisrael.org/events/sivan2026



SHACHARIT ON THE TAYELET

We are pleased to invite you to a
Musical Yom Yerushalayim Tefila
At the Haas Promenade, Armon Hanatziv

In the presence of Deputy Mayor of Yerushalayim,
Mr. Arieh King

Musical Tefila, including full Hallel led by
Rav Noam Koenigsberg

יום שישי | כ"ח אייר תשפ"ו | Yom Yerushalayim
Friday May 15, | 7:30 AM



The event is in coordination with the Israeli Police Department



CHAI GIRLS

UNFORGETTABLE SUMMER EXPERIENCE

JULY 9-30, 2026

FOR 10-12 GRADE
GIRLS LIVING IN ISRAEL



DAILY DISCUSSION-BASED
LEARNING AND INTERACTIVE
GROWTH WORKSHOPS

INCREDIBLE TIYULIM ALL OVER
NORTHERN ISRAEL INCLUDING
ADVENTURE AND CHESED TRIPS!

AMAZING SUMMER CAMP
ATMOSPHERE WITH A PETTING
ZOO, SPORTS AND A POOL!

FOR MORE INFO VISIT CHAIGIRLS.NCSY.ORG

PROGRAM DIRECTOR: EMILY STEMPE · 058-350-1544 · STEMPE@NCSY.ORG





**Yachad Nofesh has a few spots left for male advisors!
A great opportunity to grow, build connections, and
make a real impact.**



Spots are limited-reach out today!
Post 12th grade +



REGISTER NOW!



CAMP DATES:
July 15-29 2026



Up North!
Kfar Hodayat- Minutes from
the Kineret

**FOR MORE
INFO:**



[https://www.yachad.org/summer/
become-a-summer-staff-member/](https://www.yachad.org/summer/become-a-summer-staff-member/)



Rochal Sultan
054-7548182



rochal.sultan@ou.org

**Torah
Tiabits**

**PLEASE NOTE UPCOMING
ADVERTISING DEADLINES**

ISSUE 1660: SHABBAT MAY 15-16

No later than Monday morning May 11th

ISSUE 1661: SHAVUOT-SHABBAT MAY 21-23

Ads by Thursday May 14th

Call or email Ita Rochel
02-560-9125 or 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 מהרה
לליעם יעקב ניסן בן אורה**



ROSH CHODESH SIVAN

Women's Seminar in Beit Shemesh

Matan Torah: Ready To Receive



BASYA TEITELBAUM
Words of Introduction



RABBANIT CHANA HENKIN
מתן תורה and the Importance of Understanding Halacha



RABBI ELI WAGNER
Naaseh V'nishma: Beyond "Just Do It"



RABBI DOVID GOTTLIEB
The Aseret HaDibrot: Custom and Controversy



Sunday, May 17
9:15 am – 1:00 pm
Musical Hallel by Yocheved Shull and Yocheved Kornfeld, musical accompaniment by Miri Miller

Beit Midrash Torani Leumi
5 Reuven Street

50 NIS,
Brunch Included

Register at:
ouisrael.org/events/sivan2026BS



BOOK LAUNCH

A Lifetime of Learning - Rabbi Berel Wein zt"l



Join us for the launch of Rabbi Berel Wein's final work, completed in the last months of his life.

WEDNESDAY, MAY 13, 1:30PM



SPEAKERS:

Rabbi Joel Kenigsberg
Beit Knesset Hanassi

Rebbetzen Sori Teitelbaum
Daughter of Rabbi Wein

An afternoon of reflection and inspiration, honoring a life shaped by Torah and dedicated to Klal Yisrael.
24 Ussishkin Street

*Books will be available for purchase for 100 NIS a copy. No credit cards or checks please



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 INCLUDING
A 3-DAY CAMPING TRIP!

EXCITING SUMMER CAMP
ATMOSPHERE WITH
SPORTS AND A POOL!

FOR MORE INFO VISIT [CHAIMBOYS.NCSY.ORG](https://chaimboys.ncsy.org)



PROGRAM DIRECTOR: ELIAV SABAN · 053-346-2470 · ELIAV.SABAN@NCSY.ORG





OU ISRAEL IMPACTS THOUSANDS. YOUR PARTNERSHIP MAKES IT POSSIBLE

- ◆ Enhancing life for *olim* and their families across Israel
- ◆ Expanding Torah and community programming nationwide
- ◆ Distributing 14,000 Torah Tidbits weekly across Israel
- ◆ Saving and transforming the lives of thousands of teens at risk

Join the OU Israel Partnership

Be part of strengthening Jewish life across Israel

**Annual support from just
360 NIS per couple**

For more information **Josh Churney:**
joshc@ouisrael.org



SCAN ME

OUISRAEL.ORG/PARTNERSHIP

054-281-4604

“TURNING DESPAIR INTO HOPE”



Director: Menachem Persoff
www.yeshezra.org



**Please donate generously
to advance our crucial work.**

**Assisting: the sick, elderly,
financially challenged, substance
abusers, single mothers, terror
victims, Bar/Bat Mitzvas,
Hachnassat Kallah, and more.**



Scan Me!

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*

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



SHABBATTO

The only mobility scooter
without Gramma!

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



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

For a **FREE DEMO** Call

077-9562833

For more information, visit our website at:
movinglife.co.il/torah24

movinglife[®]
life changing solutions

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

New Projects & Developments • Project Management • Property Management • Non-Exclusive Properties & Select Rentals • Anglo Communities



TEL AVIV

New project near Tel Aviv port with Ramat Aviv Mall the center piece. Excellent location overlooking the sea with easy accessibility. 2 to 5 Rooms & Penthouses



NETANYA

New large project with many options. Excellent location bordering Ir Yamim, great investment, includes resident facilities & gardens. 3, 5, 6 Rooms



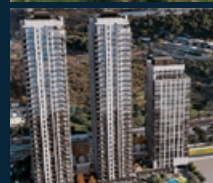
RAMAT BEIT SHEMESH

New projects & existing options in Aleph, Gimel, Hey, M3 Beit Shemesh & surrounding areas. 3, 4, 5, 6 Rooms Garden and Penthouses options



NEVE SHALOM

New & existing options, prime locations ready soon or in few years. Limited pre-sale options and prices with no index. 3, 4, 5 Rooms Penthouses & Garden options



JERUSALEM

New projects, Limited pre sale options with 15% now 85% at end. No Madad (not linked), Excellent locations. 3, 4, 5 Rooms and sizes to suite all families

ISRAEL
PROPERTIES
BY STAMELMAN & PARTNERS



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



GEULAS YISRAEL

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

Bechukotai: Exile, Comfort, and Its Impact Upon Religion

Rabbi Meir Simcha of Dvinsk was a leading rabbinic figure of the late nineteenth and early twentieth centuries. He served as the rabbi of Dvinsk, and among his major works are *Ohr Sameach*, a halachic commentary on the Rambam, and *Meshech Chochmah*, his commentary on the Torah.

The sefer blends insightful halachic analysis with broader interpretation and reflection. The *Meshech Chochmah* also contains expansive thoughts on human history, redemption, and hashgachah. He was among the more integrative rabbinic thinkers of his generation, and he was acutely sensitive to the fragility of Jewish life in exile.

By far his most well-known comments about Jewish exile appear in his remarks on Bechukotai, where he sharply critiques those who imagine that “Berlin can become a new Jerusalem” and warns that storms will inevitably overturn Jewish life. That ominous passage has become widely known, almost prophetic.

His broader essay on exile looks more generally at the experience of galut, contrasting it with the fullness of life in a sovereign Jewish setting and tracing the tensions that shape Jewish existence outside its natural home.

CULTURAL INSULARITY

His primary concern is Jews growing too

comfortable in foreign lands. Exile can feel stable, even successful, but it is neither ideal nor enduring. Yaakov Avinu, the first to descend into galut, already recognized this risk and guarded against it by establishing patterns that would preserve Jewish distinctiveness.

First, he ensured that his family remained set apart, settling in Goshen, maintaining their own forms of dress and language, and resisting full integration into Egyptian society. By cultivating cultural separation, he protected them from dissolving into the broader society.

His plan worked...at least in Egypt. Chazal note that by the time of Yetziat Mitzrayim, we had lost much of the theological legacy of the Avot and had slipped into the pagan world of Egypt. Yet despite that religious erosion, certain markers held. We retained our language, our dress, and our names. That shared identity endured, and it became the platform upon which Hashem restored religious consciousness at Sinai.

AN ISRAEL ANCHOR

Yaakov’s second strategy was to anchor us to a different land, outside of Egypt—our homeland in Israel. Even as we lived in Egypt, he wanted to ensure that we never mistook it for home. That is why he insisted on being buried in Eretz Yisrael. Quietly aware that

their roots lay elsewhere, with parents and grandparents resting in another land, Bnei Yisrael would never grow fully comfortable in Egypt. That awareness helped resist the pull of exile.

Yaakov's plan has met with uneven success across the generations. At times we held tightly to our identity, preserving our language, our dress, and a quiet awareness that even as we lived and prospered across the world, we belonged elsewhere. Alongside that cultural distinctiveness, Torah bestowed a clear inner identity and protected us from being absorbed into our surroundings.

At other moments, however, we grew too comfortable. We loosened those cultural boundaries and even began to detach ourselves from Eretz Yisrael. At those points, history intervened. Periods of ease gave way to upheaval, and complacency was shaken by forces that pushed us into new exiles. As our lives became less stable, we became more conscious of who we were. From Western Europe in the wake of the Black Death, to Spain before the expulsion, to Poland after the Chmielnicki massacres, to the Pale of Settlement in nineteenth-century Russia—the pattern was similar. Each time settled life was overturned, persecution followed, and we were pushed into a new exile. New exiles heightened Jewish identity.

EUROPEAN SEDUCTION

It is within this pattern that Rav Meir Simcha issued his warning to his generation. Western European Jewry had begun to feel at home. Emancipation opened doors, granted rights, and encouraged integration. Many set aside the markers that had once set them apart and, more deeply, began to loosen their bond to Yerushalayim. There is a difference between living with comfort in exile and

ת"פב

Highest Prices Paid

Buying

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

redefining exile as home. To mistake any city for Yerushalayim is not just an error; it distorts our place in history.

The phrase "Berlin is Yerushalayim" is not only a geographical mistake. It reflects the belief that Jewish destiny can unfold along the boulevards and promenades of Europe. Yet Jewish destiny cannot be completed there. It belongs in Eretz Yisrael, centered upon Yerushalayim. This is not merely replacing one city with another; it is stepping away from the direction of Jewish history.

Ominously, he warned that, as in earlier periods, a storm would come to unsettle that sense of security. Tragically, that storm arrived in the form of the Holocaust, overturning what had seemed so firmly established.

COMFORT DISTORTS TORAH...EVENTUALLY

But there is a second, more nuanced layer. The *Meshech Chochmah* also traces how Torah itself is shaped by these alternating periods of serenity and persecution in exile. Too much comfort does not only dull historical awareness; it begins to affect the transmission and texture of Torah, until disruption arrives and forces a reset.

He describes a three-stage process of Torah study in exile. The first stage is that of immigrants, those uprooted from their homes. Their masorah has been shaken by exile.

Torah is most naturally transmitted through stable families and intact communities, and when homes are broken and communities scattered, that continuity becomes harder to sustain. Under the strain of relocation and the pressures of rebuilding life, it is difficult to reach high levels of Torah achievement.

In the second phase, communities begin to rebuild and Torah study is reestablished. Torah and religious life slowly regain their footing and begin to grow. He does not explain explicitly why this happens, but the logic is clear. Torah is not bound to any one place. It is the word of Hashem, given in a desert beyond time and geography, and it can take root wherever people open their minds and hearts to it. After a period of adjustment, often a generation or two, Torah begins to flourish in its new setting.

He does not, nor does he need to, provide examples of this renewal. It has repeated itself across Jewish history. Once the initial pressures ease, once life stabilizes and communities regain their footing, people are able to turn their energy back toward Torah, and a new period of growth begins.

STAGNATING CREATIVITY

At this point, however, in the third phase, a different danger begins to emerge. Every person, and every era, carries a drive to create. Creativity is natural to the human condition. When we create, we reflect our Creator. That impulse is not marginal; it rises from a deep place within the human spirit.

Under ideal conditions in Eretz Yisrael, that creativity is channeled into Torah. We possess the proper mechanisms that allow Torah to grow and respond to changing realities. For example, an active *beit din* can, in certain circumstances, revisit earlier rulings. *Nevuah* helps guide and steady this creative process.

Even in the absence of prophecy, during the period of the second *Mikdash*, there remained a form of divine inspiration. Under these conditions, through the interpretive tools of Torah sheba'al peh, Torah continued to develop. The great expansion of Torah sheba'al peh emerged in that period—not through prophecy, but through divinely guided human effort.

In that setting, human creativity and the word of Hashem worked together, allowing Torah to advance in a healthy and grounded way.

In exile, the creative process of Torah meets its limits. The structures that enable forward movement are no longer fully in place, and the guiding presence of *nevuah* is diminished. Yet the human need to create does not disappear. When it cannot find expression within Torah, it begins to seek other outlets. At times, that creative energy is directed toward pursuits that do not align with Torah, and the result is distortion. Creativity remains, but it lacks a proper channel.

When that pressure builds and Torah faces the prospect of distortion, new exiles emerge, necessary to prevent further deviation. The cycle starts anew: *masorah* is disrupted, Torah is slowly rebuilt, it flourishes, and over time the same pressure begins to build.

For the *Meshech Chochmah*, exile does more than preserve Jewish identity from assimilation. It also protects Torah itself, preventing it from being altered by human creativity in a setting that can no longer support its healthy development.

This second role of exile as a corrective to Torah distortion reflects the condition of Europe in the centuries before the Holocaust. Jewish communities were firmly established, and Torah life had regained strength. There was stability, structure, and serious learning.

Yet for many, that inner drive to create could not find full expression within Torah, and it began to flow elsewhere. A new exile was necessary to prevent further distortion.

To be honest (and Rav Meir Simcha does not address this), much of that redirected Jewish creativity contributed to the broader development of Western civilization. Jewish talent shaped fields such as science, medicine, psychology, and commerce. But alongside that contribution, there was a heavy cost. For many Jews, the inability to channel creativity within Torah led to distortions in how Torah was understood and applied, and in many cases, to a gradual move away from a Torah life.

His profile raises a haunting question: Will this pattern emerge in our own context? Baruch Hashem, we have built strong Torah communities in exile, and religious life within the Orthodox world is flourishing in ways few could have imagined. Will it eventually encounter the limits he describes? We hope not. Yet his words remain a quiet caution.

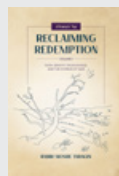
TORAH CREATIVITY IN ISRAEL

Even more intriguing, in light of this, is his distinction between Torah study in exile and Torah study in Eretz Yisrael, especially when viewed against current trends. Life in Israel has sparked a noticeable shift in Torah learning. There has been a return to intensive Tanach study, while areas once seen as more esoteric, such as Chassidut and Kabbalah, have entered the broader conversation, shaped in part by figures like Rav Kook and Rav Steinsaltz. It is not only the range of topics that has expanded, but also the way traditional texts are being approached and reconsidered.

For those raised in exile, these developments can sometimes feel unfamiliar, even unsettling. However, there may be something

about life in Israel—even without a Mikdash and without explicit divine inspiration—that allows for this kind of healthy Torah growth. Having returned to Israel, even without a Mikdash, a Beit Din, or that earlier clarity of divine spirit, are we experiencing a creative surge in Torah that can break the cycle he describes in galut, where stagnation leads to distortion?

This well-known essay of the *Meshech Chochmah* reverberates more than a century after it was written and helps us reflect upon the trajectory of Torah—both in Israel and in galut. ■



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



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



HAFTORAH INSIGHTS

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



Rooted in Trust

We are very familiar with this pasuk from this week's haftorah found in bentching, בְּרוּךְ הַגִּבּוֹר אֲשֶׁר יִבְטַח בֵּה', וְהִיָּה ה' מְבַטְחוֹ. It is a pasuk we say often, almost instinctively. Yet it pays to pause and explore it more carefully. If the man trusts in Hashem, what is added by saying that Hashem is his trust?

An insight in the *Ahavat Yehonatan*, authored by Rabbi Yonatan Eybeschutz, suggests that the pasuk is not repeating itself but rather it is describing two distinct levels of trust. The first is a person who places his trust in Hashem, believing that He will save him from his difficulties. The second is deeper. It describes a person who has resolved that salvation has already come. He does not only trust that Hashem will save him. He lives with the inner clarity that, in some essential way, he already has.

This is a transformative shift. It suggests that Hashem is not only where one turns, He is where one already stands. How does a person arrive at such a level? The *נביא* continues, וְהִיָּה כְּעַץ שְׁתוּל עַל מַיִם... The *Ahavat Yehonatan* explains that the water refers to Torah. Through constant immersion in Torah, a person internalizes a broader vision, that the salvation of Israel through Hashem is enduring and absolute. Salvation is not only a future moment. It is a condition that already exists within the relationship between Hashem and His people. The tree is no longer searching for water, it is planted by it.

And so, וְלֹא יִרְאֶה כִּי יָבֵא חֶם. The heat still comes and the challenges remain, but they are no longer the defining reality. Even the inner pull of the yetzer hara loses its force when a person is rooted in something deeper. וְהִיָּה עֲלֵהוּ רִעֵנָּה. Its leaves remain fresh. Even when the righteous themselves endure difficulty, there is a quiet assurance that rootedness yields חיים, growth, and continuity.

To begin with יִבְטַח בֵּה' is to turn toward Hashem. To grow toward מְבַטְחוֹ ה' וְהִיָּה ה' is to live, as much as we can, with the profound awareness that we are already within Hashem's embrace. Not because everything is resolved, but because we know Who holds it all. ■

Arthur Samuels, DPM



PODIATRIST

Over 30 years experience

Licensed in Israel
& America

053-427-6363

ArthurMSamuels@gmail.com

CINEMA CITY MALL, JERUSALEM

Dr. Eliezer Rosenblum

NYS Licensed and Board Certified

Chiropractor

Offices in Jerusalem, Ramat Beit Shemesh

052-662-4658



From Vision To Keys In Hand

We Make Israel Real Estate Simple.
Passionate Service. Exceptional Results.



בסייד
KETER ADVISORS
STRATEGY. GUIDANCE. RESULTS.

Your Home. Your Financing. One Advisor

Jerusalem:

7% Now-No Index
2 Bedrooms
Starting From
2.7M NIS

Haifa Area:

3 Bedrooms
Starting From
1.7M NIS

Netanya:

3 Bedrooms
Starting From
2.7M NIS

Carmel Gat:

3 Bedrooms
Starting From
2.15M NIS

Bat Yam:

3 Bedrooms
Starting From
2.8M NIS

Zichron Yaakov:

3 Bedrooms
Starting From
2.97M NIS

INTRODUCING
KETER MORTGAGES

Mortgage Acquisition for
English-Speaking Buyers in Israel

Clear strategy. Strong bank relationships.
Better outcomes.



FIRST-TIME
BUYERS



UPGRADE
BUYERS



OVERSEAS
PURCHASERS



FOREIGN-INCOME
BORROWERS

Unlimited Guidance:

- ✓ Where To Buy
- ✓ How To Buy
- ✓ What To Buy
- ✓ Buy Or Rent
- ✓ Money Transfers
- ✓ Mortgage Issues
- ✓ Property Management



Izzy Leizerowitz
BROKER - OWNER

+972 52 682-9367

(786) 385-8859

info@keteradvisors.com



SCHEDULE A CONSULTATION

Let's build your mortgage strategy.



www.ketermortgages.com



**FOR RENT - TALPIOT HACHADASHA,
DERECH BEIT LECHEM 162**

3 spacious rooms, in modern building,
balcony, private covered parking, store room.

7.500 NIS, AGENTS FEE MONTH + VAT

**CITY CENTER - Savion View, luxurious 2 rooms,
balcony, Shabbat elevator.**

2.890.000 NIS MENDEL 0528980111

**BAKA - Arab house, garden apartment,
central and quiet, 180m, 220m garden.**

11.800.000 NIS MICHAEL 0523202488

**BAKA - New penthouse, 180m on one level, 20m
sukkah balcony, 40m storeroom (office/clinic).**

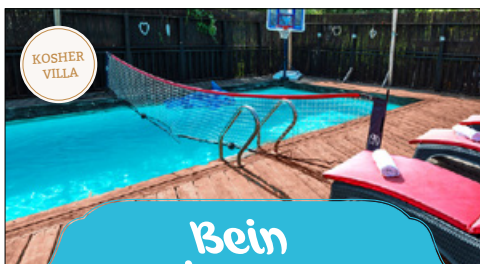
12.000.000 MICHAEL 0523202488

**HAR HOMA - 4 spacious rooms, 3rd floor
with elevator, close to public transportation,
shops and shuls. Store room, private parking.**

2.390.000 NIS MICHAEL 0523202488

**NETANYA - NEXT TO NITZA - Sought after
Emmanuel Mol cafes and shops, 4 rooms,
2nd line to the sea, balcony, parking, storeroom.**

2.150.000 NIS MICHAEL 0523202488



KOSHER
VILLA

**Bein
Har l'Kinneret**

In Yavne'el

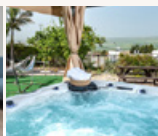
Spacious grounds
with lots
of activities

10 min
from
Kinneret

Luxury
8-bedroom villa
(For up to 25 people)

WWW.HAMELECH.CO.IL

054-7534888



SUPPORT OUR EFFORTS

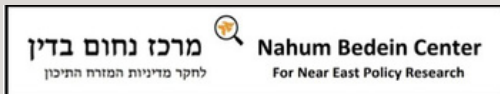
Fight for Israel's good name.

Publicize and personalize stories of soldiers killed in action and wounded in action.

Publicize and personalize stories of soldiers who suffer from PTSD.

Publicize and personalize stories of killers released in exchange for hostages.

Publicize and personalize pictures of Jewish homes destroyed by terrorists and missiles.



IsraelBehindTheNews.com/Donate

Nahum Bedein Center for Near East Policy Research
1338 Wellington St. W., # 10, Ottawa, ON, K1Y 3B7 Canada
• Tel. (888) 929-5944
• WhatsApp 058-722-2661

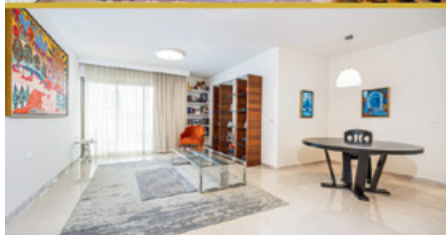
EXCEPTIONAL PROPERTIES – JERUSALEM & EFRAAT



Beautiful Home Facing Park Hamesila Mekor Chaim St

- 98 sqm | 4 rooms
- Central AC/heat
- Shabbat elevator
- Parking
- 8 sqm balcony (partial sukkah)

₪4,650,000

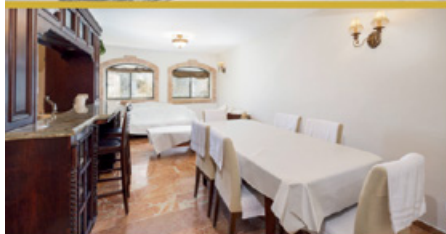


Old City Views in Luxury City Center Complex Haneviim Court – Monbaz St.

- 115 sqm
- 4 rooms
- Lovely balcony
- Parking
- Shabbat elevator
- Fully accessible

₪6,450,000

Leased land until 2110



Spacious Family Home in Baka Dan Complex Dan St.

- 145 sqm
- 5.5 rooms
- Sukkah balcony
- Parking
- Storage
- Fully furnished

₪6,900,000

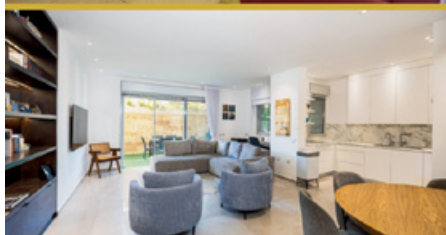
Leased land until 2078



Unique Freestanding House for Sale or Rent Gefen, Efrat

- 320+ sqm | 9 rooms
- Wraparound garden
- American-style kitchen
- Central A/C & floor heating
- 2 parking spots

Sale: ₪8,500,000 Rental: ₪16,000/month



Luxury Turnkey Garden Apt. in German Colony Klein St.

- 133 sqm
- 4 rooms
- 60 sqm sukkah garden
- Parking
- Storage
- Designed interior

₪9,650,000



RABBI AARON GOLDSCHIEDER

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

Inheriting Avraham’s Love of the Land Rav Kook on Pirkei Avot 5:4

“Our forefather Avraham was tested with ten trials and passed all of them, to show the extent of the love of Avraham our forefather.” (Avot 5:4)

Rav Chaim Volozhin raised the following question regarding the above mishnah: Why does this mishnah refer to Avraham as our forefather, (*Avarham Avinu*) whereas the previous mishnah did not use this title? Rav Chaim Volozhin answers that it is because this mishnah speaks specifically about the trials and tests that Avraham was able to overcome in his lifetime. Once he succeeded in each test he bequeathed the trait that he mastered to his children. Avraham serves as *avinu*, our forefather, in the sense that every Jew has inherited certain outstanding

spiritual qualities merely being a descendant of this giant of faith and lover of Hashem. (*Ruach Chaim*, Avot 5:4).

Rav Chaim Volozhin says that the trait of sacrifice is embedded within the soul of the Jew. In particular, he cites as an example of the willingness of Jew to move to the Land of Israel: “Our willingness to leave behind family and friends and move to the Holy Land is derived from *Lech Lecha* (“Go from your Land, from your relatives, and from your fathers’s house to the Land that I will show you [*Bereshit* 12:1]), Avraham’s trial of leaving home and moving to the Holy Land.” (Ibid.)

Rav Avraham Yitzchak Hakohen Kook prominently features the notion of Eretz Yisrael being essential to the Jew’s very nature and to the soul. In a well-known passage from his classic work *Orot* Rav Kook writes:

“It is impossible for a Jew to be faithful to his thoughts and visions outside of the Land in the same way that he is faithful in the Land of Israel. Manifestations of holiness, of whatever level, tend to be pure in the Land, and outside of the Land mixed with dross.” (*Orot*, piska #4, translation Naor, Orot, p.91)

Rav Kook posits that a Jew brings to light his or her most authentic self when residing

Your money made aliyah too.
Is it thriving?



Aaron Frolich
Certified Financial Planner &
Licensed Investment Advisor
+972.54.320.8077



 Book a **FREE** 30-minute consultation!
aaron@greenpeakadvisors.com www.greenpeakadvisors.com

in the Land of Israel. The holy air of the Land is most suited to enhance and help develop a Jew's spiritual talents and character traits.

The Talmud at the end of *Masechet Ketubot* (112a) shares a number of inspirational vignettes which highlight the love of the sages for the Land of Israel. One of the sages, Rebbe Abba would kiss the stones of Akko as he came to shore of Israel from his ship. Rebbe Chiya would go beyond this expression of love for the Land by actually rolling in the dust of Eretz Yisrael. He maintained this practice based on the verse: "For your servants have cherished her stones and favored her dust." (*Tehillim* 102:14).

Rashi, commenting on this vignette, simply cites the verse without further explanation. This seems odd. Why does Rashi choose to repeat the verse without adding any comment or original insight?

Rav Yaakov Moshe Charlop, the eminent friend of Rav Kook offered an exhilarating explanation. He says that Rashi's intent was to quote the verse and to leave out one word: *sh'ne'amar*, "as it says." According to Rashi, Rebbe Chiya rolled in the dust of Eretz Yisrael because he was naturally drawn to feel the holy soil on his skin. He did so not because "*sh'ne'amar*," because he was compelled by the command found in the verse, but rather because of a burning love of the Land embedded in his heart and soul. (*Shirat Hayam*, Yair Charlop, p. 164).

Rav Kook brought this talmudic teaching to life in a unique way. Once, Rav Kook was on his way to Tel Aviv with a group of

rabbis. The car developed engine trouble and they were forced to pull over and stop for a while. While the other rabbis waited on the side of the road, Rav Kook seemed to have disappeared.

After a while, the rabbis decided to search for him. They found him a short distance away, completely outstretched on the ground whispering the words, "My Land! My Land! O' holy soil of Eretz Yisrael!" When he rose to

his feet, he said to the rabbis who had gathered around him, "When else do I have an opportunity to speak with our Motherland who longs for her children to return to her borders?" (An Angel Among Men, Raz, translated by Lichtman, p. 273)

Rabbi Yaakov Moshe Charlop would often speak of the merit he was blessed with to have been born in Israel and to have never left

its borders. In the introduction to his book *Beit Z'vul* he wrote: "God has helped me that I have never left the boundaries of Eretz Yisrael, and that I have never tasted of the air or the physicality of foreign countries." (Quoted in *Shirat Hayam*, Yair Charlop, p. 166)



Rav Yaakov Moshe Charlop zt"l

SUNDAYS
Weekly Webinar
9 pm Israel / 2 pm EDT

TIPS FOR OLIM
28 minutes of tachlis

paveway
Let's Get Things Done.

Register: olimpaveway.com/all-events

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

A story is told of Rav Kook and Rav Charlop on their return trip from their well-known visit in 1914, together with other eminent rabbis, to the new settlement in northern Israel. They traveled back together by boat from the port in Haifa to Jaffa. A storm broke out during the journey and the boat was being tossed about in the sea. The rabbis on board appropriately began to recite *Tehillim*. Unexpectedly, Rav Kook responded quite differently. He stood up and began to chant the talmudic dictum: *Shluhei mitzvah eino nizokin* - "Messengers fulfilling a mitzvah are not harmed". When Rav Charlop saw this he immediately stood up from his place and joined his master. Together they chanted these words with deep faith and emotion.

After a few minutes the waves began to subside. The rabbis on the boat gathered around Rav Kook and Rav Charlop and expressed their astonishment. How could it be that Rav Kook had brought about this sudden change? Rav Kook pointed to his beloved friend, Rav Charlop and said: "It was the merit of Rav Charlop never leaving the Holy Land and never once stepping foot on foreign soil, which served to affect salvation for all of us." (Ibid., p. 183-184) ■

HIGH QUALITY PREMIUM FOLDING CHAIRS

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



FOLDEES

info@foldees.co.il

Foldees.co.il | 058-707-8181

Pinchus Klahr, MD Rheumatology

US Board Certified / Misrad HaBriut recognized specialist
in all Arthritis conditions Joint and Muscle Pain

Conscientious "American style" Care

Conveniently located at

Refa Na Medical Center, Givat Shaul, Jerusalem

052-713-2224

Now also seeing patients at the
LaBriut Health Center in RBS **02-970-1100**

Gemach for Chatan and Kalla:

**Meals for wedding and
Sheva Brachot at cost**

Eida Hachareidis Hechsher

Tel: 052-633-1744

gadgadood@gmail.com



רפואה שלמה

Peleg Shabtai ben Chaviva Leah



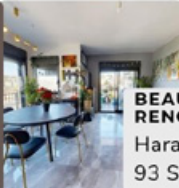
Rabbi Goldscheider's most recent OU Press Publication, "Torah United" on the weekly Parsha, can be ordered directly from Rabbi Goldscheider at aaron@ouisrael.org at a special price for Torah Tidbits readers.

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



MEKOR CHAIM
NEW PRICE

AMAZING INVESTMENT
Mekor Chaim St
66 SQM



RASKO
UNDER 3.5M NIS!

BEAUTIFULLY RENOVATED
Harav Hertzog St
93 SQM



ARNONA
NEW

TRUE FAMILY APARTMENT
Hashofet Chaim Cohen
95 SQM



SAN SIMON
NEW

SPACIOUS INTERIOR, VIEW, BRIGHT
Shai Agnon St
122 SQM




GREEK COLONY

PRIVATE HOUSE
Yoav St
588 SQM Built



OLD KATAMON

FAMILY COTTAGE
Brurya St
200 SQM Built



OLD ARNONA

BRAND-NEW LUXURY UNIT
Giladi St
146 SQM



OLD KATAMON
NEW

GARDEN HOUSE
Quiet Street
450 SQM Built



GEFEN, EFRAT

STAND-ALONE HOUSE
Tirosh St
372 SQM Built



ZAYIT, EFRAT
NEW

RENOVATED APARTMENT
Matityahu Hacohen
77 SQM



DEKEL, EFRAT

SEMI-ATTACHED COTTAGE
INCREDIBLE VIEWS
Ezra St
290 SQM



MA'ALE ADUMIM
NEW

GREAT PRICE
Mitzpe Nevo St
Expansion Potential



Yaniv Gabby
052-614-1442



Elia Gabai
052-862-9208



Chaim Shulman
053-583-3377



ERETZ HEMDAH

ASK THE RABBI SERVICE

RAV DANIEL MANN



לעילוי נשמת
יואל אפרים בן אברהם עוזיאל זלצמן ז"ל

Using a Dog to Do Work on Shabbat

Question: My young grandson found the light on in his room on Shabbat. He got it off with his dog's help. He held food the dog wanted near the light switch, so the dog jumped toward it until he inadvertently shut the light. Was that permitted? [*This is a real case!*]

Answer: You have a sharp grandchild, and it is a pleasure to see how well he did regarding the laws of Shabbat.

One can violate Shabbat by an animal performance of “*chillul Shabbat*” in two ways. If one causes an animal to do any *melacha* (Shemirat Shabbat K'hilchata 27:2), he violates the prohibition of *mechamer*, as one of the *p'sukim* (Shemot 20:10) that forbids doing *melacha* mentions “and your animal” (Shabbat 153b). While your grandson's (=gs) plan was close, it appears that this line was not crossed because gs only set up a situation in which the dog “decided” to lunge for something, and gs did not physically lead him or command him to do the *melacha* (see Orchoth Shabbat 31:(8)).

The other violation is when one allows his

own animal to do *melacha* even if he was not involved or even around when it happened (*shevitat beheima* = *sb*). This is likely derived from Shemot 23:12 – “in order that [your animal] will rest” (see Mechilta ad loc.). While most of the halachic sources deal with the common use of animals, carrying a load (see Shulchan Aruch, Orach Chayim 305), it applies to all *melachot*. So, we need to identify grounds for leniency.

If a person reached for something and accidentally switched off a light, it would be a case of “*mitasek*” in the *melacha* (he did not intend to do the physical action that came out), and is exempt from a *korban* (Kritot 19b). There is a broad discussion over the extent there was an act of violation of Shabbat with reduced consequences, or no act of *melacha* at all, (see Shut R. Akiva Eiger, I:8), and so perhaps the dog did not do *melacha*. However, paradoxically, an animal is worse than a human here. Because an animal never acts with *da'at* (halachically recognized intent), there is no exemption of *mitasek* (see Yalkut Yosef XIV, p. 51; Na'ot Mordechai XIII, p. 63). The only consideration is when the human side of a *shevitat beheima* situation was *mitasek* (see *ibid.*), but here gs was aiming for the “*melacha* outcome.”

The plausible grounds gs's trick relate to the rule that when an action is forbidden only Rabbinically, *sb* does not apply to it (Shemirat Shabbat K'hilchata 27:4). Here, it may be Rabbinic for a few reasons. For one, our orientation is that the turning on and off all but incandescent lights is only a Rabbinic

prohibition (analysis is beyond our scope). Second, shutting off a light is not positive benefit from the *melacha* (which exists when we extinguish to use the charcoal produced – see discussion in Yabia Omer, I, OC 31). Therefore, the situation is one of *melacha she'eina tzricha l'gufa* (= *mshetlg*), which is forbidden only Rabbinically. On the other hand, there are cases of Rabbinic prohibitions which are forbidden (see Mishna Berura 305:43). It is particularly likely that *mshetlg*, which is subjective and related to context more than the action itself, might not weaken the *melacha* enough to eliminate the prohibition of *sb*.

We mentioned that *sb* applies to one's own animal. There is a possibility that the dog is owned by *gs*'s father, not *gs*, even if the dog is for *gs*' enjoyment (we will not get into the monetary law or the sociology behind this). If so, it would not be *gs*' violation if the dog did forbidden *melacha*. On the other hand, if the father owns it, it is his responsibility to ensure that the dog does not do *melacha*. Therefore, if the *kulot* above do not work, the father is required to stop his son, whether immediately if he was there, or when he finds out about

it, he must tell *gs* not to create a ongoing phenomenon

In short, there is a fair chance that *gs* did nothing wrong when he "choreographed" his dog shutting off a light, particularly if the light was not incandescent. We would not, though, recommend making a practice of using what we could call a "Shabbos dog." At the least, it could lead to mistakes. ■

Having a dispute?



For a Din Torah in English or Hebrew contact:

Eretz Hemdah-Gazit
Rabbinical Court

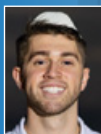
077-215-8-215 • Fax: (02) 537-9626
beitdin@eretzhemdah.org

Shabbat afternoon
Parshat HaShavua Shiur
Given by Rabbi Chanoch Yeres
At Beit Knesset Ohel Yitzchak
Rechov Washington at 5:30pm

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



NISHMAT נשמת
The Jeanie Schottenstein Center for
Advanced Torah Study for Women
The Dr. Monique C. Kelz Campus
The Aliza Flatow Building

NISHMAT'S SHAVUOT YOM IYUN



**SUNDAY, 17 MAY 2026 /
ROSH CHODESH SIVAN
5786**



**4 PM - 8:30 PM IST
9AM - 1:30PM ET**



ON ZOOM



ADMISSION: 50 NIS



WOMEN ONLY



**RECORDINGS SENT
TO ALL
REGISTRANTS**

SPEAKERS



Rabbanit Atara Eis

Nishmat Dean

**Honoring our Parents:
The Linchin of Avodat Hashem**

4pm-5pm IST
10-11am ET



Rav Da'vid Sperling

Nishmat's Rosh Beit Midrash

**Where the Letters Flew to: the
1st and 2nd Luchot**

5:10-6:10pm IST
11:10am-12:10pm ET



Rabbanit Laurie Novick

Yoatzot.org Responder

**Balancing Body and Soul:
A Deeper Look at Yom Tov**

6:20-7:20pm IST
12:20-1:20pm ET



Rav Eitan Aviner

Educator

**Revelation Revisited: The
Torah Beyond the Text**

7:30-8:30pm IST
1:30-2:30pm ET

Register today!

<https://nishmat.net/womens-learning-initiative/yemei-iyun/shavuot-yom-iyun/>





TAL CLEAN

Sofas & Carpets Cleaning



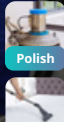
Contact us:
050-445-5975
info.talclean@gmail.com



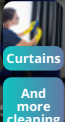
Sofas Cleaning



Carpet Cleaning



Mattress



Polish

Curtains

And more cleaning services

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

The Lagoon, For Rent 16,000 NIS

A beautifully upgraded MINI PENTHOUSE on the 31st floor of the luxurious Lagoon building in South Netanya. With a pool, Gym, Residents lounge, guard



Briga Towers, For Sale

Most luxurious upgraded apartment, in the top-of-the line building, 1st line to the sea, stunning views, modern Habitat kitchen, can be sold furnished.



Hamutal Fuchs
Top-Home Properties Ltd.
077-2320996



HAS YOUR DISEASE BEEN IMPACTED BY THE WAR IN ISRAEL?

Are the symptoms of your Crohn's Disease, Ulcerative Colitis, Irritable Bowel Syndrome, or Gastroparesis worse now?

I WANT TO HELP AND AM OFFERING 50% OFF
FOR THOSE IMPACTED BY THE WAR!

Take back 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 drmarcireiss@gmail.com



JEN AIRLEY

INSPIRATIONAL SPEAKER
MOTHER OF SGT. BINYAMIN HY"D



The Heart of Yerushalayim

There are cities you visit, cities you admire, and cities you dream about. And then there is ירושלים — the city that does not merely live in your memory, but in your bloodstream. The Old City is not just stone and alleyways, not just history and holiness. It is a living conversation between past and future, prophecy and reality, longing and fulfillment.

Every Jew who walks through the gates of the Old City feels it differently, yet somehow the feeling is shared. The uneven stones beneath our feet carry the whispers of prophets, kings, exiles, and dreamers. The air itself feels heavy with תפילה. And every step toward the Kotel is not only movement through space, but movement through thousands of years of yearning.

The words of Zechariah feel ever so alive today. The prophet envisioned ירושלים once again overflowing with Jewish life:

”עוד ישבו זקנים וזקנות ברחובות ירושלים... רחובות העיר ימלאו ילדים וילדות משחקים ברחובותיה.”

Old men and women sitting peacefully in the streets of Jerusalem. Children laughing and playing in her courtyards. Jewish life restored not merely physically, but spiritually and emotionally.

For centuries, those words sounded impossible. Dreamlike. Exilic Jews repeated them with tears, clinging to visions they could scarcely imagine seeing fulfilled. Yet we-right now - are blessed to be living them. We walk through neighborhoods bursting with children’s laughter. We see בתי מדרש overflowing late into the night. We witness Jews from every corner of the world flocking home to ירושלים. Prophecy is no longer confined to parchment. It breathes before our eyes.

This was precisely the vision Rabbi Akiva understood at the moment others could not. The Gemara tells us that after the destruction of the Beit HaMikdash, the sages ascended Har HaBayit and saw a fox emerging from the מקום קודש הקדשים. The others wept. Rabbi Akiva laughed. How could he laugh at devastation?

Rabbi Akiva explained that the prophecy of destruction, spoken by Uriah, had come true in full detail. If so, then certainly the prophecy of redemption spoken by Zechariah would also come true. If the fox could walk through the ruins, then one day Jewish children would once again fill the streets of Jerusalem.

The destruction itself became proof of

DOES YOUR CHILD STRUGGLE WITH WEIGHT CONCERNS OR PICKY EATING?

I'm Batya Kenner, a clinical nutritionist specializing in children with picky eating, weight challenges, and feeding difficulties. With years of experience working with children on the autism spectrum, I provide gentle, personalized one-on-one Zoom guidance for families.

For more details, feel free to contact me:
Phone: 052-899-2875
Email: batyakenner@gmail.com



future redemption.

And perhaps that is what it means to live in prophetic times — to hold both pain and promise simultaneously. To stand amid incompleteness while already tasting redemption.

This year, I felt that tension more deeply than ever.

During the forty-day war with Iran, I was privileged to come to the Kotel to pray. But it was not the Kotel as we normally know it. We prayed from inside the tunnels or only from distant rooftops in the Old City. The plaza was empty. I was left gazing toward those beloved stones from afar. There was longing even in proximity. We were close, yet not there.

Then came the first Shabbat following the ceasefire of *שבועי של פסח*.

I needed to see the Kotel *תפארתה* — in her full glory. So we went up to Yerushalayim for Shabbat.

And what unfolded that Friday night is difficult to describe with ordinary words. Thousands upon thousands streamed toward the plaza with a joy that was almost physical. The excitement was beyond palpable; it vibrated through the stones themselves. One woman walked around greeting everyone with “*חג שמח! ברוכות הבאות!*” as though we had all returned home after a long exile.

Maybe we had.

Shabbat morning at *netz* was even more overwhelming. Workers, policemen, and Kotel plaza organizers embraced one another after not seeing each other for six weeks. There was a radiance to the morning that felt supernatural. The sun reflected so brightly off the *ירושלים* stone that even sunglasses were useless.

And for a fleeting moment, one could not help but wonder:

ותחזינה עינינו בשוּבך לציון ברחמים?

Is this it? Are we witnessing the Divine Presence return to Zion before our eyes?

But then another realization emerged.

The Kotel feels like everything. To those who stand before it — and to those who ache to — it feels like the destination itself. The place where yearning ends.

Yet the Kotel is only one wall. In fact, a piece of a wall. One surviving remnant of something infinitely greater.

And that realization carries both comfort and responsibility. We are meant to rejoice in what we have while still yearning for what is missing. To feel gratitude without complacency. To praise Hashem endlessly, yet still demand more with holy audacity.

A kind of sacred *chutzpah*.

It is not enough.

We want *ירושלים שחזרה לה יחדיו*. We want the rebuilding of the Beit HaMikdash. We want a world where Divine Presence is no longer hidden behind remnants and ruins.

That tension lies at the heart of Yom Yerushalayim itself.

When paratroopers cried out “*הכותל בידינו!*” in 1967, the Jewish people experienced something almost unimaginable after two thousand years. Jews could once again touch the stones they had dreamed about through exile, persecution, crusades, pogroms, and the Holocaust. The liberation of the Old City was not merely military victory; it was a spiritual homecoming. A nation returned to the beating heart of its soul.

And yet, the deeper story remains unfinished.

Yom Yerushalayim is not only about what we regained. It is about what we are still reaching toward.

The generation of 1967 taught us that

Jewish destiny and prophecy are real. That history can turn in an instant. That tears recited for centuries can suddenly become tangible reality. Our generation must now learn the next lesson: not to become spiritually comfortable in partial redemption.

We cannot stop at the wall.

The stones of the Kotel awaken longing precisely because they whisper of something beyond themselves. They remind us that if this much beauty exists in one remaining wall, what must ירושלים השלמה look like? What will it mean when the city is truly united — spiritually, nationally, and divinely?

Perhaps that is the deepest meaning of Rabbi Akiva's laughter. He was able to see not only what was destroyed, but what destruction itself was preparing for. He understood that Jewish history is never random. That prophecy unfolds in stages. That redemption

can begin in tears and continue through yearning.

And so we stand today in the alleyways of the Old City, in the glow of ירושלים stone, living inside prophecies our ancestors only dreamed of. We kiss ancient walls, hear children laughing in Jerusalem's streets, and watch the Jewish people return home from the ends of the earth.

But we also continue asking for more.

With gratitude.

With longing.

With holy chutzpah. ■

The **Airleys** have built **Beit Binyamin**, a retreat center in Tzfat for those directly affected by the war. Soldiers, Zaka members, security forces, bereaved families and widows can come for respite, relaxation and rejuvenation. For more information and to donate, visit Beitbinyamin.org



MOVING • STORAGE • PREMIUM SERVICE
PREMIUM MOVING AND STORAGE
053-7272-815
premiummoving.co.il



DISCOVER **NEW** PERSPECTIVES IN JEWISH HISTORY AND JEWISH EDUCATION

▶▶▶▶▶ Apply for Summer '26 | gsjs.touro.edu

Excited by Jewish History, Machshevet Yisrael or Chinuch?

Enroll in **Touro University's Graduate School of Jewish Studies** and pursue a master's degree with concentrations in Jewish history and thought or Jewish education. Or audit courses that interest and inspire.

Fully online via ZOOM (offered by Touro University New York)
Generous scholarships • Noted faculty experts • Small classes

Contact karen.rubin@touro.edu
for more information





ARIELA DAVIS

MENAHELET OF ULPANAT ORLY IN BET SHEMESH

GUEST DVAR TORAH



Dreaming of Yerushalayim

History is a subject we learn in school... until we get a taste of it in the present.

We learnt this 50 years after the Yom Kippur War when sirens rang in Shul on Simchat Torah 5784 and we too watched men walk out of Shul to fight in war. We experienced it on Shabbat Zachor as we read about remembering those who want to eliminate us and heard planes overhead heading to Iran to vanquish the greatest Amalek of our days.

This war also brought another example which can make our Yom Yerushalayim all the more meaningful this year.

For many years, I have been privileged to bring students to the Kotel- both Americans visiting for the first time, as well as Israelis. Each student is inspired by a different message. To some, it's amazing to think that Akeidat Yitzchak happened mere feet from where they are standing. Others are moved by Chaim Chefer's poem of the paratroopers who cried upon seeing and touching the stones of the Kotel for the first time. Some find it cool to think that every Jew- no matter where they are - daven facing the place where we are standing.

But sometimes, the most powerful moment is when we speak about the fact that for 19 years not a single Jew was able to daven where we are standing. For 19 years, no one imagined we could ever even have it back at all - until a daring decision was made in the

bomb shelter of the Knesset, along with bravery of our chayalim and tremendous *nissim* during the Six Day War, allowed us entry once again.

We need this reminder because history moves on and we become rooted in the present and today, who can imagine a world without the Kotel? Without Maarat haMachpela or Kever Rachel to visit when life is challenging and we need a tangible place to go and to cry? Sometimes when we are so accustomed to a privilege, we forget to appreciate it and for many, we don't always have the time to frequent the Kotel. We don't have Sundays, life is busy, there are a ton of stairs and when that elevator is built, surely it will be a sign that Mashiach has arrived.

But just like the Jews of Diaspora who got a wake up call after the Iran war began that they can't just fly to Israel whenever they want, we got our own mini wake-up call after the war began and we were told the Kotel was closed. Since making Aliyah six years ago, I've made it my practice to go to the Kotel every 30 days. It's only a 32 minute drive from Bet Shemesh and I figure that why should I need to tear kriya for not visiting if I have the ability to do so? And even so, sometimes my visits are a check on a list but missing passion. But as days of frequenting our Mamads during Iran War 2.0 stretched on and on, I started to have a glimpse of what it felt like to want to visit

a Makom Kadosh so badly and to be barred access from doing so. It made me think of friends and neighbors who were spending sleepless nights worrying about their sons fighting in Lebanon, or those who had experienced the trauma of war firsthand and how many would have loved the opportunity to go to the Kotel to spill their worries and pain at the Ground Zero of Tefillot. Of course, the reasons for the closure were for our own security but being barred access was painful nonetheless. When they finally opened the Kotel tunnels to 50 people to visit, I went to the overlook and it was glaring and shocking to see an empty Kotel plaza. Not a soul, not a sound.

The ability to go to the Kotel after the war was heartwarming and a tiny taste of the jubilation that Jews across the world must have felt in the days following the Six Day War, that first Shavout a week later, when thousands made their way to a rapidly enlarged plaza, walking over fresh rubble from a war, shell shocked like dreamers. A month before, they never could have thought they would have that zechut.

Yom Yerushalayim is our opportunity to remind ourselves what a true zechut it still is, even 59 years later. Yom Yerushalayim is our opportunity to remind ourselves to dream big, to realize that the full *geula* can happen within the blink of an eye and that by Shavuot, we could be walking over rubble to the Beit HaMikdash with the same shell shocked feelings mixed with excitement. May we be zoche to appreciate history and experience a future with the fulfillment of our dreams. ■

Ariela Davis is a passionate Jewish educator and writer, who also served as a Rebbetzin before her aliyah in 2020. She is the Menahelit of Ulpanat Orly in Bet Shemesh.

עוצמה נכסים
תינוך | גדלין | ביטוח

FOR SALE

3 BEDROOM APARTMENT
in a new assisted living facility in
Kiryat Yovel.

- *Hotel-like atmosphere & non-stop daily program
- *30 second walk to Shul and Shiurim
- *Weekly Oneg Shabbat & Hot Kiddush
- *Trips, excursions & weekly live musical performances
- *3 Bedrooms, 2 baths & built in private Mamad room
- *Transportation ideal. Walking distance to buses & trains.
- *Apartment & MACHSAN registered in Tabu in your name
- *Lowest Monthly Nihul of any Diyur Mugan in Israel

OWNER MUST SELL. PRICE
NEGOTIABLE.

to see apartment & ask questions

[Contact Us](#)

Shmuel - 050-4782868

UPCOMING EVENTS

ISRAEL



PERFECT PAIRINGS

AN EVENING FOR JERUSALEM SINGLES (AGES 50+)

Come celebrate Shavuot at an evening of perfect pairings - wine & cheese, and new connections!

Wednesday, May 20 | NBN Aliyah Campus

JLM



RESILIENCE & THE RIGHT ROLE

WORKSHOP FOR OLIM

This session will help you approach interviews prepped and grounded, with a spotlight on your best self.

Monday, May 11 | NBN TLV Center

TLV



ANGLO DOCTORS IN ISRAEL NETWORKING & COMMUNITY DINNER

Join us for ADII's inaugural evening of dinner, networking, and connection with fellow Anglo doctors.

Thursday, May 14 | NBN TLV Center

TLV

WEBINARS



FINANCES & BUDGETING FOR LIFE IN ISRAEL

Learn all you need to know to budget for your life in Israel. Hear from a financial advisor about how to prepare for your upcoming Aliyah.

SUNDAY, MAY 24 | ZOOM



US TAXES IN ISRAEL

Join us for a conversation with an accountant about US and Israeli Taxes in Israel. Learn what you need to know about paying taxes after making Aliyah.

SUNDAY, JUNE 7 | ZOOM



SHIPPING TO ISRAEL

Join us for a conversation about shipping your belongings to Israel when you make Aliyah. Hear about shipping laws, the process of preparing shipments pre-Aliyah, timelines with shippers, and more.

SUNDAY, JUNE 14 | ZOOM




נפש Nefesh
בנפש B'Nefesh
**The Israel
Calendar**

The best place to find events for Olim happening all over Israel!

The Israel Calendar is your go-to place for exciting virtual and in-person English-speaking events taking place all over the country. From social gatherings and networking opportunities to workshops, classes, and community experiences, connect with like-minded Anglos and build your community in your new home.

Hosting an event? Post your events on the calendar and share your program with the Nefesh B'Nefesh community all over Israel.

www.theisraelcalendar.org



LIFE IN ISRAEL QUESTIONS?

נפש Nefesh
בנפש B'Nefesh



NBN Answers is available to answer your post-Aliyah questions and provide guidance by phone at ***3680 or answers@nbn.org.il**, Sunday – Thursday 9am-5pm.



RABBI DOVID GOTTLIEB

RABBI OF BEIT KNESSET KOL ELIYAHU, RAMAT BEIT SHEMESH
DIRECTOR OF TZALASH

GUEST DVAR TORAH



Yom Yerushalayim: Reaching Up and Reaching Out

Yom Yerushalayim naturally inspires appreciation of the incredible and improbable military victory of the IDF over multiple enemies and on numerous fronts in 1967. And, of course, as religious Jews we express our belief that Hashem was the true Author of our success by blessing and thanking Him on this special day.

However, our celebration of these events and even our appreciation for the many miracles that took place during the Six Day War, is incomplete if we do not truly understand the meaning and significance of Yerushalayim.

The Psalmist (122:3) famously describes Yerushalayim as the “*ir she-chubrah lah yachdav*,” – “like a city that was joined together within itself.” Various explanations are offered for this enigmatic phrase. One

interpretation (*Ta’anit* 5a) maintains that the “earthly Jerusalem” is connected to the “heavenly Jerusalem.” This idea – though seemingly esoteric – reflects a reality which many of us have been blessed to experience and, therefore, can relate to. Namely, when we are in Yerushalayim we feel something special; we sense that this is in fact “*sha’ar ha-shamayim*,” the gateway to heaven. The spiritual alienation that many of us feel in our daily lives – the distance between the “heavenly” and “earthly” – often yields when we are in Yerushalayim.

Another explanation (*Yerushalmi Bava Kama* 7:7), however, suggests that the verse is highlighting that Yerushalayim is the “*ir she-mechaberet et Yisrael zeh la-zeh*,” a unifying social force that brings all Jews together. In other words, Yerushalayim is the place where we are called on to put aside our petty differences – and even those differences that aren’t petty – and focus on the essential brotherhood that binds all Jews.

These two interpretations combine to reveal the complete and true significance of Yerushalayim. On the one hand, this is where the “heavenly Jerusalem” comes into focus and we can most clearly sense the divine presence. On the other hand, this is the place which is “*mechaberet*” us to our brothers and

**BACK PAIN?
NECK PAIN?
SCIATICA?**

Don't rush into surgery or medication.
Get real relief—naturally.

DR. SHOLOMO GENE PLOTKIN

- 15+ trained chiropractor (20+ years)
- Featured in The Jerusalem Post
- Zone Technique - only provider in Israel

Ramat 052-507-9895
Call or WhatsApp now!

\$50 OFF
your first visit!

sisters and where our sense of *achdut* should be the strongest. Yerushalayim is where we can feel closest to *Hashem* and to our fellow Jews.

While the first aspect of Yerushalayim, its sanctity and power to inspire religious devotion, has always remained at the forefront of Jewish consciousness, the second aspect of engendering *ahavat Yisrael* has not always been appreciated or acted upon. But it is this aspect, "*achdut ha-umah*" – "unity of the nation," that the Malbim (commentary to Tehillim 122) asserts is the essence, "*ikkar inyan,*" of Yerushalayim.

Not only is this idea of respect and appreciation a core element of what Yerushalayim was always supposed to convey to the Jewish people, it was perhaps *the* dominant feeling throughout Israel during, and in the immediate period after, the Six Day War. Jews of all stripes and traditions huddled together, fought as a unified force, and then celebrated as one. The stories are legion – personally I remain moved by Rav Mordechai Willig's inspiring account of the overwhelming *achdut* that he witnessed in Yerushalayim and at the Kotel during the *Shavuot* holiday just a week after the war.

The unifying power of Yerushalayim and the magic of that moment was beautifully

described by Yoska "Balagan" Schwartz, one of the paratroopers that liberated the Old City. Schwartz acknowledges, in an interview given many years later, that he had previously felt no connection to religious Jews – "I'm not like them, I'm a new Israeli man." However, on June 7, 1967 that feeling disappeared, "When I got to the Kotel I understood that I was just a Jew. It was an amazing feeling." It is no coincidence that this profound revelation took place where it did, as Schwartz himself declares, "Sitting in front of the Kotel, I felt Jerusalem."

Exactly.

He felt the mystic pull of the "*ir she-chubrah lah yachdav*" and he answered the call of the "*ir she-mechaberet et Yisrael zeh la-zeh.*"

It is appropriate to use this time to reflect on these important themes. It is not enough to celebrate the unification of Yerushalayim and the many other miracles that took place nearly sixty years ago. To be truly thankful for these most special gifts we must recommit to the twin ideals of Yerushalayim: we must reach up to *Hashem* and reach out to our fellow Jews. ■

Rabbi Dovid Gottlieb is rabbi of Beit Kneset Kol Eliyahu in Ramat Beit Shemesh and the Managing Director of Tzalash, an organization dedicated to providing spiritual and emotional support to religious chaya'im and their families.

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



DR. MENI KOSLOWSKY

OU ISRAEL, VICE PRESIDENT

GUEST DVAR TORAH

Study Before Action

אם בחקתי תלכו ואת מצותי תשמרו וגשיתם אתם

This week we will read two parshiot, בהר ובחוקתי, which are generally read together except for leap years and for some other very special circumstances. How does one observe this directive? The explanation given by many Torah commentators is the requirement to learn as much as one can in order to be able to do the mitzvot properly.

As anyone who has either taught or learned in a Yeshiva environment knows, there are two levels in learning. There is the individual who tries as hard and as often as he or she can, but finds it difficult to understand. Nevertheless, he has observed the mitzvah of trying to learn

(עמלות). There is indeed a higher level and that is the individual who devoted time and effort to learn in order to actually do the mitzvah. This is the conclusion of the Gemara in Kiddushin where Rav Tarfon and the elders are asked: What is considered a greater religious act to learn the mitzvot or to actually do them? At first, a dispute is recorded. Rav Tarfon says that actually doing a mitzvah is greater and Rav Akiva says that learning the details of a Mitzvah is greater. The Sages then concluded that learning is greater. They based this on the fact that only by understanding what you are supposed to do is the Mitzvah performed properly. After you know the Mitzvah details properly, you will be given the proper reward.

Tosafot asks an essential question. If the purpose of learning is to eventually do the actual mitzvah then it seems the actual performance of the mitzvah should be considered greater. They provide a fun-

damental answer to this question. First a person must learn because without that he will be considered an עמ הארץ but after he has learned and also performed the mitzvah, the actual performance is given greater credit.

In regards to the

RELIEF AT LAST!

Chronic pain that hasn't resolved?
Patients come after years of suffering... and finally get results.

DR. JESSICA NEWMAN, L.A.C.

- ✓ Top Doctor - Los Angeles Urgent Care Centers
- ✓ 12,000+ patients treated | ~91% success rate
- ✓ California Board-Certified Acupuncturist & PT Pilates Instructor

50 OFF
your first visit!

AcuPilates
ACUPUNCTURE + PT PILATES

Ramot | 055-943-9690

heights a person can reach if he learns constantly, the אור החיים writes that when G-d created man he was not put on earth to remain a static individual without ambition to reach greater heights as this would be considered a fundamental failure in a religious person's life. Rather he should always be trying to improve himself. By learning and doing the mitzvot properly and with understanding, a human being reaches levels of existence that even the angels who are up in heaven do not reach. This was seen clearly in the story of Eliyahu, the prophet, who went up to heaven in a blaze of glory. For us, as just plain human beings, we will be given the ultimate credit by the Almighty for learning as well as we can and then doing the mitzvah as best as we can.

One more fundamental question needs to be answered: why do we not understand the rationale behind all the commandments? In most legal systems around the world, laws and amendments have a rational basis. Why can't we wear linen and wool together? Why can't we eat a cheeseburger?

Many of the meforshim say that the Almighty is testing us all the time to see if we will follow his commands only because He told us to do them, not because they make sense. According to the Ramban all 613 Mitzvot have rational, beneficial reasons, even if they are currently concealed from us. He also states that some human beings such as Moshe Rabbeinu could grasp their logic, and these deep reasons may be revealed to all of us in the future when the Moshiach comes. Hopefully, after waiting so long for his coming, may we all be rewarded soon with his appearance. ■

WOLGEL LAW
U.S. IMMIGRATION & NATURALIZATION

**American Immigration
& Naturalization Law**

Michele Coven Wolgel

**US Citizenship for Children &
Grandchildren**

**Green Cards for Spouses
& Immediate Family**

www.wolgelaw.co.il
lawyer@wolgelaw.co.il
Tel: 02 590 3444
facebook.com/uscitizenshipinfo

**THE APPLIANCE
DOCTOR**

SHLOMO ROSHGADOL
058-558-2630

All brands, all models

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

**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



“I Don’t Have the Knack for Matchmaking.”

לעילוי נשמת
 מאיר יצחק בן יוסף אליהו הכהן ז"ל

Chana asks:

Hi Ayelet, I see you always encouraging people to set up those they love. But some of us just don’t have the knack for it. I’d rather not waste someone’s time on a bad date because I simply don’t *have it*.

Ayelet Answers:

Chana, I have to tell you that this feeling is very familiar. We love the singles in our lives so much. We don’t want to see them get hurt, and we certainly don’t want to be the reason for more pain.

“I’d rather not try than mess it up.”

I understand that feeling very well, because I used to say the exact same thing.

So let’s break this down together.

1. I ALSO USED TO SAY “I’M BAD AT THIS”

I told myself I wasn’t cut out for shidduchim because I think everyone is wonderful. I couldn’t “analyze,” I couldn’t “judge,” I didn’t have that matchmaker brain.

The truth was simpler. I just didn’t try enough.

Since joining Shagririm Balev, I set up one couple that got married and many really good dates. Not because I became a genius, but because I started trying. The platform and the great guidance they provide turned this huge

mission into something I can do on my phone before I fall asleep.

2. YOU DON’T NEED TALENT, YOU NEED TO LISTEN

You don’t have to be brilliant at this. You only need to pay attention.

What matters to your friend? What do they care about? What are they nervous about? What kind of home do they dream of building?

Then one day, you read someone’s details and something resonates. Not because you’re a professional, but because you were listening.

3. THIS GAP IS PART OF THE PROBLEM

In the Dati Leumi world, about 60% of couples are set up by friends and family. Yet only around 25% of people say they actively try. (*Baim Betov research*)

That gap creates a painful feeling that no one really cares.

So maybe your suggestion is not 100% perfect. At least you can say, “I tried to do my part.” But if we don’t even try, what message does that send?

4. IT’S A MITZVA, EVEN IF YOU’RE NOT GREAT AT IT

Not everyone is amazing at learning Torah. Not everyone is great at giving tzedaka. Not everyone knows the right thing to say in a shiva house. We still show up, because Hashem

expects it from us.

The Gemara says that since creating the world, Hashem has been busy making shidduchim. If we can help Him with His mission, how can we say no?

5. AND IF THIS STILL FEELS SCARY

Sometimes fear of failure paralyzes us. Even if you don't feel you can make shidduchim, you still have a role.

You can check in, host, ask, encourage, be present: **Be a friend.**

And if matchmaking truly is not your lane, you can still be part of this work by supporting Shagririm Balev and helping others do it :)

Maybe you don't "have it."

But maybe what your friends really need is not a professional matchmaker.

They need someone who cares enough to try. ■



**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!

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





ISRAEL'S PROPERTY AND COMMUNITY MATCHMAKER

LET YOUR JOURNEY HOME BEGIN WITH US

FEATURED REAL ESTATE OPPORTUNITIES

ADAM - GEVA BINYAMIN

- Only 25 min to JLM
- AFFORDABLE!
- 20 homes left
- Semi-detached & freestanding homes

Starting price
₪3,100,000

EDEN HILLS

- 7 Min to RBS
- 2 semi-detached homes for sale
- Can be connected
- Over 400 SQM
- Sold as a shell

₪5,500,000/unit

BEIT SHEMESH

- RBS - Aleph
- 8 bedrooms
- All on one level
- Fantastic views
- Prime location
- Private parking

₪7,900,000

JERUSALEM

- Harakevet street
- Duplex
- 3 bedrooms
- Safe room (mamad)
- 2 sukkah balconies
- Full of light

₪10,500,000

JERUSALEM

- **New Project**
- Talpiot
- Luxury tower
- Pool & Gym
- Only 15% down
- Ready in 4 years!

Price on request

NETANYA

- **New Project**
- Great developer
- 3 bedrooms
- 20/80 no index
- Ready: Dec 2030

Starting price:
₪3,586,000

PRESALE OPPORTUNITIES:

Tel Aviv | Jerusalem
Carmei Gat | Beit Shemesh



+972-54-441-5704

KimBashRealEstate.com



THE Y FILES

(*YERUSHALAYIM)

by
Netanel Epstein

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







TORAH 4 TEENS

BY TEENS NCSY ISRAEL



**RAV SHLOMO
ZALMAN RAYMAN**
BEIT SHEMESH DIRECTOR

WAR AND PEACE, OR PEACE AND WAR?

Living through what feels like a never-ending series of wars, there is a promise in this week's Parsha that feels too good to be true. If we follow Hashem's Torah and keep His mitzvot, ונתתי שלום בארץ, there will be peace in the land. But the very next pasuk tells us, "and you shall chase your enemies, and they shall fall before you by the sword." Wait a second-if there is peace in the land, why are we still chasing enemies? Is the Torah promising us a "peace" that involves constant fighting?

Perhaps the pesukim are actually out of order. The peace the Torah speaks of is achieved through a decisive military victory. But why put the promise of peace before the description of the battle?

The Torah is teaching us a fundamental idea: the war is never the reward. Sometimes, reality demands that we fight. But the Torah

puts the word *shalom* first to remind us where our hearts should be.

As teens living in Israel today, it's easy to get used to the language of conflict and let war become our new normal. This Parsha reminds us to keep our eyes on the prize. We perform mitzvot and stay connected to our values so that we merit the first half of the promise. May the time come soon when we achieve a complete *shalom ba'aretz*, a peace so whole and so permanent that the second verse-the need to pick up the sword and chase our enemies-becomes a thing of the past.



TALYA BRONSTEIN
9TH GRADE, BEIT SHEMESH

THE PEOPLE AND THE LAND

There are many different mitzvot related to agriculture in Eretz Yisrael. The mitzvah of *shmitta*, which is discussed in this week's parsha, is one of them. Every seven years, farmers are forbidden from working the land and must take a period of rest. The Torah refers to the mitzvah of *shmitta* as a "Shabbat," just like the Shabbat that religious Jews observe every week.

However, there is a difference. Regarding Shabbat, the Torah says that a Jewish person must rest and not do any melacha. By *shmitta*, however, the language that the Torah uses is "וְשָׁבְתָה הָאֲרֶץ"-the land shall rest. The Torah puts the land, and not the farmer, at the center of the mitzvah of *shmitta*.

This teaches us something important about

Hollie Karr Occupational Therapy
for All Ages

Reclaim Your Routine

RECOVERY: Trauma • Chronic Pain • Falls
FOCUS: ADHD • Memory Management
HABITS: Skin Picking • Hair Pulling • Weight

✉ hrkarr711@gmail.com
☎ 053 343 8440

30+ Years of Experience
American & Israel Board Certified



the land of Israel. It's not just dead soil or the place where the Jewish people happen to live—rather, the Torah considers it a living entity. So much so that every seven years, it needs a year of rest!


HaRav Kook takes this idea one step further. The land of Israel is not just a living entity—it is the second half of the Jewish people's soul. Just as when two people get married, it is the intertwining of two souls coming together, so too with the Jewish people and the land of Israel. The land completes the soul of the people, and the people complete the land.

May we be zoche to experience this harmony fully in our lives! ■

Handyman / Plumber ^{תמ"ד}

Shmuel Rosenzweig
Aluf in home
repairs

052-8496418



AXON
CONSULTANTS

— FOR SMALL BUSINESSES —

**Don't Know
Where to Start
With AI?**

We do.

TRAINING AI AGENTS AUDITS

axonconsultants.net
WhatsApp 055-918-0950



JERUSALEM

SHOMER SHABBAT LINE COOKS

Are you a professional cook seeking a stable kitchen role?
We are expanding our Line Cook database for certified kosher restaurants in Jerusalem, connecting you with venues that respect your religious schedule and offer a professional, high-energy kitchen environment.

THE BENEFITS:

- **Multiple Locations:** One contact point for multiple Jerusalem restaurants.
- **Flexible Placements:** Morning, afternoon, or weekday evening shifts.
- **Professional Growth:** Kitchens where excellence meets religious standards.

WHAT WE'RE LOOKING FOR:

- **Experience:** Proven track record on a professional kitchen line.
- **Reliability:** Punctual, dedicated, and a team player.
- **Local:** Based in Jerusalem or the surrounding areas.
- **Efficiency:** Ability to maintain high standards during busy service hours.
- **How to Join:** fill out this form:

<https://form.jotform.com/261117214230037>

OWN A 2-ROOM INVESTMENT IN CARMEI GAT



GroupBuy
Investments

When unity creates opportunity



FROM

₪ 140,000
DOWN PAYMENT!

★ ONE OF THE FASTEST GROWING
ANGLO COMMUNITIES IN ISRAEL!



**PREMIUM
RESIDENTIAL
PROJECT**
by a top-tier
developer



**MARKET-LEADING
PRICES**
group purchase
advantage



**10/90
PAYMENT PLAN**
flexible &
investor-friendly



**3, 4, 5, & 6-ROOM
APARTMENTS**
for families
& investors



**FIRST APARTMENTS
IN THE PROJECT**



**COMPLETE EXEMPTION
FROM THE BUILDING INDEX**



**TENS OF FAMILIES
HAVE ALREADY JOINED**



SCAN TO SEE
AVAILABLE UNITS
& PRICING



**2-ROOM APARTMENTS
IDEAL FOR INVESTMENT
OR A COUPLE**



FROM ONLY
₪ 140,000
DOWN PAYMENT



**HIGH GROWTH
AREA WITH STRONG
RENTAL DEMAND**



FOR MORE INFORMATION
CALL / WHATSAPP:



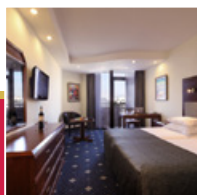
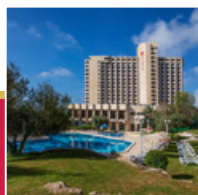
GABRIEL SCHICKMAN
052-3742380



CHAIM KESSELMAN
050-2838683



CELEBRATE SHAVUOT AT THE RAMADA JERUSALEM HOTEL



An inspiring Shavuot May 21st - 23rd

Welcome BBQ | OU Glatt | PreChag presentations & musical experiences
Teffillot led by Hazan **Dov Hendler** accompanied by the **Meir Ben Dror** choir

Captivating shiurim and lectures by **Rabbi Chaim Falk**, **Rabbi Dovid & Adina Lebor**
& other Rabbinical figures.

Special guest: Rav Avraham Sinai – A Ger Tzedek with a unique story | Friday evening Tish

And of course, **Chef Shlomi Goldfinger's** fantastic Yom Tov and Shabbat cuisine!



Special price for those who reserve before Lag B'Omer!

www.jerusalemramadahotel.com | reservations@ramadajerusalem.com | 02-6599950



THEY FOUGHT FOR OUR HOME NOW YOU CAN FIGHT FOR THEIRS

The war has put life on hold.
Weddings are delayed. Relationships are put on pause.
Young people across Israel are waiting, and longing,
to build their own home.

But Shagririm Balev is keeping life moving -
through our online platform, our events, and our volunteers
who work tirelessly to make matches happen.

Every 2 days, a couple gets engaged through Shagririm Balev.
With your help, it can be **every day**.

Every donation helps create another wedding.
Another home. Another victory.

Shagririm Balev
Fighting for the **Home** Front

Scan to Donate:

