ב"ה

Torah Tidbits

ISSUE 1679

This issue of Torah Tidbits
is sponsored in loving memory of
ITAMAR BEN YISACHAR DOV HAKOHEN KOENIGSBERG z"l
on his 1st Yahrzeit
by his wife, Phyllis and children

OU ישראל

OCTOBER 10TH 2026
כ"ט תשרי תשפ"ז

בראשית
BEREISHIT

SHABBAT MEVARCHIM

See pages 44-49 for this year's **Zmanim Charts**

Very Good in an Imperfect World
Mrs. Michal Horowitz Page 84



The Greats of Tel Aviv
Rabbi Joe Wolfson
Page 80

JLIC





ויהי־ערב ויהי־בקר יום אחד בראשית א׳:ה׳

YERUSHALAYIM SHABBAT BEREISHIT ZMANIM
CANDLES **5:38 PM** • HAVDALA **6:50 PM** • RABBEINU TAM **7:30 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 "Creation Conversation"
Rabbi Dr. Tzvi Weinreb

20 And It Was Good
Rabbi Shmuel Goldin

24 The Garments of Light
Rabbi Lord Jonathan Sacks, zt"l

32 Probing the Prophets
Rabbi Nachman Winkler

36 The Human Voice: Speech, Silence, and the Essence of Man
Rabbi Shalom Rosner

40 Galvanizing the Garden
Rebbetzin Shira Smiles

42 Believe We Can Fix
Rabbi Judah Mischel

44 Pullout Zmanim & Shabbat Mevarchim 5787 Chart
OU Israel

50 Schedule
OU Israel

56 Simchat Shmuel
Rabbi Sam Shor

60 Echoes of Rashi
Rabbi Moshe Taragin

66 Raising Many Students
Rav Kook on Pirkei Avot 1:1
Rabbi Aaron Goldscheider

72 Culinary Torch for Milchig and Fleishig
Rabbi Daniel Mann

76 Planting Seeds of Success
Michal Silverstein, MS

80 The Greats of Tel Aviv
Rabbi Joe Wolfson

84 Very Good in an Imperfect World
Mrs. Michal Horowitz

88 How Much Money Should Your Future Husband Make?
Aleeza Ben Shalom

90 The Y-Files Comic
Netanel Epstein

92 Yachad - The World Needed You
Zahava Aryeh // Caila Samuels

IMPORTANT REMINDERS

Rosh Chodesh **Marcheshvan is on Sun., Oct. 11 and Mon, October 12th**
מולד חודש מרחשון יהיה ביום ראשון בשעה 9, 43 דקות ו 2 חלקים
ראש חדש מרחשון יהיה ביום ראשון וביום שני הבא עלינו ועל כל ישראל לטובה

Earliest Kiddush Levana, 3 Days After Molad: Wed Oct 14
7 Days After Molad: Sun Oct 18
Last Opportunity to Say Kiddush Levana until: Sun Oct 25



COVER PAGE Photographed by **Ilene Cahan**

I made aliya with my family in 2004 from Baltimore, Maryland. We moved to Modi'in-Maccabim-Re'ut (Modi'in) and have been here ever since. This photo of the beautiful sunset (although it could also look like a sunrise) was taken a couple of years ago from atop the Titora Hill in Modi'in facing westward to the main areas of Modi'in and the Mediterranean Sea beyond. The dappled clouds and the vibrant colors of the sky with the partially silhouetted skyline make me feel so loved by HaShem and grateful for the wonders of nature that He sends us like candies to enjoy and savor. The cranes also show that we are able to continue to build and populate Israel, the land that we were promised. We are here to stay!

CANDLE LIGHTING
AND HAVDALA TIMES



	Bereishit		Noach	
	Candles	Havdala	Candles	Havdala
Yerushalayim/Maale Adumim	5:38	6:50	5:30	6:42
Aza Area (Netivot, Sderot et al)	5:56	6:52	5:48	6:44
Beit Shemesh/RBS	5:57	6:51	5:49	6:43
Gush Etzion	5:54	6:50	5:46	6:42
Raanana/Tel Mond/Herzliya/K.Saba	5:55	6:51	5:47	6:43
Modiin/Chashmonaim	5:55	6:51	5:46	6:43
Netanya	5:55	6:51	5:46	6:43
Be'er Sheva	5:56	6:52	5:48	6:44
Rehovot	5:55	6:51	5:47	6:43
Petach Tikva	5:38	6:51	5:30	6:43
Ginot Shomron	5:54	6:50	5:46	6:42
Haifa / Zichron	5:44	6:51	5:36	6:42
Gush Shiloh	5:53	6:49	5:45	6:41
Tel Aviv / Givat Shmuel	5:55	6:51	5:47	6:43
Givat Zeev	5:58	6:50	5:50	6:42
Chevron / Kiryat Arba	5:54	6:50	5:46	6:42
Ashkelon	5:56	6:52	5:48	6:44
Yad Binyamin	5:55	6:51	5:47	6:43
Tzfat / Bikat HaYarden	5:46	6:48	5:37	6:40
Golan	5:52	6:48	5:43	6:40
Nahariya/Maalot	5:43	6:50	5:34	6:42
Afula	5:53	6:49	5:45	6:41

Rabbeinu Tam (Jerusalem): Bereshit - 7:30 PM • Noach - 7:22 PM

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

Daf Yomi: Bechoros 22

OTHER Z'MANIM



JERUSALEM
Ranges 11 days Wednesday - Shabbat
Oct. 7 - 17 | 26 Tishtrei - 6 Marcheshvan

Earliest Tallit and Tefillin	5:46-5:53
Sunrise	6:36-6:43
Sof Zman Kriat Shema	9:31-9:34
Magen Avraham	8:55-8:57
Sof Zman Tefila (According to the Gra and Baal HaTanya)	10:30
Chatzot (Halachic Noon)	12:26-12:24
Mincha Gedola (Earliest Mincha)	12:56-12:54
Plag Mincha	5:03-4:53
Sunset (Including Elevation)	6:20-6:09

Avrom Silver Jerusalem College for Adults • Wolinetz Family Shul • Birthright - I.F.S. • Yachad • NCSY Israel • JLIC Israel • Camp Dror • Pearl & Harold M. Jacobs ZULA Outreach Center • The Jack Gindi Oraita Teen Centers • OU Israel Kashrut • Frontline Support • Torah Initiatives • Women's Division

STUART HERSHKOWITZ, PRESIDENT OU ISRAEL

ZviSand/YitzchakFund:FormerPresidents,OUIsrael | 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 | Esti Moskovitz, Director of Anglo Engagement and Programming in Israel

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

ORTHODOX UNION תנועת הפעלות Enhancing Jewish Life

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 Moshe Elefant, CEO/Rabbinic Administrator OU Kosher

ISRAEL: Rabbi Yissachar Dov Krakowski, Rabbinic Administrator | Rabbi Ezra Friedman, The Gustave and Carol Jacobs Center for Kashrut Education/ Deputy Rabbinic Administrator| Rabbi Yonaton Korach, Rabbinic Supervisor

Headquarters: 40 Rector St. 4th floor, New York, NY 10006 ◆ 212-563-4000 ◆ website: www.ou.org

Torah Tidbits

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

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.



DEAR TORAH TIDBITS FAMILY

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

Something that always fascinates me is how organizations and companies figure out what their slogan should be, the one line that defines who they are and what they do. At OU Israel, our slogan is "Empowering lives and communities in our homeland." Those are words I see all the time, on our materials and throughout our work, but what excites me is not just seeing them on paper or on a screen but seeing them come to life in front of me.

One of my other favorites is the slogan for the Jewish community in Chevron, "Kan hakol hitchil," "Here is where it all began." It's so true. You can find *midrashim* that describe the Cave of the Patriarchs as the entrance to Gan Eden. You can find *midrashim* that tell us that Adam and Chava are buried there, along with Avraham and Sarah, Yitzchak and Rivka, and Yaakov and Leah. All these *midrashim* point us to one fact. Chevron is where it all started.

This week, when we sit in shul and start reading Parshat Bereshit, we are going back to the beginning. To the beginning not just of our story, but of all existence. And in the end, so much of life is about the beginning. The Talmud talks about the concept of *girsa de'yankuta*, the learning and discovery that one has as a young person, which can be so impactful in shaping who they become and can stay with them forever. We know how important the education of our youth is. After all, the young men and women of today are being formed into the leaders of the future.

Over 25 years ago, I really had no idea what the OU was. I knew it involved kosher supervision. I had no idea that it took its profits, added them to donations from incredible Jews around the world, and used that funding to run phenomenal programs. Back then, all I knew about NCSY, pretty much, was that they had the famous "NCSY bencher" with Birkat HaMazon and a great song list. Aside from that, I had no idea about all the other incredible programs of the OU. I did not know about Yachad. JLIC was barely getting off the ground. I did not know about Jewish Action, the OU's advocacy work in Washington, or so many of the other programs.

But then something happened that changed my life's trajectory forever. A little over 25 years ago, I took a position running NCSY, the OU's youth movement, in Vancouver, British Columbia, and the Northwest region. That is when I started being exposed to the amazing work that the OU does worldwide.

And aside from being exposed to it, I was suddenly bringing my family into this world called the OU. I was taking them to Shabbatonim and having tens of teenagers over at

May the Torah learning from this issue of Torah Tidbits be
לעילוי נשמת

Joseph (Joe) Manasseh z"l
יוסף בן גבריאל מנשה ומעתוקה ז"ל
on his fifth Yahrzeit כ"ט תשרי

Greatly missed by his children, grandchildren and great grandchildren

Families Ross, Miller, Lipnick & Manasseh

our house every single Shabbat in Vancouver for Shabbat meals and onegs. Slowly, slowly, my children grew up to be OU children.

Our oldest is 28 today, with four children of his own, and our youngest is 11. They only remember their father working for the OU, and their mother cooking endless meals and hosting thousands and thousands of NCSYers, JLICers, OU supporters, friends, and staff. The OU is ingrained in their minds and hearts. So when a week comes along when we are short on volunteers to distribute Torah Tidbits, for example, they make themselves available. "Okay, Abba, how can we help?" And when we host guests, they are always the first ones to give up their bedrooms.

I really felt it this past Sukkot, when my children dedicated the majority of their Sukkot and Chol HaMoed to spending time with many different OU participants. Whether it was going on trips with friends of ours from around the world to see incredible places across the country, or hosting hundreds of people who came to spend time with us in our sukkah, they were there.

But more than anything, I was extremely moved by what my wife and children did on Thursday of Chol HaMoed.





Less than a year ago, we created a new program called Frontline Support, which is designed to be there for English-speaking soldiers serving in the IDF. Some are *chayalim bodedim*, lone soldiers, and some simply have not found their own community within the army. Baruch Hashem, Israel is blessed to have many hundreds of volunteers coming from all over the world to serve in the IDF, and that influx of international volunteers is crucial because we need as many soldiers as possible.

These *chayalim bodedim* have a tremendously uplifting effect on those around them. Often, they serve in units with Israeli soldiers who don't always understand why they have to give so many years of their lives to the army. Then suddenly they see someone who is not legally obligated to serve coming and serving, and talking about why he or she came. It gives the Israeli soldiers a great feeling. "Wow, if they can do it, then I can definitely do it."

When lone soldiers join the army through Hesder programs, that automatically gives them a community, with friends who

strengthen each other and rabbis who come to teach them Torah and invite them back to yeshiva for the holidays. Frontline Support was created for those who did not join the army through these programs, helping them form their own community and their own support structures.

The program is directed by Rabbi Ian Schwartz, working directly under Esti Moskowitz, our Director of Anglo Engagement and Programming in Israel, both of whom are doing a phenomenal job running programming for the English-speaking population in Israel. Rabbi Schwartz, who grew up in Bala Cynwyd, Pennsylvania, is doing an incredible job creating a home for these *chayalim*.

The program includes not only community, but also mentorship. These mentors have gone through much of what the soldiers are going through, having made aliyah, served in the IDF, and built families in Israel. They now serve as leaders and role models for the *chayalim*, learning with them, hosting them, and running events with them to make sure they have a religious, Torah-oriented community both while they are in the army and when they come out for Shabbat or a *chag*.

So I invited all of them to my sukkah for a Sukkot event. Rabbi Schwartz and his staff did a truly phenomenal job on the programming side, and I told them to leave the culinary and logistical side to my wife, my kids, and me, as we consider it a tremendous honor to have them over. There is nothing more impactful than the atmosphere of a home. Baruch Hashem, Hashem blessed us with a big sukkah and a big yard, and we were able to host over a hundred *chayalim* for a beautifully uplifting evening.

Standing in my sukkah that night, looking around at more than a hundred young men and women who had come to Israel to serve and protect the Jewish people, surrounded by a community that wanted them to know they were not alone, I thought about those words, "Empowering lives and communities in our homeland." Sometimes a slogan can just be a line. That night, I felt like I was truly watching ours come to life. We were empowering these remarkable *chayalim*, helping them build community here in Israel, and at the same time they were strengthening all of us.

I want to give tremendous public thanks to my children for all their work and self-sacrifice these past few weeks. They gave numerous days of Chol HaMoed to the OU in general, and to this one event in particular. They went shopping with me early in the morning, spent days beforehand chopping vegetables and cooking, stood over the grill, cleaned the house and the sukkah, and did whatever else it took to make sure everybody felt at home. Then they served and cleaned up afterward until 2:00 in the morning. They gave everything they had.

It was really impressive to see their dedication to making sure it happened in the most incredible way, with tremendous recognition that these soldiers are heroes, young men and women who came to Israel in order to fight in the IDF.

And it brought me back to Parshat Bereshit, and to the idea of *girsa de'yankuta*.

We have been so privileged to raise my children as givers, who see themselves as part of the OU mission. We speak often at OU Israel about empowering lives and communities in our homeland. That evening, I realized that this mission had become part of their lives as well.

They were not helping simply because I had asked them to help with an OU event. They

understood instinctively that these young men and women had come to Israel to serve Am Yisrael, and that welcoming them, feeding them, and making them feel at home was our privilege.

When my wife and I saw how our children went way beyond the call of duty to make sure the evening was done in the best way possible, with as much love as possible, we knew that the values they had grown up seeing had become their own.

We are in the parsha in which the world begins, and the ability to start a world is also a moment for us to look at ourselves and ask, "Where should I start?"

We are all starting a new year, and in a certain way, the rest of the year depends on how we start it. Nobody hits a target unless they start off by aiming correctly. Starting the year off correctly will, *b'ezrat Hashem*, bring all of us endless *nachat* from our loved ones and help us continue being passionate about what we do and how we do it.

So let's continue doing what we do, and doing it with passion.

Wishing you all an uplifting and inspiring Shabbat,



Rabbi Avi Berman
Executive Director, OU Israel







OU... BEYOND KASHRUT

מדרשת

זושא

A New Year, A Place to Grow

Midreshet Zusha, part of OU Israel's Pearl and Harold Jacobs Zula Outreach Center, is a one-year Midrasha in Jerusalem for young women aged 18 and up who have struggled in conventional seminary settings. Through Torah learning, mentorship and a supportive community, the Midrasha helps each young woman strengthen her connection to Judaism and discover her own path forward.





Throughout Elul, the young women participated in Torah classes, inspiring guest speakers and experiences, including a Chai Elul farbrengen and a trip to kivrei tzaddikim in northern Israel. These opportunities helped them prepare for the Yamim Noraim through reflection and renewed connection.

For many, experiencing Elul in such a supportive environment is especially meaningful. At Zusha, they can ask questions, explore their relationship with Torah and Judaism, and receive guidance from mentors who understand their individual journeys.

The goal is not simply to create a meaningful month, but to help each young woman carry that inspiration into the rest of her life. A shiur, a conversation with a mentor or an experience shared with friends can become the beginning of a deeper connection to Judaism and renewed belief in her future.

As we enter 5787, Midreshet Zusha offers these young women a place where they are welcomed, their potential is recognized and they can continue growing, one meaningful step at a time.

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.

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

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

Let Us Help You Discover Your Personal גן עדן
2,3 and 4 bedroom sea-view properties and 3 amazing penthouses...
Call today!
Ashkelon
Ashkelon Properties
LIVE OPPOSITE THE SEA
call David at 054-433-2621
davidz@AshkelonProperties.com
www.ashkelonproperties.com

PERSONAL INJURY ATTORNEY
REUVEN KRUMBEIN
PERSONAL INJURY CASES
NO ATTORNEY FEES UNLESS YOU GET PAID
- Car accidents
- Medical malpractice
- Work injuries
- Bituach Leumi
- More

ENDURING POWER OF ATTORNEY — DONE IN YOUR HOME —
ALL OVER ISRAEL
076-5411123
058-5411123
reuven@rkadv.co.il
www.rkadv.co.il
Servicing clients across Israel

EMERALD AND 4.63 CARAT LAB-GROWN DIAMONDS
MOUNTED IN 4.72 GRAMS OF 14K GOLD ₪ 7,599
Designer jewelry at unmatched savings
JEWELRY WITH A PEDIGREE
THE VAULT
ON KEREN KAYEMET
KEREN KAYEMET 8 /// KNISA 1
JERUSALEM /// 054-3976161
S-TH: 17:00-21:00 F: 12:00-14:00
FREE JEWELRY CLEANING VAT REFUND AT BEN GURION



ALIYA-BY-ALIYA SEDRA SUMMARY

RABBI REUVEN TRADBURKS
RCA ISRAEL REGION

PARSHAT BEREISHIT

The story of Creation is very short. The Torah is less interested in cosmology than in mankind.

And while the stories in Parshat Bereishit are rich in symbolism and meaning and there is much to say about each of them, I would like to offer a unifying theme; the unfolding of the Image of G-d.

Man is created on day 6. But his creation is radically different from all other beings. Man is created in the image of G-d. Wow. What in the world could that possibly mean? What does it mean to be like G-d? In what way? It certainly means that man is special, holy, spiritual, elevated.

What Divine qualities does man share? While we see He is a Creator, gives names, Commands, Communicates, Giver of life, takes life but which of those do we share?

I would like to present that Parshat Breishit is the calibration, the adjusting, the defining of how man is to be like Him; not to fall short and not to overstep that mandate to be like Him.

1ST ALIYA (GENESIS 1:1-2:3)

In the beginning was chaos; the spirit of G-d hovered over the waters. Day 1, light was created. Day 2, the waters were split up and down, with heavens emerging between. Day 3, the water below was split, with dry land emerging, with vegetation. Day 4, the heavens above were filled with the sun, moon and stars. Day 5, the seas were filled with fish, the skies with birds, blessed to be fruitful. Day 6, animals were created on the land. And finally, man is created in the image of G-d. Man is blessed to be fruitful and multiply, to subdue the world and to rule over the animals. The world was completed; with no creation on the 7th day, it was endowed with blessing and holiness.

The Creation of the world builds from less sophisticated to the most sophisticated, man. It is a crescendo to the pinnacle, the creation of man in His Image. The Creation begins with inanimate earth, water, heavens. Following the inanimate comes living beings. First non-ambulatory vegetation, then the dynamic fish and birds and land animals. And finally, man.

But it is not the creation of man that is the pinnacle, but the radical statement that the Creator Creates a being in His Own Image. That is a radical philosophy of man. Actually, a shocking depiction of man. As if to say, G-d is Creating a partner, a shadow of Himself. Man is not a fancy ape, a well-developed baboon. While man shares characteristics with animals, a chasm divides; that chasm is the image of G-d.

The rest of this parsha is the development of this unique and radical relationship; G-d and His shadow creation, man. How much is man like G-d? In what ways? And more crucially, in what ways not?

2ND ALIYA (2:4-20)

A more detailed account of the Creation of Man: G-d creates man from dust of the earth and breathes into his

nostrils the breath of life. He is placed in the Garden of Eden, full of beautiful trees, to work it, surrounded by rivers. G-d commands man to not eat of the tree of knowledge. And declares that it is not good for man to be alone; I will make him a partner.

The language of chapter 2 is in striking contrast to chapter 1. Chapter 1 placed man as the pinnacle of created beings. Chapter 2 reads more like a story. Man has personality, morality, humility, emotion. Chapter 1 is the creation of mankind; chapter 2 is the story of a person.

Man gets the name Adam as he is created from the adama, the earth, a rather humble beginning. That is an interesting contrast to Chapter 1, created in the image of G-d.

Yet the description of his activities are all echoes of G-d the Creator.

Man is to rule the world, as G-d Rules. He is to name the animals, as G-d named the day, night, heavens and seas. As He is a Creator, man is to be a creator – a creator of life through children, a creator of vegetation through the garden.

On the other hand, it is not good that man is alone – for there is only One who is Alone. Man is to be G-d like, to be creative, to name things as G-d named things in the Creation, to take his place as the guardian of the world.

Man needs to be G-d like but at the same time to realize his limitations. There is a danger that man thinks: I am not just G-d like but perhaps G-d Himself.

Distinctions need to be made to avoid that terrible overstep.



3RD ALIYA (2:20-3:21)

Woman is created. The serpent convinces Eve that was she to eat of the forbidden fruit, she would be as G-d, knowing good and evil. She and Adam eat of the fruit and their eyes are opened and they cover themselves with fig leaves. They hide from G-d, Who challenges their disobedience. All are punished – the serpent will slither, the woman will birth children with pain, and man's cultivation of the earth will be with sweat.

A richer story of symbolism in Tanach is hard to find. A speaking serpent, the enticement of beauty, hubris, failure, hiding from G-d, blame, consequences. Many and varied are the lessons to be culled from this story.

But let us continue the development of Man created in the image of G-d.

Man being alone may mislead him into thinking he is the One and Only. He needs a partner. Hence, it is not good that man be alone, a partner is created for him.

The command to not eat of the fruit continues the distinctions, not similarities of man

בס"ד
FERRIS
STRUCTURAL ENGINEERS
Independent Building Inspections of High-End Homes for International Buyers in Israel.
English Report & Zoom Debrief
Robert Ferris MSc CEng MIStructE PE SE
UK & US Licensed Structural Engineer
+972-58-483-5410 | robert@fse.co.il
16+ Years' Engineering Experience

and His Creator. The command man as subservient, the commanded not the commander.

The serpent convinced Eve, and then she Adam, that man need not keep the command. You are in His Image. The serpent convinced them: as G-d cedes to man leadership in this world, He likewise cedes to man the role as legislator of good and evil. If you don't like His rule to not eat, make up your own rule.

In that they err. While G-d like, you must defer in the ways I Require. You just overstepped. I Need to impress upon you that while G-d like, some things you must cede to me.

The punishments to Eve and to Adam are specifically in their most creative activities; creating children and creating food.

As if to say: while you are creators, I remain *the* Creator. Eve, when you create and bear children, the quintessential creative moment of humanity, it will be with labor, a reminder of your earthly origins. And man, when you create from the earth, it will be with sweat.

There is only One who Creates with the uttering of a word, with ease. He is *the* Creator; you, *a* creator. He Creates with ease, you with pain and sweat. Because you got it wrong with the command. I Command. You are the commanded.



4TH ALIYA (3:22 – 4:18)

Man is exiled from the Garden of Eden. Cain and Abel are born. They bring offerings to G-d – Abel's accepted, Cain's not. Cain kills Abel. "Am I my brother's keeper?" Cain is consigned to wander the earth.

Cain kills his brother. And in so doing, oversteps another aspect of the Divine Image. While man will be a *creator* of life, he will not be a *taker* of life. That he must cede to the Creator.

Sin is met with exile. Adam's sin brings exile from the Garden of Eden. Cain's sin brings wandering, homelessness. The Torah explains the meaning of exile: Cain left from being before G-d.

This introduces a pillar concept of man and G-d. Divine disfavor with man results in distance. Adam was sent away from the Garden. Cain, sent away from being before G-d. Later, the tower of Babel will bring dispersion.

Only Avraham will reverse this and journey not away but toward a specific place, to be again in the proximity of the Divine.



5TH ALIYA (4:19 – 4:22)

Lemech and his wives Ada and Tzila bear children. One is the initiator of animal husbandry, one of the music of strings and wind instruments, and one of the fashioning of copper and iron.

A curiously short aliya. Mankind advances marvelously in creatively mastering the world: the mastery of animals, creative artistic expression of music and advanced productivity of copper and iron. Man was commanded in creation to master the world. He is doing a good job.



6TH ALIYA (4:23 – 5:24)

The generations from Adam through Noah.

Enosh is described as beginning to profane the name of G-d. The beginning of idolatry.

We like to call Avraham the first monotheist. That is wrong. G-d spoke to Adam and Eve, Cain and Abel brought offerings. He spoke to Cain and Noah.

Rather, man began close and through his failure moved away from G-d, became distant. Avraham is not the first monotheist; he is the first to be embraced and to be pulled closer by G-d.

The project of creating man in the image of G-d is hiccupping. Man has overstepped; he

failed to listen to the command, he murdered, and now he is falling to idol worship.

Early mankind is moving away; Avraham will be the tikkun, the repair. He will be brought nearer.

7TH ALIYA (5:25 – 6:8)

Noah is introduced. G-d is disappointed in man; his lifespan is reduced to 120 years. G-d plans to destroy man, animals, birds. Noah finds favor in His eyes.

Another attribute of G-d is His eternity. Man's longevity produces a feeling of eternal life, blurring again the crucial differences between man and G-d.

In calibrating the correct balance for the man/G-d relationship, longevity is counter-productive. Mortality is better. Man will not live forever – only One lives eternally.

A shorter lifespan is in fact a gift from G-d, an act of love and generosity. Reducing man's lifespan helps man to more clearly see that while man is created in G-d's Image, he is not G-d Himself. Only One is eternal.

And so, the pillars of man in His Image are presented. Man, like Him, is a creator of life, creates in agriculture, gives names to animals and rules over them.

But. Only He is One; man has a mate. Only He Commands; man obeys. Only He Takes life; while man creates life, he does not take it. Only He is Eternal, man but 120 years. ■

Your Family Heirlooms Deserve a Master's Touch

A 5th-generation craftsman repairs, refurbishes, and polishes gold and silver jewelry, Kiddush cups, and candlesticks.

DOOR TO DOOR SERVICE AVAILABLE

Zichron Yaakov · Netanya · Raanana · Ashkelon · Beit Shemesh · Modi'in · Jerusalem

DETAILS: SANTO 052-228-9627

THE ENGLISH UPHOLSTERER

Is your furniture worn, torn, faded or uncomfortable?



Fine reupholstery and leather repairs

BEAUTIFULLY RESTORED, BUILT TO LAST

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

Servicing most of the country

Jonathan Pront
052-2388731
jpront@gmail.com

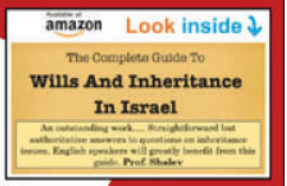
DKL
Celebrating
50 years
in Law

Use our Legal Expertise
to guide you.

Your Inheritance is
WORTH
fighting for!

Call now:
02-561-2111

JERUSALEM
&
TEL AVIV



Unused Silver & Gold?
Turn it into cash!

We buy all types of silver and gold:
Silverware, sterling flatware, gold jewelry, silver jewelry, and more.

We come to you | Professional valuation | Immediate payment on the spot



Turn your old gold and silver into new designed pieces
We design and create new gold jewelry and sterling silver pieces with a modern look and a personalized touch.

Do you have family gold with sentimental value?
You can keep the gold itself and turn it into a new custom-designed piece with a fresh, modern look.

Personal, professional service with a smile
Call or WhatsApp
054-572-5549



TzviAir

100% Satisfaction
We guarantee that you will be 100% thrilled.

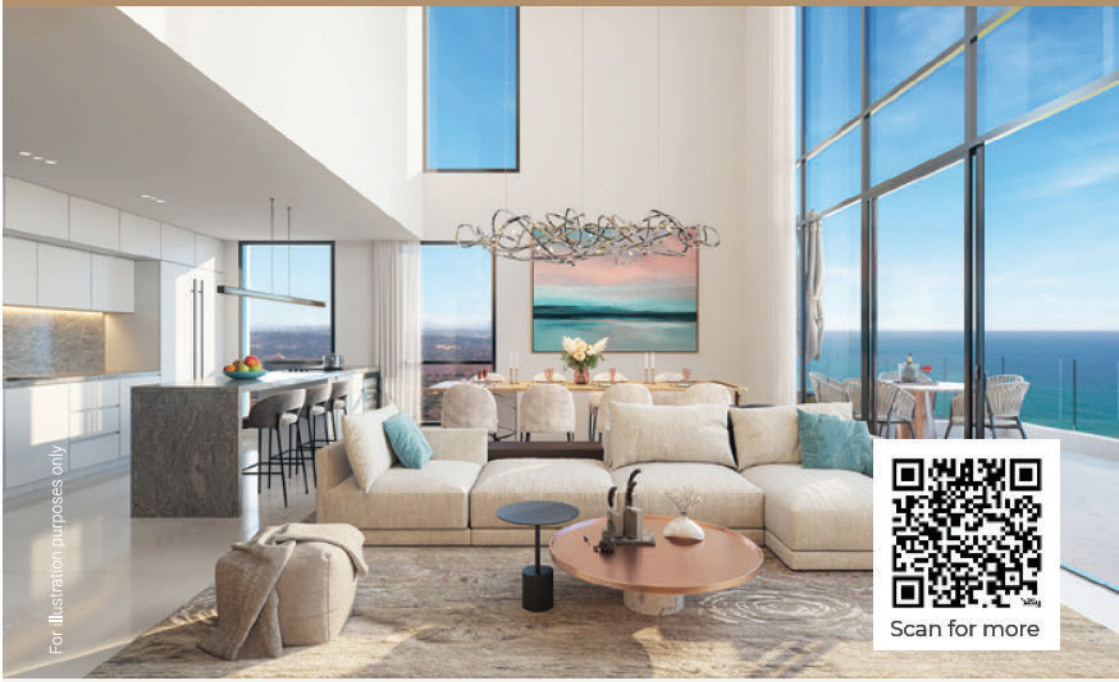
Certified Technicians
Highly trained and certified technicians.

Designers & Architects
Send your plans for free engineering.

AIR CONDITIONING
Engineering, Design & Installation
02-628-8282
or Email us at info@tzviair.com

VIDA

The New Olga Beach, Hadera, Israel



NEW YEAR, NEW BEGINNINGS.

The dream of living front line to the sea in Israel can now become your reality!
Choose from cozy one-bedroom vacation suites to sprawling 6-bedroom villas in the sky.
Only a handful of corner 4-bedroom homes with double-height ceilings remain.

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

ASDEN
ISRAEL
A TRADITION OF EXCELLENCE

Contact us today to schedule a zoom or in-person meeting:

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



THE PERSON IN THE PARSHA

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

"Creation Conversation"

Anyone who has ever taught anything can confirm the adage of our Sages: "I have learned from all my teachers, but I have learned most from my pupils."

It is especially true that one learns a great deal from his students if he does not limit himself to lecturing to them, but rather engages in face-to-face conversation with them. It is in candid and interactive dialogue that one learns most from his students.

The immense value of simple conversation between teacher and student was brought home to me many years ago in a conversation I had with two very different students.

They both attended a series of lectures I gave for individuals with very little prior exposure to the Jewish religion and its teachings. One of them was almost exclusively interested in what he called, "the rules and regulations" of Judaism. The other was far less interested in Jewish law. He was more of the "spiritual" type and had a plethora of questions about the nature of God.

The first individual, let's call him Rick, was interested in a meaningful way of life. He wanted to be part of a congregation, to celebrate the holidays, and to learn how to live daily life as a Jew.

The other student, let's call him Seth, was consumed by questions of cosmology and the origins of the universe. He saw God as an almost impersonal force behind nature. He wanted a relationship with God but questioned whether that was at all possible.

Both students had in common an interest in engaging me, their teacher, in conversation after class. Usually, those conversations took place in the local kosher pizza shop.

I vividly recall the evening I gave a lecture on the opening chapter of the book of *Genesis*, which is, of course, the beginning of this week's Torah portion (*Genesis* 1:1-6:5). Rick and Seth appeared equally eager to corner me in the pizza shop after that lecture.

Rick began the conversation by firmly questioning why the Torah even bothered to give us details about the creation of the world and God's role in it. "As a Jew," he maintained, "I just need to know how to live my life. How to celebrate the holidays, what food is kosher and what is not, and what is right and wrong in the spheres of ethics and morality. I can satisfy my curiosity about the origins of the universe by consulting some scientific book on the matter. For me, this has nothing to do with religion."

Seth, sitting across the table, was absolutely astounded. "What?!" he exclaimed. "This opening chapter of *Genesis* is precisely what

SASSVIDEO 054-545-1969
VIDEO TRANSFER SERVICES
Transfer Your Memories
Before they are gone forever!
Professional Quality. Personalized Service. Fast Turnaround.
VHS • 8mm Film • Pictures • Slides • Audio • Medical Discs • More
Visit Our New Website! www.sassvideotransfer.com

I need to know as I begin my exploration of Judaism. I need to know about God, from beginning to end. And this is His beginning."

I was fascinated by this conversation, because it helped me put into a new perspective the conflicting opinions of two of the greatest rabbinic commentators on the Bible, Rashi and Ramban.

Rashi, in the very first words of his magisterial commentary on the entire *Pentateuch*, asks the same question that was bothering Rick.

Rashi, whose actual name was Solomon the son of Isaac, begins by quoting a Rabbi Isaac, who some have maintained was none other than his own father. He avers that the Torah should have begun with the chapter in the later book of *Exodus*, which outlines the *mitzvot* which Jews were supposed to fulfill. Rashi struggles to find a reason for the Torah's description of creation and the detailed narratives of early human history.

"Rick," I was able to say, "your question was anticipated many centuries ago by a great man whom you never heard of." I continued to introduce him to the man who was Rashi and to his indispensable commentary. Rick was gratified that Rashi too seemed to conceive of the Torah as primarily a book of "rules and regulations," so that he felt compelled to seek a reason for its beginning with an account of the creation.

Seth was obviously hard put to restrain himself. But before he began to protest against Rick, and against Rashi, I attempted to placate him. "There was another great rabbinic commentator on the Bible," I explained. "His name was Rabbi Moses Ben Nachman. Some call him Nachmanides. Traditionally, we call him Ramban and consider him second only to Rashi as a rabbinic commentator."

I told Seth, and Rick who was listening reluctantly, that Ramban in his opening paragraph of his commentary on *Genesis* 1:1, contests Rashi's very question. "Of course," he asserts, "the Torah had to begin with a description of the creation. That is the root of our faith, so anyone who believes that the world always existed but was not created by the Almighty at one specific moment in time has no share in the Torah at all."

Rick and Seth were gratified to discover that their differing views on what was important in Judaism had precedents in the writings of two great medieval rabbis.

I hastened to disappoint them. I told them that it was incorrect to conceive of two mutually exclusive definitions of Judaism. It was not a matter of a "rules-based" religion versus a "God-based" one.

I quoted to them the marvelous passage in the writings of Maimonides in which he speaks of the *mitzvah* to love God, and he explains that there are two ways to achieve this. One way is by studying His Torah and its laws, and the other way is by contemplating His astonishing creation, the world of nature.

I admonished them to carefully avoid reducing our faith to one or the other conception. "Our faith is not a simplistic one," I argued. "As you proceed in your study of Judaism in general, and of the *Five Books of*

Rabbi Immanuel Bernstein
Zoom Parsha Shiur

Monday Evenings at 8pm
For Link Visit: journeysintorah.com

Discover a New Dimension in the Weekly Parsha!

ALL WELCOME

Moses in particular, you will come to realize that our religion emphasizes that our God is both Creator and Lawgiver. Any conception of Him as one but not the other is not authentic Judaism."

I thanked them for once again demonstrating to me the great value of conversation between student and teacher. Before we parted that evening, I shared with them a story of another conversation between a teacher and a student that I had read about in philosopher Samuel Hugo Bergman's memoirs.

Bergman recounts the story of Hermann Cohen, the German-Jewish philosopher who drew closer to religious Judaism in his later years. The climax of his life's work was his book, *Religion of Reason Out of the Sources of Judaism*. It seems that the philosopher Cohen once entered into a long conversation with an old and old-fashioned Jew who resided in the university town of Marburg with him. The philosopher attempted to explain to the old Jew his elaborate and highly intellectual theory about the nature of God. The old man listened with the respect due to a university professor. When Cohen was finished with his learned and lengthy discourse, his elderly partner in conversation responded in Yiddish: "I understand everything you said, but something is missing. *Vu iz der Bashefer*? Where is the Creator?"

Cohen heard the old Jew's response, and "got it." His eyes welled up with tears, but he remained speechless.

The opening chapter of this week's Torah portion assures that everyone who reads it will not make the philosopher's mistake, but will realize, along with the old-fashioned Jew, that whatever else God may be, He is primarily *der Bashefer*, the Creator. ■

כדת וכדין
KADAT V'KADIN

THE CHAGIM ARE OVER,
NO MORE EXCUSES!

Write Your Halachic Will Today
halachicwill.com

Rav Menachem Copperman
Certified Dayan & Expert in Jewish Law
0544-731052
info@kadatvkadin.com



DR AVRAHAM GUNDLE DO
THE GUT SPECIALIST

Why Your Gut Symptoms Keep Coming Back
3 steps towards calmer digestion and greater food confidence
Free Online Masterclass for Women Over 35
Monday, October 12 | 8:00 PM Israel

Scan or WhatsApp to reserve your free place
+972-54-991-1610



Dr Avraham Gundle DO ND
Gut health specialist with 30+ years' experience

www.thegutthealthspecialists.com



H&I Property Investments

Unique Garden Duplex

FOR SALE

Abarbanel St, Rechavia, Jerusalem

Exclusive

- Luxury Large 4 Room
- 170 sq.m plus 137 sq.m registered garden
- Stunning garden, perfect for a large sukkah
- Completely renovated
- Private entrance
- High ceilings and underfloor heating

Nava: 052-4810205

hi.propertyisrael@gmail.com

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

American Tax Services

American in Israel?

And you didn't know you had to file, even living outside the US?

- ⚠ Late filing → automatic penalties
- ⚠ Years of missing returns → risk losing refunds + benefits
- ⚠ The IRS doesn't "forget" — they add interest monthly

LAST CHANCE HURRY!

Avoid future IRS headaches.
We protect your US status.

☎ 03-375-2427 Ext. 201
058-528-1996
www.american-taxes.com
david@american-taxes.com

US Accountant
David Lonn

READY FOR sharper vision?

Schedule an appointment today

EYE WORLD
Excellence in eye care
עולם העין

02-674-3888

Beit HaNatziv, Derech Hevron 101A Talpiot/Arnona

Ramat Eshkol Shopping Center



MIDEI CHODESH B'CHODSHO

RABBI SHMUEL GOLDIN
FACULTY, OU ISRAEL
RABBI EMERITUS, CONGREGATION AHAVATH TORAH, ENGLEWOOD NJ

And It Was Good

Just one week ago we moved in circle after circle. ..

The solitary Hakafa each day of Sukkot; the multiple Hakafot of Hoshana Rabba; the exuberant Hakafot of Simchat Torah…

The circles at our year's beginning remind us that, although we tend to view the passage of time in linear terms, much of life's movement is actually circular or cyclical in nature. As each day ends, the next begins – day after day, week after week, month after month, year after year. We return to the same seasons, to the same festivals, to the same time periods, again and again.

The challenge? To avoid reacting as if "we've been here before." In particular, as we again begin the cycle of kriat HaTorah, we should open the text anew. Each familiar word, each time-worn phrase, potentially carries lessons of unexpected power concerning our changing lives and changing world.

As a case in point, consider one phrase that appears repeatedly in the Torah's creation narrative. If you are anything like me, you may well have accepted this phrase without much thought.

Lovely Apartment for Sale
in Nof Tzion, Jrslm
4.5 rooms + balcony + store room
Open view to Har Habayit
2,480,000 NIS • 054-6600138

Over and over again, the Torah punctuates a creational step with the statement: "And God saw that it was good."

But what does this phrase mean?

When you or I attempt to create something, we have no way of knowing what the finished product will be. We often step back, therefore, to determine whether what we are producing matches what we intended to produce. For an all-knowing God, however, this review is obviously unnecessary. God knows from the outset what will be built and how it will turn out. An all- perfect being cannot make mistakes. What does the Torah, therefore, mean to convey with the statement. "And God saw that it was good"?

The Ramban makes an overall observation that addresses this question. He notes that the Torah attributes two actions to Hashem throughout the creation narrative. We are told that God "spoke" (e.g. "and God said let there be light") and that God "saw" ("and God saw that it was good").

When Hashem "speaks" during the story of creation, says the Ramban, he brings something into being; he *creates*.

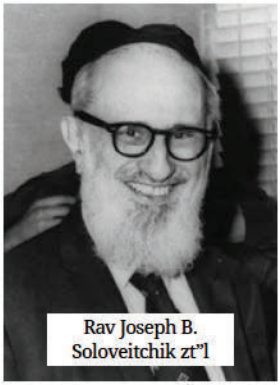
When God "sees", on the other hand, he moves from the realm of creating to the realm of *sustaining*. This transition is marked by the phrase "and God saw that it was good". The phrase appears when God has completed an element of creation and desires to maintain its existence.

The Ramban, however, goes much further. He emphasizes that Hashem continues to sustain each element of creation eternally. Were God to withdraw his involvement for even a moment

all would revert to nothingness.

Far from a gratuitous phrase, the words: "and God saw that it was good" convey the concept of God's continued involvement in the world. Through this eternal involvement, the process of creation continues until the end of days.

Millennia later, the Rabbis would reflect this idea in the blessings before the Shma, through the statement "you renew in your goodness, each day, constantly, the works of creation"


Rav Joseph B. Soloveitchik zt"l

Centuries after that, Rabbi Joseph Solveitchik would explain the difficult Biblical concept of *Hester Panim* (the hiding of God's face) in light of the creation narrative. The Torah prophesizes that at particular moments of history, God, in response to sin, will take the radical step of "hiding his face from the world." During these tragic moments, such as the Holocaust, suggests the Rav, God simply suspends his involvement and the pattern of creation is reversed. As G-d backs away, the world reverts to *Tohu Va-vohu*, the primordial state of chaos that existed before God began to create. *Tohu Va-vohu*, says the Rav, was not destroyed but continues to exist beneath the surface of the order imposed by God during the six days of creation. Only God's continued involvement in maintaining that order -"and God saw that it was good "-saves us from destruction.

How clearly this analysis of one small phrase in the Torah speaks to us in our day.

The seemingly inexplicable wave of antisemitism sweeping across the globe has confounded experts and novices alike. Where is this hatred coming from? How can purported friends turn so quickly into enemies?

With horrific violence unfolding in so many global arenas, why has the small State of Israel become the universal preoccupation of the international community? How have we managed to unite erstwhile adversaries, from the far right to the far left, behind one issue: animus towards Jews and towards the existence of the State of Israel?

Clearly, the hatred facing us today is not new. After the Shoah we lived for a time in a bubble, years during which it was unfashionable to be antisemitic. Now that the bubble has burst, reality rushes in.

To be sure, there were always signs of trouble. One had only to look at the UN's persistent negative fixation on the State of Israel to recognize our perilous standing in the international community. Never, however, could we have predicted the full extent of the virulent and open hostility confronting us today—a level of hostility that we now recognize was by no means confined to ages gone by.

Like the *tohu va'vohu* coursing beneath the fabric of creation, the hatred we face today was there all along.

And like the *tohu va'vohu* threatening the physical world at large, the hatred towards us will ultimately be held in place, not only through own efforts, but through Hashem's continued protection. ■

Rabbi Goldin is the author of the OU Press volumes "Unlocking the Torah Text," and "Unlocking the Haggada."

בס"ד

Keep your work abroad

and get paid in Israel

TRI Consulting will charge your employer abroad and issue you an Israeli payroll

Udi: +972-52-6144-350

תיווך המלאך
Angel Realty
www.angelrealty.co.il

For Sale in Efrat

Te'ena: Stunning 7 room semi-attached home with large garden, 270m. 5,500,000 NIS
Zayit: Great 4 room apt. in the Olive project 3,890,000 NIS
Zayit: 4 room apt. 2,390,000 NIS
Zayit: Duplex Garden apt. 180m, 6 rooms 4,550,000 NIS
Zayit: Brand new 150 m garden apt. Pitum Haketoret St. 4.950.000 NIS
Dekel: 4.5 room 140m apt. 2.680.000 NIS
Dagan: 5 room garden apt. 3.550.000 NIS

Gabi- 0524588716



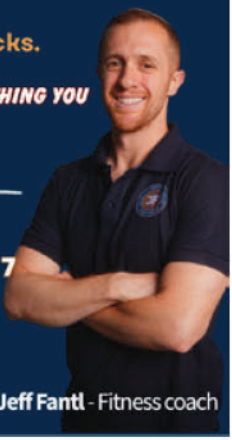


Lose the Fat. Keep your life.

SEE MEASUREABLE FAT-LOSS RESULTS IN 60 DAYS
Without giving up Shabbat, Yom Tov, or family life

No crash diets.
No 30-day gimmicks.

THIS YEAR, BUILD SOMETHING YOU CAN ACTUALLY STICK TO.



FREE CONSULT · scan or call
052-772-9817

Jeff Fantl - Fitness coach

Bs"d

WATERPROOF your home

SEALING SERVICES

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

Mold mildew expert

shmuelnathan4@gmail.com

052-840-5660

FOUR AMAZING
PENTHOUSE APARTMENTS
Available Now

PRICES FROM
4.5 MILLION SHEKEL
TO 9 MILLION SHEKEL

Bringing Americans to Ashkelon *for* 20 years.



Mr & Mrs Ashkelon Plus-

054-7312-118
612-424-5387
Motti@mrashkelon.com

License No. 312109977



RABBI LORD JONATHAN SACKS ZT"L
FORMER CHIEF RABBI OF THE UNITED HEBREW CONGREGATIONS OF THE COMMONWEALTH

The Garments of Light

The context is one of the best-known stories of the Bible. Together in the Garden of Eden, surrounded by the rich panoply of creation, the first human couple have everything they could possibly want - except one thing, a tree from which they are forbidden to eat. Needless to say, that is the one thing they want. "Stolen waters taste sweet," says the Book of Proverbs. They eat; their eyes are opened; they lose their innocence; for the first time they feel shame. When they hear "the Voice of God" they try to hide, but they discover that God is someone from whom we cannot hide. God asks them what they have done. Adam blames his wife. She blames the serpent. The result is paradise lost.

The episode is rich in its implications, but I want us to study one of its strangest features. The woman has been told that "with pain she will give birth to children." Next, Adam is informed that he will face a life of painful toil. There then follows a sequence of three verses which seem to have no connection with one another. Indeed, they sound like a complete non sequitur:

"By the sweat of your brow," God says to Adam, "will you eat bread, until you return to the land, for from there you were taken. You are dust, and you will return to dust." Then the man named his wife Eve, for she would become the mother of all life. Then the Lord, God made garments of skins for Adam and his wife, and clothed them. (Genesis 3:19-21)

The problems are obvious. Adam has just blamed his wife for leading him into sin. He has also been condemned to mortality. Why, at just this juncture, does he turn to her and give her a new name? And why, immediately afterward, as they are about to be exiled from Eden, does God perform an act of kindness to the couple - giving dignity to the very symbol of their sin, the clothes with which they hide their shame? The mood seems to have changed for no reason. The bitter acrimony of the previous verses suddenly dissolves, and instead - between Adam and his wife, and between God and the couple - there is a new tenderness. Rashi is so perplexed that he suggests that the middle verse is out of chronological sequence. It is the end, not of the story of the sin of eating the forbidden fruit, but of the earlier scene in which Adam gave names to the animals and while doing so found "no suitable companion." As we will see, that is not the only way of interpreting it.

Stranger still is the interpretation given by the first century sage Rabbi Meir to the phrase "garments of skin", "*bigdei or*". Rabbi Meir reads the *ayin* of the second word as an *aleph*, "*bigdei or*" - and thus interprets the phrase as "garments of light." This is an almost mystical suggestion and a deeply intriguing one. Why -not when they were in paradise, but as they were leaving it - were the couple bathed with

Divine radiance, clothed in "garments of light"?

Rabbi Elazar ben Azaryah said, "It is impossible for there to be a session in the house of study without some new interpretation." In that spirit let us see whether we can find new meaning in this passage.

When he heard the words, "dust you are and to dust you will return," it was the first time Adam became conscious of his mortality. There is no more profound self-knowledge than this - that the world will one day be without us, and we without the world. Much of civilization has turned on this single fact, that our lives are finite, a microsecond in the context of eternity; that however long we live, our time is limited and all too short. The Torah is silent on what Adam's thoughts were in the wake of this discovery, but we can reconstruct them. Until then, death had not entered his consciousness, but now it did. What, if we are mortal, will live on? Is there a part of us that will continue, even though we ourselves are no longer here? It was then that Adam remembered God's words to the woman. She would give birth to children - in pain, to be sure, but she would bring new life into the world.

Suddenly Adam knew that though we die, if we are privileged to have children, something of us will live on: our genes, our influence, our example, our ideals. That is our immortality. This was an idea that eventually shaped the character of the whole of Judaism in contradistinction to most other cultures in ancient and modern times. The Tower of Babel and the great buildings of Ramses II - the two most significant glimpses the Torah gives us of the empires of the ancient world - testify to the idea that we defeat mortality by building monuments that outlast the winds and sands of time. Judaism had a quite different idea, that we defeat mortality by engraving our

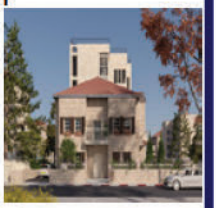


ETA MORRIS

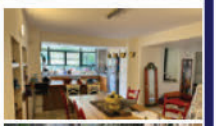
Jerusalem Real Estate Is My Business
Eta: 054-723-3863

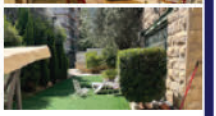
Amazing stand alone homes in
OLD KATAMON, TALBIYA, BAKA, GERMAN COLONY

Historic semi attached villa for sale with permits to build 400 sqm with underground parking in the **GREEK COLONY**. Finished by one of Jerusalem's finest contractors. Call for more information



Opportunity to buy two properties in old Katamon. Primary residence 141 sqm built as 4 bedrooms and 2.5 bathrooms. Additional unit of 19 sqm. Large garden **in private use of this apartment.**
Price 7,800,000



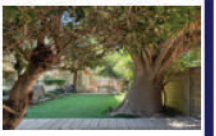


Fantastic townhouse for sale in **Old Katamon.** Total living space 255 sqm plus 74 sqm registered garden. Move in ready. Call for more information



Harav Berlin 116 sqm. Good condition

Price: 5,200,000 NIS



In Old Katamon.
Newly renovated like brand new apartment on quiet street. 102 sqm with 3 bedrooms and 2 full bathrooms- terrace and view, safe room and Shabbat elevator.
Price: **5,500,000 NIS**





Eta Morris Realty, Ltd.
etamorrisrealestate@gmail.com
Eta: 054-723-3863 etamorrisrealty.co.il

ideals on the hearts of our children, and they on theirs, and so on to the end of time. Where the Mesopotamians and Egyptians thought of buildings, Abraham and his descendants thought of builders ("Call them not 'your children' but 'your builders'"). Judaism became the most child-centred of faiths.

But there is one significant difference between personal immortality and the immortality we gain by those we bring to life and who will live on after us. The latter cannot be achieved alone. Until he became aware of his mortality, Adam could think of his wife as a mere *ezer kenegdo*, usually translated as "a suitable helper." He thought of her as his assistant, not his equal. "She shall be called 'woman' [*ishah*] for she was taken from man [*ish*]." She was, in his eyes, an extension of himself.

Now he knew otherwise. Without Eve, Adam could not have children - and children were his share in eternity. He could no longer think of her as an assistant. She was a person in her own right – even more so than he was, for she, not he, would actually give birth. In this respect she was more like God than he could be, for God is He-who-brings-new-life-into-being.

Once he had thought these thoughts, recrimination ended, for he saw that their physical being, their "nakedness," was not simply a source of shame. There is a spiritual dimension to the physical relationship between husband and wife. At one level it is the most animal of desires, but at another it is as close as we come to the principle of Divine creativity itself, namely that love creates life. That is when he turned to her and for the first time saw her as a person and gave her a personal name, Chava, Eve, meaning, "she who gives life." The significance of this moment cannot be sufficiently emphasised. It was not that previously Adam had given his wife one name and now gave her another. It was that previously Adam had not given her a name at all. He called her *ishah*, "woman," a generic noun not a proper name (Incidentally, he himself had not had a proper name until now either. He is simply called *ha-adam*, "the man" - a word that appears 21 times [3x7] in this early narrative. Not until he confers on the woman a proper name does he acquire one himself, Adam).

With the appearance of proper names, the concept of person is born. A noun designates a class, a group of things linked by common characteristics. Nouns speak of sameness and therefore substitutability. If we lose a belt, we can buy another. If our car is stolen we can replace it. "Belt" and "car" are nouns, in both cases objects defined by their function.

A name is different. It refers not to a class or group of things but to an individual in their individuality. The primary bearer of a name is a person. Only by extension do we give names to non-persons for which we have special affection - a pet, for example. The concepts of "name" and "person" are intimately linked. We cannot have one without the other. The single most important ethical truth about persons is that none is substitutable for any other. As people, we are unique. "When a human being makes many coins in the same mint," said the Sages, "they all come out alike. [By contrast,] God makes every human being in the same image, His image, and they are all different."

This is what gives human life its dignity and sanctity. Without it, we would not know love - for love in its primary sense is always directed to a person: to this man, that woman, this child, in their uniqueness. One who truly loves does not love abstractly. The lover in *The Song of Songs* never tires of describing

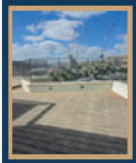
his beloved, her hair, her cheeks, her eyes, her mouth, the things that make her what she is and not woman-in-general.

This is also what gives human love its particular pathos and vulnerability. We know that like us, our beloved will eventually grow old and die, and that they can never be replaced. If we knew we would never die, we would need no intimations of eternity. But because we know we will one day die, one of the greatest things that can happen to us is the moment beyond time (the one we know we will never forget) when two souls touch and between them form a bridge over the abyss of mortality. That is what *Shir HaShirim* means when it says, "Love is as strong as death, its passion as unyielding as the grave" (the idea Dylan Thomas translated into the words, "Though lovers be lost, love shall not; And death shall have no dominion").

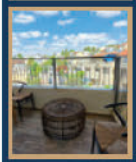
At another and more general level, this is what gives human life its sanctity. "A single life," said the Sages, "is like a universe." However lifelike robots may one day become, there will always be this fundamental difference between a machine and a person. Machines can be replaced. Persons cannot.

The moment when Adam turned to his wife and gave her a proper name, Chava, was a turning point in the history of civilization. It was then that God robed the couple in garments of light. For it is only when we relate to one another as persons possessed of non-negotiable dignity, that we respond to the "image of God" in the other. In a sense the whole of Judaism - or at least mitzvot *bein adam le-chavero*, "the commands between us and our fellow human beings" - is an extended commentary to this idea. The rules of justice, mercy, charity, compassion, regard for the poor, love for the neighbour and the stranger,

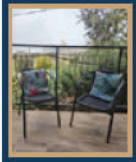
Featured Listings | Noam Homes



KATAMONIM, JERUSALEM
4 BR | 198 Sqm Built | 120 Sqm Terrace
Penthouse with private elevator, 4 exposures, parking & storage.
₪11,000,000



KATAMONIM, JERUSALEM
4 BR | 100 Sqm built | 6 Sqm balcony
Upgraded apt with open view, Mamad, elevator, parking & storage.
₪ 4,000,000



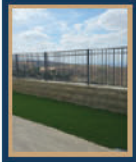
NACHALAT ACHIM, JERUSALEM
100 Sqm built | 180 Sqm plot
House facing Gan Sacker, rented unit, and approx. 240 sqm expansion rights.
₪ 10,850,000



TAMAR, EFRAT
5 BR | 200 Sqm | 160 Sqm garden
Spacious & bright family home with garden. Attic, 3 exposures, parking
₪ 5,900,000



DEKEL, EFRAT
13 BR | Approx. 540 Sqm
Semi detached home, an additional 2 income-producing rental units.
₪ 9,500,000



NEVE DANIEL, GUSH ETZION
5 BR | 160 Sqm | 150 Sqm Garden
New, spacious apt with panoramic views, parking & storage.
₪ 4,300,000



ELAZAR, GUSH ETZION
5.5 BR | 160 Sqm | 150 Sqm Garden
Spacious family garden apartment with Mamad and private parking.
₪ 3,890,000

For new projects visit: sellingisrael.com

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

delicacy of speech and sensitivity to the easily injured feelings of others, are all variants on the theme of respect for the human other as an image and likeness of the Divine Other.

The idea goes deeper still. There is an intimate connection between the way we relate to other people and the way we relate to God - and this too is expressed in the difference between a noun and a name.

Though God has many descriptions, two are primary: Elokim and the four-letter name we may not pronounce, known generally as Hashem. The Sages distinguished them by saying that Elokim refers to Divine justice, Hashem to Divine compassion. The eleventh-century poet and philosopher Judah Halevi made a different distinction. The word *E-l* was generally used by pagans to signify a god, by which they meant, a force of nature (the sun, the storm, the earth, the sea, and the many other deities worshipped in ancient times). Monotheism was and is the insistence that none of these forces or powers represents ultimate reality. Each is only a segment of it. The One God is the totality of all powers. That is represented by the word Elokim. It is a collective noun, meaning, "the force of forces." Elokim is God as we encounter Him in nature, in the vastness and intricacy of creation.

Hashem, by contrast, is not a noun but a name. It refers to God not as a power, or even the totality of all powers, but as a person, a "Thou." Hashem is the One who speaks to us and to whom we speak, who loves us as a person loves, who hears our prayers, forgives our failures, gives us strength in times of crisis, and teaches us the path of life. In one of the most profound insights in the history of Jewish thought, Halevi taught that the difference between Elokim and Hashem is the difference between the God of Aristotle and the God of Abraham.

A philosopher can come to the realisation that the universe has an author, a creator, a first cause, a "prime mover." But only a prophet (or a child of Abraham and the nation of prophets) can relate to God as a person. Hashem is God as we encounter Him not in creation but revelation.

If we now turn to the biblical text, we see a remarkable phenomenon. In Bereishit 1, God is described as Elokim. In chapters 2 and 3, He is called Hashem-Elokim. In chapter 4, for the first time He is called Hashem alone. Something changes in the course of these chapters: not God (who does not change) but the human perception of God.

In the first chapter, which speaks about the birth of the universe and the slow emergence of order from chaos, man is part of nature. That is the (partial) truth in the discovery that we share much of our DNA with other life forms. It is also why God is described as Elokim, the author of nature. In chapters 2 and 3, man begins to use language. He becomes, in the words of the Targum, "a speaking being." God brings the various forms of life to him "to see what he would name them, and whatever the man called each living thing, that was its name." But thus far he only uses nouns, first for the animals, and then for his wife, whom he calls *ishah*, "woman." He has moved from nature to culture (of which language is the first step), but he has not yet understood the concept of a person. It is only after he gives his wife a proper name that the Torah uses the word Hashem alone. It is only after he has become aware of his wife as a person that he is capable of understanding God as a person.

Judaism was much more than the discovery of monotheism, that there is only one God. That idea is contained in the word Elokim. It

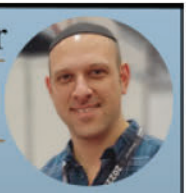
was also the discovery that God is a person - that the fact that we are persons, with loves, fears, hopes and dreams, is not an accidental by-product of evolution (as some neo-Darwinians claim) but is an echo of the ultimate reality of the cosmos. We are not gene-producing machines but persons, each of us unique, irreplaceable, here because God wanted us to be. That is the world-transforming concept of Hashem - and it was only when Adam responded to Eve as a person that he could respond to God as a person. That is why the commands between us and God are inseparable from the commands between us and our fellow human beings.

Now we understand that extraordinary sequence of three verses. Discovering his mortality, Adam knew that he could only live on through his children, born through an act of love. That was when he realised that immortality cannot be achieved by one alone, but only by the union of two. For the first time he looked on his wife as a person in her own right, and expressed this by giving her a proper name. Having done this, he was able to experience God through His proper name, Hashem. At that moment humanity ceased to be a mere biological species and became *homo religiosus*, man-in-search-of-God who meets Hashem, God-in-search-of-man. That is the profound message of the first three chapters of Bereishit, a story about language, relationships, and what it is to be a person.

Judaism is the story of how the love we feel for another person leads to the love of God, and robes us in garments of light. ■

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 Natan Silver
MBChB, FRCS, Dip Hand Surg
Hand Surgeon
UK & Israeli Trained



Holistic care for hand disorders
Adults and children of all ages

- Hand, wrist and thumb-base arthritis
- Joint replacement of all joints in the hand and wrist
- Hand and wrist trauma
- Injections in clinic

Expedited care for hand/finger injuries requiring urgent attention

Elitemed Modiin 0733214181 (24/6)
Shaare Zedek 026666174





Dr. Harry Weisman

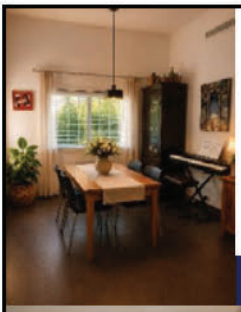
Former Assist. Clinical Professor of Medicine, UCLA School of Medicine; Div. of Endocrinology & Metabolism

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



Weight loss Consultation

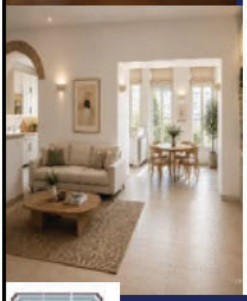
+972 53 472 2159



New on the Market!
Baka

3RM, 74SQM, Sukka balcony, high ceilings, Arab style.

4,090,000 NIS



Extraordinary Residence Baka

195 SQM, Arab style, unique charm, Sukka balcony, needs renovation, flexible price

12,000,000 NIS

GILINSKI REAL ESTATE

Nahum Glatzer
050-7225694



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 OCTOBER

BRICKSTONE Private Safe Services

Clal building,
97 yafo street, Jerusalem.

Rubinstein House,
37 menachem begin street, Tel Aviv

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

AVRUM AARON & ASSOCIATES

Don't Leave Your Spouse or Family With a Frozen U.S. Brokerage Account



Protect your loved ones. Plan ahead.

FREE CONSULTATION

054-398-4380 | avrum@lop-llc.com

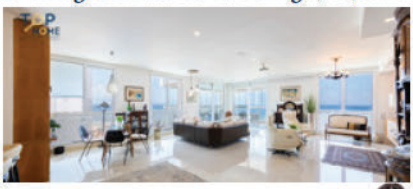
RAMAT-POLEG, SEA VIEW

3 br.2 ba. front facing apartment, in the most desired project in Poleg! 125 sqm, 12 sqm. balcony, with sea view. Mamad & 2 parking. Asking 3,250,000 NIS



185 SQM OF LUXURY, BRIGA-YAM

A beautiful property, ideal for entertainment, on the 18th floor with 2 balconies to the sea. Grand kitchen and dining room that sits 18! Asking 9,900,000 NIS



TOP HOME

Hamutal Fuchs
Top-Home Properties Ltd.
077-2320996



STOP ROOF LEAKS!

30 years experience

WATERPROOFING SPECIALIST

WE KEEP YOUR HOME DRY, SAFE & STRONG!

WATER ALWAYS FINDS A WAY IN...
Don't ignore small leaks. They can lead to big problems and expensive repairs.



OUR WATERPROOFING SOLUTIONS PROTECT YOUR HOME OR BUSINESS FROM THE TOP DOWN.

- Re Roofing seamless UV coating waterproofing
- Balcony waterproofing
- Bathroom waterproofing
- Mold Remediation/Removal
- Comes with a no-leak warranty

Reduces energy consumption, resulting in lower Summer cooling bills

ALL SEAL
איזידוש גגות ואיטום

Joshua: 055-307-3148
English & Hebrew עברית
Elie: 055-285-2770
English, Français & Español

בס"ד

Pesach 2027 פסח תשפ"ז

THE NOF KINNERET HOTEL

Tiveria, Israel



Glatt LeMehadrin Mid-Range Family-Friendly Hotel overlooking the Kinneret

- SCHOLARS-IN-RESIDENCE: RABBI **AVISHAI DAVID**; RABBI **SHIMSHON NADEL**;
- GLATT LEMEHADRIN KASHRUS UNDER RAV RAFI MANET, NON-GEBROCHTS, NON-KITNIYOS WITH SHMURA MATZAH.

FOR MORE INFO, RATES OR TO BOOK:

INFO@PESACHISRAEL.COM OR **WWW.PESACHISRAEL.COM**

Pesach Israel.com



PROBING THE PROPHETS

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

"Al Tashlicheini"

Once again, we have the privilege of reading the episode of David and Yonatan from Shmuel A (Perek 21) for our haftarah. Of course, I use the term "once again" because it is a selection that we read whenever Erev Rosh Chodesh coincides with Shabbat, something that generally occurs more than once each year. The very opening words of the haftarah, "Machar Chodesh" declare the unique character of this Shabbat and also give us the reason why it is read on this Shabbat, and how it is connected to the date and not to the parasha itself.

Over the years we have reviewed the events that take place in the reading: the jealousy of Sha'ul that leads him to plot David's death, Yonatan's plan to alert David of his father's true intentions and Yonatan's actions that signal David to quickly escape Sha'ul's wrath. The story is well-known. But perhaps we will be able to better understand the entire episode if we study the events that preceded this story.

The relationship between Sha'ul and David actually began following Israel's war against the Amalekim, the battle that Hashem commanded Sha'ul to wage in order to destroy the nation that was a source of evil in the world. David was not involved in the war at all and Sha'ul had no idea who he was. But it was after that battle that G-d told King Sha'ul that, due to his failure to follow Hashem's command no destroy all of the Amalekite property, Hashem had "regretted" having chosen Sha'ul and that He would now find another better than he. In the very next chapter, G-d chooses David. But it was at the moment that Hashem told Saul that He would choose another that Sha'ul began to suspect any possible "usurper" to his throne. Hence, the "relationship" begins then.

To further underscore this connection, the Tanach tells of the secret anointing of David in Bet Lechem and adds: "Vatitzlach ru'ach Hashem el David", "The spirit of Hashem passed over David", and in the very following pasuk it states: "V'ru'ach Hashem sara me'im Sha'ul," "Hashem's spirit departed from Sha'ul". This is no coincidence. The text makes it quite clear that as David became more and more popular and successful, Sha'ul became less so. The result, especially after David's heroic defeat of Golyat (Goliath) and his repeated military victories, and after hearing the people cheering that Sha'ul has defeated thousands but David has defeated tens of thousands, the King knew full well that David had been designated by G-d to be his successor.

Given this background, and given the textual admission that "an evil spirit (of melancholy) descended upon Saul," we should not be surprised at the King's repeated attempts to kill



David. To be fair, Sha'ul, who saw David as a threat to the throne, could have legally judges him as a "mored bamalchut", a traitor who threatened his reign, as, therefore, deserving of death. But given Saul's knowledge that David would replace him as king, a fact he himself admitted to David (Shmuel A 24; 20) and one he knew was decreed by G-d, Sha'ul's pursuit of David was nothing less than a refusal to accept G-d's decision and, therefore, an act of defiance, undoubtedly brought upon by the "evil spirit", the emotional instability he suffered when he was abandoned by Hashem.

In retrospect, Sha'ul's willful defiance of G-d's command when battling Amalek led to his almost unwitting act of ignoring of G-d's will when dealing with David.

The story of Sha'ul is a tragic one. He who was described as "head and shoulders" above the people, who was called Sha'ul HaTzaddik by Chazal, ends his career and his life in ignominy, pursued by his implacable enemy and unable to hear from G-d. And all for one reason alone: G-d's divine spirit had abandoned him.

We pray to HaKadosh Boruch Hu for many things throughout our lives. Yet, perhaps the simplest thing to request is that prayer that we repeat in our Selichot and throughout Yom Kippur: "Al Tashlicheini"-do not abandon me, G-d. For when we walk with G-d, when He is by our side, we have everything we need. ■



NAFTALI HAMMER
REAL ESTATE AGENT AND PROPERTY MANAGER
BUY * SELL * RENT * MANAGE
HASHMONAIM * JERUSALEM * MODI'IN * NETANYA

JERUSALEM

Talbiye — FOR SALE
Beautiful 4-rm, 115 sqm Apt. 3.5 baths, 23 sqm balcony- approx 12 sqm Sukkah. Parking + storage. Move-In Ready!
₪8.9M

Katamon — FOR SALE
New Construction: 4-rm apt. - 136 sqm. 3.5 baths, 44 sqm Sukkah balcony. Parking + storage. 20/80 deal
₪7.8M

Greek Colony — FOR SALE
New Construction: 4-rm garden apt. - 118 sqm. 2.5 baths, 70 sqm garden. 2 PKG spots + storage. 20/80 deal.
₪7.9M

Talpiot — FOR SALE
New Construction: 3-rm apt. - 82 sqm, 2 baths, 9.5 sqm Sukkah. Parking + storage. 15% now/85% at end.
₪3.42M

Ramat Eshkol — FOR SALE
New Construction: 7-room duplex PH apt. 197 sqm, plus 44 sqm Sukkah Balcony.
₪12.1M

NETANYA — FOR RENT
Spacious New Apartment
5- room 139 sqm apt with ocean view. 2.5 baths, 15 sqm balcony. New construction: a/c 2 PKG spots, storage &gym
₪8500/month

HASHMONAIM — FOR SALE
Semi-Attached House
Spacious - approx 240 sqm. 7- rm, 5 bdrms, 4 full baths. Large deck w/sukkah, 2 PKG, safe room + storage. Porch w/view.
₪4.490M

Naftali Hammer
IL +972 52-423-3001
USA +1 516-595-1895
NaftaliHammer@gmail.com

THE TIMES OF ISRAEL

presents

What's at stake in the elections?

Sunday, October 18, 7:30pm | Beit Shmuel, Jerusalem



David Horovitz
Founding Editor
The Times of Israel



Dr. Tal Becker
Senior Fellow, Hartman Institute
Veteran Israeli negotiator and Legal Expert

Go to: timesofisrael.com/events or email support@timesofisrael.com

THIS SHABBOS: BEREISHIS

Never be stuck for a Dvar Torah again.

A vort and a story in 2 minutes, every parasha. The kids will ask for more.

DVAR TORAH IN A FLASH: all 5 volumes 120 NIS (30 NIS each)

PRISM OF TORAH: 100 NIS
A different book: new divrei Torah + the Chagim.

BOTH TOGETHER ONLY 200 NIS



"Interesting and Inspiring."
Rabbi Zev Leff

"Replete with pearls of wisdom."
Rabbi Asher Weiss

DISTRIBUTED BY FELDHEIM NEW YORK

prismoftorah.org/books · 054-849-3480

Here for you every step of the way...

RABBI YONAH KEYAK, MSW

Maalei Adumim - Jerusalem - Virtual

YESHIVA STUDENT & ADOLESCENT SUPPORT
A supportive space for navigating addictions, identity, religious, relationship, and life challenges.

CHOSON CLASSES
Torah-based guidance and practical preparation for marriage and family life.

PRE & POST-MARITAL THERAPY
Practical support for couples seeking stronger communication, connection, and lasting growth.

Call/Text/WhatsApp 058-640-0830
YonahShlomo@gmail.com

Sliding scale available; everyone deserves quality professional guidance

Special children... special challenges.

Full service/guidance/consultation
or literally walking you through the process.

We help you navigate the system we know well.

25 years of experience running homes for our special needs population. Lessons learned that will make every child's integration smoother.

עת הזמיר
עמותה לשירותי שיקום שיפול והחזה ע"ר

Inquiries:
Et Zamir 02-653-6789 or 050-9290770.

בס"ד

Kollel Boker

Rosh Kollel Rabbi Dr. Alan Kimche

WINTER ZMAN

SHIURIM IN ENGLISH

COMMENCING MONDAY, OCTOBER 12



Mondays & Wednesdays 10:00 am - 12:30 pm

10:00 Hashkafa: Ramchal's "Derech Hashem"
10:45 Contemporary Halacha
11:15 Coffee Break
11:30 Gemara: Fascinating & Practical Topics in Masechet Kiddushin Chapter 2

Semichat Chaver Program on Thursdays at 10:00 with Rabbi Ian Schwartz

Beit Knesset Hovevei Zion, HaZvi Yisrael Synagogue, 14 Hovevei Street, Jerusalem

Questions? Murray Shore T/W: 054-662-8001 / murrayfshore@gmail.com
or Philip Drachman T/W: 058-779-2752 / pdrachman@gmail.com



RABBI SHALOM ROSNER

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

The Human Voice: Speech, Silence, and the Essence of Man

The Torah describes the creation of man with a unique formulation:

וַיִּיצֶר ה' אֱלֹקִים אֶת הָאָדָם עָפָר מִן הָאֲדָמָה, וַיִּפַּח בְּאַפָּיו נִשְׁמַת חַיִּים, וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה

And Hashem God formed man from the dust of the earth, and He breathed into his nostrils the breath of life, and man became a ***living being****.*[1]

At first glance, the phrase נפש חיה- *a living being*- seems unremarkable. After all, as Rashi notes on this *pasuk*- animals are described in the same way. Yet Rashi immediately qualifies this:

אֲבָל זוֹ שֶׁל אָדָם חַיָּה שֶׁבְּכֻלָּן, שֶׁנִּתַּן בּוֹ דֵּעָה וְדִבּוּר

But the life of man is the most vital of all, for he has been endowed with intellect and speech.

Onkelos sharpens this distinction even further. He translates: נפש חיה as רוח ממללא - *A speaking spirit.*

1. Bereshit 2:7



Speech is not merely an ability, it is the defining characteristic of the human being.

THE PARADOX OF SPEECH

As the Kuzari expresses, what man has over all other beings is the power of speech. Man is referred to as a *medaber* – a speaker.[2] If speech defines us, then one might assume that mastering speech through eloquence, articulation and communication is the pinnacle of human development. Yet Hazal present a strikingly different perspective:

מה אומנותו של אדם בעולם הזה? ישים עצמו כאלם

What is the craft of a person in this world? He should make himself like one who is mute.[3]

This statement is astonishing. One would have expected Hazal to say that man's *craft* and defining skill is his ability to speak. Instead, they teach that his true *profession* is knowing when not to speak. Why is silence described as a skill or a craft?

At first glance, silence seems simple. Speech requires effort. One must first formulate thoughts, choose words and then communicate ideas. Silence, by contrast, appears passive. One simply refrains from speaking. But this assumption is mistaken. If man's essence is "רוח ממללא", a speaking being, then silence is not natural. Silence is

2. Rabbi Yehudah HaLevi, Kuzari 1: 35
3. Hullin 89a

a discipline. It requires awareness, restraint, humility, and self-control. This is why the Mishnah teaches:

לא מצאתי לגוף טוב אלא שתיקה

I have found nothing better for the body than silence.[4]

Silence is not the absence of speech, rather it is the mastery of it.[5]

THE STORY OF RABBI YISRAEL SALANTER

A remarkable story illustrates this idea[6]. When Rabbi Yisrael Salanter arrived in a town to deliver a shiur, he posted a list of sources in advance so that attendees could prepare. However, those who opposed his teachings secretly replaced the sources with entirely unrelated ones.

When Rabbi Salanter returned and saw the altered list, he faced a dilemma. The audience had prepared incorrect material. Any ordinary speaker would have been thrown into confusion. He stepped up to the podium and remained silent. After a few moments, he began speaking and seamlessly wove together all the incorrect sources into a brilliant shiur. No one realized anything had gone wrong.

His student, Rabbi Naftali Amsterdam, later explained that the silence was not for intellectual preparation. Rabbi Salanter knew immediately how to deliver the shiur. His hesitation was deeper. Would delivering such a shiur risk arrogance? Would it subtly reinforce his own ego? Those few moments of silence were not about what to say, they were about whether to say it.

THE TRUE CRAFT OF MAN

This story reveals a profound truth. Speech is easy, but silence is difficult. Speech expresses intelligence, silence expresses wisdom. Speech reveals what a person knows, silence reveals who a person is. To speak when necessary is important, but to refrain when appropriate, that is an art.

Man is defined as a speaking being, but the Torah and Hazal redefine what that truly means. To be human is not merely to speak. It is to elevate speech, refine it, control it, and thereby sanctify it.

The greatness of man lies not in how much he says, but in how deeply he understands the weight of his words. In a world filled with noise, constant expression, and endless communication, may we master the art of speech and when to be silent. ■

4. *Pirkei Avot 1:17*
5. Latetcha Elyon
6. Cited in the sefer, *Latetkha Elyon (Zichron Lev Ari),*

Ben Zimra
בס"ד
REAL ESTATE
The best deals in Jerusalem

FOR SALE

GREAT INVESTMENT IN RASKO, CLOSE TO KATAMON - Nice 3 rooms + garden, potential to get a new 4 room apt, 97m, 12m balcony with view, storage-room, parking, rented 6000 Nis/month, 2,880,000 Nis

BAKA - Nice 3 rooms, 71m, in a modern building with Shabbat elevator, large balcony with view, master bedroom, shelter, storage room, parking, sunny, quiet, rented 6200 Nis/month, 3,050,000 Nis

KATAMONIM CLOSE TO THE TRAMWAY
Good deal! New 4.5 room apt, 100m, in a luxury building with Shabbat elevator and full access, 12m balcony with view, master bedroom, mamad, bright, storage room, private parking, 3,450,000 Nis

CLOSE TO OLD KATAMON, GANEI ZION
Large 4 room apt, 105m, in a modern building with Shabbat elevator, balcony with view of the park, good shape, large living room, master bedroom, mamad, quiet, storage room, double parking, rented 8200 Nis/month, 4,550,000 Nis

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

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

Let me thank Hashem for orchestrating the heroes in the Dubai flight to Tel Aviv during Chol Hamoed Sukot.

Dear Hakadosh Boruch Hu - You made a miracle that makes me want to praise You, Sing to You, say Thank You.

I want to sing Shira to you.

Hashem, the Creator of the Universe, Sing does my heart and life to You.

The Miracles are noticed by us, Your servants.

I raise up my hands and laugh with joy to consider what are the odds the Dubai flight stayed safe for the more than 170 passengers?

May this miracle of Yours be an overture for the resurrection and the redemption, which I beg of You will arrive very soon!

This page is for the purpose of singing about and acknowledging the miraculous acts of the Creator, our Divine Hashem

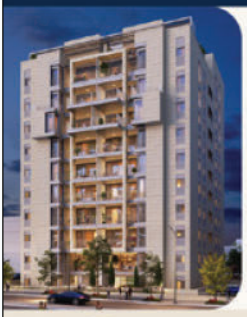
from a Jerusalem Bubby

My Israel Home

GOLD
GOLD | REAL ESTATE

Katamon
San Simon

LAST 4 UNITS FOR SALE



- 2 & 4 bedrooms
- Penthouse
- High-end specs
- Parking+storage
- Succah



Please contact
Yael
050-4401004

Boutique building
IMMEDIATE OCCUPANCY
Aminadav - across the street from the first station



FOR SALE
- 1-2 bedroom units
- Walking distance to Kotel

FOR RENT
- 2-3 bedrooms for long term



Please contact
Eliezer
050-5258080

COME DISCOVER YOUR NEW HOME

BUYERS' OPEN HOUSE

16.10.26

ADAM MIZRACH MODEL HOME
FRIDAY 9:30-12:00 A.M.



4.3 miles from Jerusalem

• Only 15 Houses Left! • Exclusive Offers!

- New Anglo Community
- Municipal Services
- Quiet and Open Spaces
- Minutes from Jerusalem
- Immediate Occupancy
- Large Single Family Homes

from NIS **3,290,000**

ADAM MIZRACH
Your Home Minutes from Jerusalem

HLPADAM.CO.IL

החברה לפיתוח מטה בנימין

*6297

REBBETZIN SHIRA SMILES
FACULTY, OU ISRAEL CENTER

Galvanizing the Garden

When we think about Gan Eden, we imagine a beautiful garden, with lush trees, green foliage and an array of exquisite fruits in taste and smell. However, the Torah teaches us that this was not the case. When Hashem created the world all plant life existed only in potential since man was not yet created to work the land. Only when Man came into being and understood that rain was essential to the world, he prayed, and caused rain to fall and water the earth, and the trees and the herbs sprouted. *(Chulin 60b)* There are two very powerful lessons here that we can all apply.

Rav Yerucham Levovitz *zt"l* in *Da'at Torah* emphasizes the importance of tefillah; Hashem placed Adam in Gan Eden, *"le'avdah u'le'shamrah* — to work it and guard it. *(Bereisheet 2:15)* Adam Harishon was tasked with tefillah, he **needed** to pray to Hashem to bring down the rain! Rav Yerucham applies this as a fundamental principle for achieving all blessings we wish to receive. Hashem wants to grant us abundant goodness, everything we can imagine having exists in potential, waiting to be revealed. Tefillah is the medium through which we can generate and actualize Hashem's storehouse of brachah. We learn this from our forefathers; Yitzchak Avinu prayed intensely for children even though he knew that Hashem promised Avraham Avinu that his son would be the continuation of the Jewish people. Yaakov Avinu prays for his family to be saved from his brother, Eisav, even though he knew that he was the progenitor of *Am Yisrael.* Man must reach out to Hashem, who will then generously reciprocate.

Chazal teach us that tefillah stands in the exalted heights, but unfortunately people do realize its power. Rav Elya Lopian zt"l would express his distress with the lack of regard for tefillah by saying, "If you would ask someone if he went to the doctor this morning, he would respond with a definitive yes or no, depending on whether he went to the doctor or not. However, if you would ask someone if he said the tefillah of *"Refa'enu,"* most often he would respond, "Well, I said *Shemoneh Esrei* in Shacharit, so probably I said that part as well." Don't people realize?!" continued Rav



Mazel Tov to
Arlene Friedson Saslow
and family on the marriage
of her grandson

Elya, "If we would focus more on the brachah of *"Refa'enu"*, we would not even need to go to the doctor!"

We find the second lesson in *Birkat Mordechai*, by Rav Ezrachi *zt"l*. The Torah tells us that Hashem took Adam and placed him in the garden. Rashi explains that Hashem took Adam with words, convincing him to enter the garden. Why would Adam need to be persuaded to enter Paradise? Because it did not look like a garden! He needed the assurance that **he could create** his Gan Eden through his sincere tefillah. Likewise, we must realize that we can effect the greatest realities through our tefillah even in the most difficult situations.

As we begin the new year, we can recall the bliss of the first couple in Gan Eden. Everything good comes with hard work and a lot of tefillah. ■

ASCEND
BEHAVIORAL THERAPY

Evidence-Based Therapy for Children, Teens, and Adults

COMPASSIONATE CARE FOR INDIVIDUALS & FAMILIES

Meet Our Team



Dr. Melyssa Mandelbaum, PsyD
FOUNDER & CLINICAL DIRECTOR
- Licensed Psychologist: NY, NJ, CT & Israel
- Training: Weill Cornell, NYU, Cognitive & Behavioral Consultants
- Education: LIU, Barnard College



Rebecca Steinberg, LMSW
ASSOCIATE THERAPIST
- Licensed: NY & Israel
- Training: Jerusalem Therapy Clinic
- Education: Wurzweiler, Stern College

How We Can Help

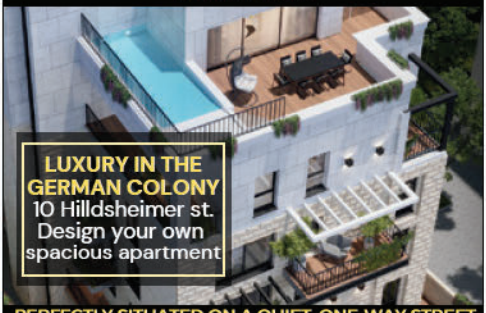
- Teen and Young Adult Life Transitions
- Anxiety and Mood Disorders
- OCD
- Executive Functioning
- PTSD
- Parenting Therapy
- Encopresis
- Selective Mutism
- CBT & DBT

Contact

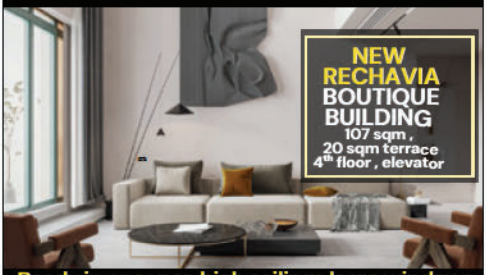
@dr.melyssa.psyd
melyssa@ascendbehavioraltherapy.com
ascendbehavioraltherapy.com
058-6874547
Beit Shemesh, Virtual



with over 500 sqm private garden and old city open view, private entrance , private parking , great family house that once in a decade comes on the market



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



Ready in one year, high ceilings large windows, 3 exposures , succah, full accesability
Option to add another 107 sqm and reach 214 sqm on one level!!



DANIEL BOUZAGLO
JERUSALEM REAL ESTATE
SINCE 2003



BADERECH

RABBI JUDAH MISCHEL

EXECUTIVE DIRECTOR, CAMP HASC
AUTHOR OF BADERECH SERIES

Believe We Can Fix

A well-to-do business man brought a swath of expensive material to a tailor and was fitted for a new pair of pants. When he returned to the tailor a week later, the pants were not yet ready. He came back another week later, and still, the pants weren't done. Week after week the scene repeated itself, until finally, after six weeks, the pants were done.

Though the customer was quite frustrated, when he tried them on, the fit was perfect, the tailor had done an excellent, professional job. Satisfied with the final product, he still couldn't resist giving a little *shtuch*, a parting jibe to the tailor:

"You know," he remarked, "it took G-d only six days to create the entire world... and it took you six weeks to make just one pair of pants!"

"Ahhhh...." said the tailor. "But look at this pair of pants — and look at the world!"

"Hashem took Man, *vayanicheihu*, 'and placed him' in the Gan Eden *l'ovda u-l'shomra*, to work and to guard it" (Bereishis, 2:15). Chazal explain that this duality is a reference to the categories of positive commandments (*l'ovda*) and negative commandments (*l'shomra*) that humanity would eventually receive as guidance for creating and safeguarding the world. *L'ovda u-l'shomra* are also commandments related to 'working for' and 'keeping' Shabbos. We are meant to 'work' for six days in preparation for the seventh day. When Shabbos arrives, we are instructed to rest, thereby 'guarding', or being *'shomer'* Shabbos.

Rashi describes Hashem introducing *Adam haRishon* to these responsibilities, "enticing him *b'dvarim na'im*, with pleasant words". This implies that mankind needs some prodding and encouragement to accept the Divine challenge to work and safeguard this world. Indeed, without perceiving any Divine encouragement, it's possible to see work as a curse to be disdained, cruel punishment and a necessary evil, or at least an unfortunate inconvenience.

However, if we understand that we are honored above all creatures to work for the Creator, we can proactively embrace our toil as the fulfillment of a greater Divine plan. When we internalize the fact that Hashem's intention is to engage us as 'partners' in Creation, that we are to sustain the world together, not only is our job bearable, but we can be highly motivated to succeed. As empowered 'shareholders' in *Olam haZeh*, this world, we will naturally take full responsibility for it.



Rav Zelik Epstein zt'l, the wise Rosh Yeshiva of Sha'ar HaTorah in Queens, NY offered a parable relating to how we see our relationship to Torah and *Yidishkeit*. Imagine the difference between two apartment buildings: one managed by the owner, the other by a hired superintendent. While both managers may be capable of doing the job to protect and maintain the buildings, there is a clear difference in how they will respond when a problem arises. No matter how careful and attentive the hired superintendent may be, his response is as an employee. While he may fulfil his professional responsibilities completely, the job is not personal.

The owner however, is vested in the long term wellbeing of the building; it is actually his. Taking care of an electrical problem or plumbing issue is way beyond simply fulfilling his responsibility to the tennents. *Es iz nit genug tzu zein nahr 'shomrim' oif der Torah*, "It is not sufficient to be 'superintendents' of Torah;" *mir darf zein baalei batim oif der Torah*, "we need to feel as though we are 'owners' of the Torah."

It is not enough for us to learn, live, or even dance with Torah. Even taking responsibility and protecting the honor of Torah does not fulfill our obligation. *Ki heim chayeinu*, "Torah is *our* life and the length of *our* days." When we stood at Har Sinai and proclaimed, *Na'aseh V'nishmah*, "We will do and we will hear," we actually committed to being part-owners, *baalei-batim* over Torah.

As with Torah, so it is regarding our place and role in this world. We are not just employed as 'superintendents'. We are also personally vested as *partners* in sustaining Creation:

"And G-d said, '*Na'aseh Adam*, let Us make man in Our image, after Our likeness, and *they* shall rule over all the earth…'" (1:26)

~

The great Tosher Rebbe, Rebbe Meshulam Feish HaLevy Lowy, zy'a, once had the opportunity to complete the writing of a Sefer Torah. The scribe and Chasidim gathered around the Tzadik to watch which letters the Rebbe would choose, and to observe his *hanhagah*, the holy way that he would fulfill the mitzvah.

The Rebbe looked at the words of the last pasuk in the Torah: "And by all the strong hand and awesome power *asher asah Moshe*, that Moshe 'had done', *l'eini kol Yisrael* before the eyes of all of Israel" (Devarim, 34:12). When he raised his hand and filled in the letters of the word *asah*, "had done", the Rebbe repeatedly whispered the words of our Sedra, *Asher bara Elokim la'asos*, "which G-d created to do". This is a reference to Hashem creating the world in order for man "to do"—to work, guard, to create and sustain.

May our return to *Sefer Bereishis* empower us with the confidence that we have the wherewithal, the ability and materials, to be Hashem's partners in creating and repairing the world. This new year may we rise to the challenge of being Jews and human beings: *l'ovda u-l'shomrah*, to work for and defend humanity — to fulfil the reason for G-d's creation of this world: *la'asos*, "to do".

Our world needs quite a mending, and it could use a good tailor. Let's get to work!

Excerpt from newly released **Baderech: Along the Path of the Torah**, (Mosaica Press, Elul 5786) ■

Rav Judah Mischel is executive director of Camp HASC, the Hebrew Academy for Special Children. He is the founder of Tzama Nafshi and the author of the "Baderech" series. Rav Judah lives in Ramat Beit Shemesh with his wife Ora and their family.



5787 Zmanim
2026-2027 תשפ"ז

The yearly zmanim (pages 44-49) can be pulled out and saved

Shabbat Mevarchim (Molad)

English Date	Shabbat Mevarchim	Month	Molad	ימי ראש חדש
Rosh Chodesh Marcheshvan is on Sun., Oct. 11 and Mon, October 12th	בראשית	מרחשון	מולד חודש מרחשון יהיה ביום ראשון בשעה 43,9 דקות ו2 חלקים	ראש חדש מרחשון יהיה ביום ראשון וביום שני הבא עלינו ועל כל ישראל לטובה
Rosh Chodesh Kislev is on Tue. Nov. 10 and Wed. Nov. 11th	חיי שרה	כסלו	מולד חודש כסלו יהיה בליל שלישי בשעה 27,10 דקות ו3 חלקים	ראש חדש כסלו יהיה ביום שלישי וביום רביעי הבא עלינו ועל כל ישראל לטובה
Rosh Chodesh Tevet is on Thur. Dec. 10th and Fri. Dec. 11th	וישב	טבת	מולד חודש טבת יהיה ביום רביעי בשעה 11, 11 דקות ו 4 חלקים	ראש חדש טבת יהיה ביום חמישי וביום הששי הבא עלינו ועל כל ישראל לטובה
Rosh Chodesh Shevat is on Shabbat, Jan. 9th	שמות	שבט	מולד חודש שבט יהיה בליל ששי בשעה 11, 55 דקות ו 5 חלקים	ראש חדש שבט יהיה ביום שבת קודש הבא עלינו ועל כל ישראל לטובה
Rosh Chodesh Adar Aleph is on Sun. Feb. 7th and Mon. Feb. 8th	משפטים	אדר א'	מולד חודש אדר א' יהיה ביום שבת בשעה 12, 39 דקות ו 6 חלקים	ראש חדש אדר א' יהיה ביום ראשון וביום שני הבא עלינו ועל כל ישראל לטובה
Rosh Chodesh Adar Bet is on Tue. Mar. 9th and Wed. Mar. 10th	ויקהל (שקלים)	אדר ב'	מולד חודש אדר ב' יהיה בליל שני בשעה 1 , 23 דקות ו 7 חלקים	ראש חדש אדר ב' יהיה ביום שלישי וביום רביעי הבא עלינו ועל כל ישראל לטובה
Rosh Chodesh Nisan is on Thur. Apr. 8th	שמיני (החדש)	ניסן	מולד חודש ניסן יהיה ביום שלישי בשעה 7 ,2 דקות ו 8 חלקים	ראש חדש ניסן יהיה ביום חמישי הבא עלינו ועל כל ישראל לטובה
Rosh Chodesh Iyar is on Fri. May 7th and Shabbat May 8th	אחרי מות	אייר	מולד חודש אייר יהיה בליל חמישי בשעה 2, 51 דקות ו 9 חלקים	ראש חדש אייר יהיה ביום הששי וביום שבת קודש הבא עלינו ועל כל ישראל לטובה
Rosh Chodesh Sivan is on Sun. Jun. 6th	במדבר	סיון	מולד חודש סיון יהיה ביום ששי בשעה 3 ,35 דקות ו 10 חלקים	ראש חדש סיון יהיה ביום ראשון הבא עלינו ועל כל ישראל לטובה
Rosh Chodesh Tammuz is on Mon. Jul. 5th and Tue. Jul. 6th	קרח	תמוז	מולד חודש תמוז יהיה במוצאי שבת קודש בשעה 4, 19 דקות ו 11 חלקים	ראש חדש תמוז יהיה ביום שני וביום שלישי הבא עלינו ועל כל ישראל לטובה
Rosh Chodesh Menachem Av is on Wed. Aug. 4th	מטות-מסעי	מנחם אב	מולד חודש מנחם אב יהיה ביום שני בשעה 5 ,3 דקות ו 12 חלקים	ראש חדש מנחם אב יהיה ביום רביעי הבא עלינו ועל כל ישראל לטובה
Rosh Chodesh Elul is on Thur. Sept. 2nd and Fri. Sept. 3rd	ראה	אלול	מולד חודש אלול יהיה בליל רביעי בשעה 5, 47 דקות ו 13 חלקים	ראש חדש אלול יהיה ביום חמישי וביום הששי הבא עלינו ועל כל ישראל לטובה

Shabbat Candle Lighting & Havdala

Parsha	English Date	Hebrew Date	Jerusalem (Candles 40mins before sunset)		Tel Aviv		Beer Sheva		Haifa (Candles 30mins before sunset)	
			Candles	Havdala	Candles	Havdala	Candles	Havdala	Candles	Havdala
Bereshit	Oct. 9-10	29 Tishrei	5:38	6:50/7:30	5:55	6:51	5:56	6:52	5:44	6:51
Noach	Oct. 16-17	6 Marcheshvan	5:30	6:42/7:22	5:47	6:43	5:48	6:44	5:36	6:42
Lech Lecha	Oct. 23-24	13 Marcheshvan	5:22	6:35/7:14	5:39	6:36	5:40	6:37	5:28	6:35
Vayera	Oct. 30-31	20 Marcheshvan	4:15	5:28/6:07	4:32	5:30	4:33	5:30	4:21	5:28
Chayei Sara	Nov. 6-7	27 Marcheshvan	4:10	5:23/6:02	4:26	5:24	4:28	5:25	4:14	5:23
Toldot	Nov. 13-14	4 Kislev	4:05	5:19/5:57	4:22	5:20	4:23	5:21	4:10	5:19
Vayeitzei	Nov. 20-21	11 Kislev	4:02	5:16/5:54	4:18	5:18	4:20	5:19	4:06	5:16
Vayishlach	Nov. 27-28	18 Kislev	3:59	5:15/5:52	4:16	5:16	4:18	5:17	4:04	5:14
Vayeishev	Dec. 4-5	25 Kislev	3:59	5:15/5:52	4:15	5:16	4:17	5:17	4:03	5:14
Miketz/ Rosh Chodesh	Dec. 11-12	2 Tevet	3:59	5:16/5:53	4:16	5:17	4:18	5:19	4:04	5:15
Vayigash	Dec. 18-19	9 Tevet	4:02	5:19/5:55	4:19	5:20	4:20	5:21	4:06	5:18
Vayechi	Dec. 25-26	16 Tevet	4:05	5:22/5:59	4:22	5:24	4:24	5:25	4:09	5:21
Sh'mot	Jan. 1-2	23 Tevet	4:10	5:27/6:04	4:27	5:28	4:29	5:30	4:14	5:26
Va'era	Jan. 8-9	1 Shevat	4:15	5:32/6:09	4:32	5:33	4:34	5:35	4:20	5:31
Bo	Jan. 15-16	8 Shevat	4:21	5:38/6:15	4:38	5:39	4:40	5:40	4:26	5:37
Beshalach	Jan. 22-23	15 Shevat	4:28	5:44/6:22	4:45	5:45	4:46	5:46	4:32	5:43

Yitro	Jan. 29-30	22 Shevat	4:34	5:50/6:28	4:51	5:51	4:52	5:52	4:39	5:49
Mishpatim	Feb. 5-6	29 Shevat	4:41	5:56/6:34	4:57	5:57	4:59	5:58	4:45	5:55
Terumah	Feb. 12-13	6 Adar Aleph	4:47	6:01/6:40	5:04	6:03	5:05	6:03	4:52	6:01
Tetzaveh	Feb. 19-20	13 Adar Aleph	4:52	6:07/6:46	5:10	6:08	5:11	6:09	4:58	6:07
Ki Tisa	Feb. 26-27	20 Adar Aleph	4:58	6:12/6:52	5:15	6:14	5:16	6:14	5:04	6:13
Vayakhel/ Shekalim	Mar. 5-6	27 Adar Aleph	5:03	6:17/6:57	5:21	6:19	5:21	6:19	5:10	6:18
Pekudei	Mar. 12-13	4 Adar Bet	5:08	6:22/7:02	5:26	6:24	5:26	6:24	5:15	6:23
Vayikra/ Zachor	Mar. 19-20	11 Adar Bet	5:13	6:27/7:07	5:31	6:29	5:31	6:28	5:20	6:28
Tzav	Mar. 26-27	18 Adar Bet	6:18	7:32/8:12	6:36	7:34	6:35	7:33	6:25	7:34
Shmini / Hachodesh	April 2-3	25 Adar Bet	6:23	7:37/8:16	6:41	7:39	6:40	7:38	6:30	7:39
Tazria	April 9-10	3 Nisan	6:27	7:42/8:21	6:45	7:44	6:45	7:43	6:35	7:44
Metzora/ HaGadol	April 16-17	10 Nisan	6:32	7:47/8:26	6:50	7:49	6:49	7:48	6:40	7:50
Pesach	April 21-22	14 Nisan	6:36	7:51/8:29	6:54	7:53	6:53	7:52	6:44	7:54
Shabbat Chol Hamoed	April 23-24	17 Nisan	6:37	7:53/8:31	6:55	7:55	6:54	7:53	6:45	7:56
Shevii Shel Pesach	April 27-28	21 Nisan	6:40	7:56/8:34	6:58	7:58	6:57	7:56	6:48	7:59
Acharei Mot	April 30- May 1	24 Nisan	6:42	7:58/8:36	7:00	8:01	6:59	7:59	6:50	8:01
Kedoshim/ Rosh Chodesh	May 7-8	1 Iyar	6:47	8:04/8:41	7:05	8:06	7:03	8:04	6:56	8:07
Emor	May 14-15	8 Iyar	6:52	8:09/8:46	7:10	8:12	7:08	8:10	7:01	8:13
Behar	May 21-22	15 Iyar	6:57	8:15/8:50	7:15	8:17	7:13	8:15	7:06	8:19
Bechukotai	May 28-29	22 Iyar	7:01	8:20/8:55	7:19	8:22	7:17	8:20	7:10	8:24

Parsha	English Date	Hebrew Date	Jerusalem (Candles 40mins before sunset)		Tel Aviv		Beer Sheva		Haifa (Candles 30mins before sunset)	
			Candles	Havdala	Candles	Havdala	Candles	Havdala	Candles	Havdala
Bemidbar	June 4-5	29 Iyar	7:05	8:24/8:59	7:23	8:27	7:21	8:24	7:14	8:28
Shavuot	June 10-11	6 Sivan	7:08	-	7:26	-	7:24	-	7:17	-
Naso	June 11-12	7 Sivan	7:09	8:28/9:02	7:26	8:30	7:24	8:28	7:18	8:32
Beha'alotcha	June 18-19	14 Sivan	7:11	8:30/9:04	7:29	8:33	7:27	8:30	7:20	8:34
Sh'lach	June 25-26	21 Sivan	7:13	8:31/9:06	7:30	8:34	7:28	8:31	7:22	8:36
Korach	July 2-3	28 Sivan	7:13	8:31/9:06	7:31	8:34	7:29	8:31	7:22	8:35
Chukat	July 9-10	5 Tammuz	7:12	8:30/9:05	7:30	8:32	7:28	8:30	7:21	8:34
Balak	July 16-17	12 Tammuz	7:10	8:27/9:02	7:27	8:29	7:25	8:27	7:18	8:31
Pinchas	July 23-24	19 Tammuz	7:06	8:22/8:58	7:24	8:25	7:22	8:23	7:15	8:26
Matot-Masei	July 30-31	26 Tammuz	7:02	8:16/8:53	7:19	8:20	7:18	8:17	7:10	8:21
Devarim/Chazon	Aug. 6-7	4 Av	6:56	8:10/8:47	7:13	8:13	7:13	8:11	7:07	8:14
Va'etchanan/ Nachamu	Aug. 13-14	11 Av	6:49	8:02/8:40	7:07	8:05	7:07	8:04	7:00	8:06
Eikev	Aug. 20-21	18 Av	6:42	7:54/8:33	6:59	7:57	6:59	7:56	6:53	7:58
Re'eh	Aug. 27-28	25 Av	6:34	7:45/8:24	6:51	7:48	6:51	7:47	6:44	7:49
Shoftim	Sept. 3-4	2 Elul	6:25	7:36/8:16	6:42	7:39	6:43	7:38	6:35	7:39
Ki Teitzei	Sept. 10-11	9 Elul	6:16	7:27/8:07	6:33	7:30	6:34	7:29	6:26	7:30
Ki Tavo	Sept. 17-18	16 Elul	6:07	7:17/7:57	6:24	7:20	6:25	7:20	6:17	7:20
Nitzavim -Vayeilech	Sept. 24-25	23 Elul	5:58	7:08/7:48	6:15	7:11	6:16	7:11	6:07	7:10

Kiddush Levana

Month	Earliest Kiddush Levana 3 Days After Molad	7 Days After Molad	Last Opportunity to Say Kiddush Levana until
Marcheshvan	Wed Oct 14	Sun Oct 18	Sun Oct 25
Kislev	Thu Nov 12	Mon Nov 16	Mon Nov 23
Tevet	Sat Dec 12	Wed Dec 16	Wed Dec 23
Shevat	Sat Jan 10	Wed Jan 14	Wed Jan 21
Adar I	Mon Feb 9	Fri Feb 13	Fri Feb 20
Adar II	Wed Mar 11	Sun Mar 15	Sun Mar 22
Nisan	Thu Apr 9	Mon Apr 13	Tue Apr 21
Iyar	Sat May 9	Wed May 13	Wed May 20
Sivan	Sun Jun 7	Thu Jun 11	Wed Jun 17
Tammuz	Tue Jul 7	Sat Jul 11	Sat Jul 18
Av	Wed Aug 5	Sun Aug 9	Sun Aug 16
Elul	Fri Sep 4	Tue Sep 8	Mon Sep 14

This Week's Inspirational Torah Learning With
OU Israel

SUNDAY, OCT 11TH

7:30 pm	Safrut Shimush Course (advanced)	**Rabbi Tzvi Mauner**	OU Israel, 7 Hartom St., Har Hotzvim

MONDAY, OCT 12TH

7:00 pm	**Women's Division** Dorot Choir	**Hadassah Jacob**	1 Diskin St., Rechavia
8:30 pm	Semichat Chaver Program	**Rav Elyada Goldwicht**	Bet Knesset Ohel Yitzchak, Keren Hayesod St. (The Bais)

TUESDAY, OCT 13TH

9:20 am	Understanding Tefillah	**Rabbi Yossi Goldin**
10:10 am	Rambam: Letters and Introductions	**Rabbi Yitzchak Breitowitz**
11:25 am	P'shat in the Parsha	**Rabbi Shmuel Goldin**
12:20 PM	Unlocking the Messages of Chazal	**Rabbi Shai Finkelstein**

Scan to join our Community Beit Midrash Whatsapp group.

Community Beit Midrash Program
Kehilat Nitzanim,
3 Asher St., Bakaa

WOMEN'S DIVISION

9:15 am	Torah Tapestries	**Shira Smiles**	Beit Knesset HaNassi, 24 Ussishkin St., Rechavia

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

TUESDAY, OCT 13TH (CONTINUED)

10:00 am - 2:00 pm	**Weekly Kollel Boker** Instructors include: Rabbi David Fine, Rabbi Ian Shaffer, Rabbi Aschi Dick, & Rabbi Avi Herzog	**The Bais Men's Programs in Modiin** Yeshivat Hesder Meir Harel, Emek Beit Shean 53, Modiin
1:00 pm Shiur followed by Mincha at 1:45 pm	Modiin Lunch and Learn with **Rabbi Aschi Dick**	Masamerica Offices, 28 Dam HaMacabbiim St, 3rd Floor

WEDNESDAY, OCT 14TH

9:15 am	Rav Soloveitchik on the Parsha	**Rabbi Dr. Aaron Adler**	**Community Beit Midrash Program** Beit Knesset HaNassi, 24 Ussishkin St., Rechavia
10:20 am	Contemporary Issues in Halacha and Hashkafa	**Rabbi Anthony Manning**	
11:25 am	Building Character and Midot: Rav Kook on Pirkei Avot	**Rabbi Aaron Goldscheider**	
12:30 pm	The Turbulent Nineteenth Century of European Jewish History	**Dr. Deborah Polster**	

THURSDAY, OCT 15TH

9:15 am	Parshat HaShavua	**Rabbi Ari Kahn**	**Community Beit Midrash Program** Bet Knesset Shai Agnon, 11 Leib Yaffe St., Arnona
10:30 am	Parshat Hashavua	**Rabbi Baruch Taub**	
11:25 am	Trailblazing the Text of Tanach	**Rabbi Neil Winkler**	
12:20 pm	Modern Masters	**Rabbi Sam Shor Will Resume Oct 22nd**	
8:00 pm	Halachic Controversies (The Bais)	**Rabbi Aschi Dick**	Bet Knesset Ohel Yitzchak, Keren Hayesod St.

OU Israel is supported by the Jewish Federation of Broward County

OU ISRAEL
Women's Division

YOM IYUN: SEFER YIRMIYAHU



ATARA STARR

Yirmiyahu: The Lonely Man of Faith



SURI KINZBRUNNER

Beyond the Churban



YAEL (DWORKIN) STRENBERG

From a Broken Cistern to the Source of Living Water

Thursday, Oct 29
9:15 AM - 12:30 PM

Beit Knesset Hanassi
Ussishkin 24

50 NIS
includes brunch

Register: ouisrael.org/events/Yirmiyahu2026

CAMP דרור

SUMMER FUN NEVER ENDS AT DROR!

ישראל

200+ Campers, Families & Staff at Park Eshtaol







PARK ESHTAOL - CHOL HAMOED SUKKOT 5787

What a treat to reconnect with our Dror family!

Thank you for joining our first Camp Dror family meet-up!
Summer friends, new connections, and community.

SEE YOU AT OUR NEXT MEET-UP DURING CHANUKAH!

ADVENTURE. COMMUNITY. RUACH. ISRAEL.
CAMP DROR
2027 Registration opens soon!
www.campdror.com

WOMEN'S DIVISION

THE OU WOMEN'S DIVISION

proudly presents

The Dorot Choir

directed by Hadassah Jacob

ונרפא

And We Shall Be Healed

MONDAY, NOVEMBER 16, 2026

DOORS OPEN AT **7:00 PM**

PROGRAM BEGINS AT **7:30 PM**

BEGIN HERITAGE CENTER
6 Nakhon St., Jerusalem

Enjoy an exhilarating evening through the transformative power of music, as the Dorot Choir underscores the indomitable faith and resilience of the Jewish people.



Please register at:
www.ouisrael.org/events/dorot2026

80 NIS

Please reserve now, as previous Dorot performances have sold out quickly.

SHIUR SPONSORS

SUN. OCT. 11TH

RABBI MAUNER'S SHIUR
Sponsored in loving memory of
Dr. I. M. Brauer z"l of Chicago
לעילוי נשמת **יצחק משה בן גדליהו ז"ל**
whose yahrzeit is 30 Tishrei, *by his family*

RAV ASCHI DICK'S WEEKLY LUNCH & LEARN SHIUR AT MASAMERICA
Dedicated by **Rabbi Steven & Kim Ettinger** in loving memory of their parents
Rabbi Zvi & Jean Ettinger and
Herbert & Leonore Shulman,
zichronam livracha

RAV ASCHI DICK'S WEEKLY SHIUR AT MODIIN KOLLEL BOKER
Dedicated by **Rabbi Steve & Kim Ettinger**
L'ilui nishmat **Yonatan Mordechai ben Elisha Tzadok Halevi z'l**

RAV AVI HERZOG'S WEEKLY SHIUR AT MODIIN KOLLEL BOKER
Sponsored by **Rabbi Steve & Kim Ettinger** For a refuah shelema for:
Yoel Yitzchak ben Payah Leah
and **Levi Dov ben Tova Chaya**

RABBI IAN SHAFFER'S MODIIN SHIURIM
Dedicated for the academic year
by **Barry Michaels** in loving memory of
his wife, parents and brother
Sarah Malka bat Shmuel a"h,
Arieh ben Yaakov z"l
Fraydel bat Aharon a"h,
David Ben Arieh z"l

TUESDAYS

REBBETZIN SHIRA SMILES' SHIUR
Dedicated for 2026 in memory of
Elhanan Efriam Ben Abraham z"l
by Robyn Pocker

RABBI YOSSI GOLDIN'S SHIUR
Sponsored for 5787 by **Hedy & Ben Lipschitz**
in memory of their parents,
רפאל יהודה אריה בן מאיר, חנה בת הרב יואל,
זאב בן יהודה צבי & **מאטיל בת נתנאל**

RABBI SHAI FINKELSTEIN'S SHIUR
Sponsored for the 2026 - 2027 academic year
by the **Sondheim 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 וחוה אידל, ז"ל

WEDNESDAYS

THE WEDNESDAY MORNING BEIT MIDRASH PROGRAM IN RECHAVIA
Dedicated for the 2026 academic year
l'ilui nishmat: **Daniel ben David** and
Limud bat Avraham Strauss,
and **Mordechai ben Moshe**
and **Reizel bat Yosef Meir Marcus,**
zichronam livracha,
parents of **Judy & Menachem Marcus**

RABBI ADLER'S SHIUR
Sponsored for the 2026 academic year by the
Frist family in memory of
their beloved daughter and sister
Elisheva Frist z"l - אלישבע סימא בת זלמן זל

RABBI MANNING'S SHIUR
Sponsored for the 2026 academic year
לעילוי נשמת **ברנה בת ברנדית ע"ה**
וזליג בן קלמן זיי"ל

RABBI GOLDSCHEIDERS'S SHIUR
Dedicated לעילו נשמת
מרים בת אברהם ע"ה ושם טוב בן שלמה ז"ל

WED. OCT. 7TH
Dedicated by Reva Schertz on the yahrzeit of
צבי הירש בן שלמה לייב סילבצקי ע"ה
that was the day after Yom Kippur.

THURSDAYS

RABBI ARI KAHN'S SHIUR
Sponsored for the 5787 by
Rabbi Michael & Jeri Laxmeter for the refuah shleimah of their granddaughter
Avigayil Sara bat Shaina Ahrona

RABBI TAUB'S WEEKLY THURSDAY PARSHAT HASHAVUA SHIUR
Sponsored by **The Jewish Legacy Foundation**

To sponsor a shiur contact Josh Churney
054-281-4604 or donate online: **www.ouisrael.org/donate/ou-israel-center/**

Torah Tidbits

Torah Tidbit Distribution would like to acknowledge and sincerely thank Sharon Blumberg for her many years of dedicated service to the transporting of TT to Modiin and the area!

Much appreciated, Sharon

Dr. Eliezer Rosenblum
NYS Licensed and Board Certified
Chiropractor
Offices in Jerusalem, Ramat Beit Shemesh
052-662-4658

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

ROSH CHODESH CHESHVAN

Women's Seminar in Yerushalayim

Women's Division
OU ISRAEL

Lessons from an Ordinary Month



ZEMIRA OZAROWSKI
Director,
OU Israel Women's Division
Words of Introduction



RABBI ANTHONY MANNING
Voting for Jewish Unity
in a Month of Opportunity



AVITAL GASTWIRTH
Soul Sisters:
The Secret of
Rachel and Leah



RABBI JOHNNY SOLOMON
Finding God
in the Quiet

HALLEL WITH AVIGAIL SCHEINFELD
MUSICAL ACCOMPANIMENT BY MALKA LEAH WEISS



Sunday, October 11
9:15 am - 1:00 pm

Beit Knesset Hanasi
Ussishkin 24

50 shekel
includes brunch

Register at: ouisrael.org/events/cheshvan2026

עיריית בית שמש
המחלקה למורשת ישראל

ישראל

Women's Division
OU ISRAEL

בית מדרש תורני לאומי

ROSH CHODESH CHESHVAN

Women's Seminar in Beit Shemesh

Making Meaning in the Mundane



BASYA TEITELBAUM
Words of Introduction



RABBI LARRY ROTHWACHS
בכל דרכיך דעהו:
Transforming the Ordinary
into the Sacred



ATARA STARR
Cheshvan:
Geshmak to be a Yid



AVITAL GASTWIRTH
Soul Sisters:
The Secret of Rachel and Leah

Monday October 12
9:15 am - 1:00 pm

Beit Midrash Torani Leumi
5 Reuven Street

50 NIS,
Brunch Included

Musical Hallel by Yocheved Shuil and Yocheved Kornfeld

Register at ouisrael.org/events/cheshvan2026bs



SIMCHAT SHMUEL

BY RABBI SAM SHOR
DIRECTOR, TORAH INITIATIVES, OU ISRAEL

As we return to *Sefer Breisheet* again this *Shabbat*, I feel my heart and thoughts being drawn to the beautiful introduction to *Sefer Breisheet* penned by the ***Netziv, Rabbi Naftali Zvi Yehuda Berlin zt'l.***

The *Netziv* writes that our Sages referred to *Sefer Breisheet* as *Sefer Yesharim*- the book of the ethical ones, the book of the "*mentsches*". The ***Netziv*** explains that our *Avot* and *Imahot* are indeed considered to be *yesharim*- ethical and morally straight individuals.

" This is a great praise for the Avot (and Imahot)-that beyond their righteousness and holiness and devotion and love for Hashem, we could describe them even more so that they were yesharim-they dealt fairly and treated all humanity with love, dignity and respect, as each and every human being is one of Hashem's creations...."

This *hakdama* of the *Netziv* to *Sefer Breisheet*, is in essence the *Netziv's* opening commentary on the entire *Chumash*, as if to instruct us that the essence of the entire *Torah* is to instruct us that a *Torah* centered life requires us to strive to be morally sound, ethical human beings.

NACHI REALTY 054-461-3943

NEW ON THE MARKET –
Pierre Koenig, Baka - 4 rooms, 1st floor, elevator, garden, parking. 3.47m NIS

Pre-sale. Arnona/Talpiot
Building with Shul, pool, gym, sauna, 15%-85% payment plan. No index or inflation. 3-5 rooms. Starting at 2.97m NIS

For Rent - 4 rooms on Emek
27 stairs up, parking, 6700 NIS/month

Rabbi Yosef Breuer, ztl, the grandson of *Rav Shamshon Refael Hirsch zt'l*, and Founding Rabbi of the ***Khal Adath Jeshurun* in Washington Heights, New York**, famously wrote these words about the moral code that a Jew must strive to adhere to:

"Kosher" is intimately related to "Yoshor." G-d's Torah not only demands the observance of Kashrut and the sanctification of our physical enjoyment; it also insists on the sanctification of our social relationships. This requires the strict application of the tenets of justice and righteousness which avoid even the slightest trace of dishonesty in our business dealings and personal life. G-d's Torah not only demands of us to love our neighbor in that we concern ourselves with his welfare and property, but it insists further on a conduct of uncompromising straightness ("Yoshor") which is inspired not only by the letter of the law but is guided by the ethical principle of honesty which, then, would deserve the honorable title of "Yeshurun."

The ***Netivot Shalom*, the *Slonimer Rebbe zy'a***, asks an interesting question. If indeed this entire first book of the *Torah*, is considered to be the book of *Yesharim*- why does it include the very real human stories, and family dynamics and personal struggles of the *Avot* and *Imahot*, what value or message are we meant to gain or glean from these detailed accounts?

The ***Slonimer Rebbe*** explains that in order for one to truly become a *yashar*- a truly fair, just, ethical human being, we must constantly work to refine our character. This first *sefer* of the *Torah*, which recalls the earliest giants

of humanity and *Am Yisrael,* presents us with the most fundamental blueprint to living a life of *Kedusha,* the refinement of character, growth and spiritual maturation that each of us must strive for, to emulate our *Avot* and *Imahot* and truly become *yesharim.*

Rav Kook ztvk'l, in his introduction to his work on character development, *Midot HaRi-yah* wrote:

The refinement of character intellectually is the prerequisite to that refinement being actualized emotionally and through our deeds and actions.If it is not clear to us what is good and what is bad, how are we to connect with and cling to our inherent good, and distance ourselves from any negativity and hurtful behavior?

Lefi Rav Kook, each of us needs to work to channel our innate goodness, and be a conduit for good to prevail over evil in this world.

There is a fascinating passage in the ***Shem Mishmuel***, the collection of teachings from the second ***Rebbe of Sokatchov zy'a:*** *We learn from our Avot, that one who embraces this midda of yashrut, does not merely distance himself from impropriety because it might be an impediment, but rather out of an innate sense that which is crooked, is indeed crooked and improper...*

Yehi Ratzon, as we return again to *Sefer Breisheet,* and move forward in the coming year, may each of us continue to be inspired by the legacy of our *Avot* and *Imahot,* and may we strive each and every day to emulate their conduct, and live a life of *Yashrut* and *mentschlichkeit.* ■

Zimuki
JERUSALEM REAL ESTATE
בס"ד

PALMACH 66 — OLD KATAMON
1 BEDROOM APARTMENT | APPROX. 50 SQM
- Bright living area
- Sukkah balcony
- Mamad
- Private storage
- Parking (subject to availability)

₪ 2,750,000

GERSHON AVNER 6 — ARNONA
4 BEDROOM APARTMENT | APPROX. 110 SQM
- Spacious living & dining area
- Sukkah balcony (12 sqm)
- Upgraded kitchen
- 2 parking spaces
- Large storage
- Bright and airy

₪ 3,650,000

OLD KATAMON — PRIVATE ESTATE
- Approx. 470 sqm residence
- Approx. 500 sqm grounds
- Indoor pool & Jacuzzi
- Five bedroom suites
- Private in-home elevator
- Rooftop terrace
- Exceptional privacy

PRICE UPON REQUEST
PRIVATE VIEWINGS BY APPOINTMENT ONLY

Ruth Abrahami
REAL ESTATE AGENT
054-8070677

רפואה שלמה
Peleg Shabtai ben Chaviva Leah

לבינסון רז ושות'
משרד עורכי דין ונוטריון
Lewensohn Raz & Co.
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

Daniel Rosen, MD
Psychiatrist

Diplomate, American Board of Psychiatry & Neurology

Past Assistant Clinical Professor of Psychiatry Columbia & Yale University

Phone & WhatsApp
058-670-2201

Automatic phone scheduling
053-995-5945 (open 24/7)



drosenmd.com

English – Français – עברית

Jerusalem
Rechavia – 9A Diskin St, 3rd Floor
Wolfson Building. T 02-563-6265

Yesh Ezra יש עזרה

Yesh Ezra: Supporting the destitute, the downtrodden, and the impoverished to regain stability and independence.

Thanks to all the generous donors who helped make our clients' Chagim more meaningful and enjoyable.





Menachem Persoff
Founder & Director

Website
www.yeshezra.org

Bank Transfer
Marcantile (17)
Branch 642, A/C 79747843
(call Sara with ID for Se'if 46 tax break)

Checks
Yesh Ezra, Habbakuk
Hanavi 43/3. Bet Shemesh

Credit Card
Sara: 058-530-9161
(Sun-Wed 10:30-14:00)

Donate with: JGive

For more information, contact Menachem Persoff at
050.570.1067 or email **menpmp@gmail.com**

License #: 31099552
Ben Levene

CAPITIL
REAL ESTATE AGENCY

Photography by Michael Erenburg
*Leased land until 2078
**Leased land until 2098

FIND YOUR GREAT NEW HOME IN JERUSALEM

Brand-New Build
Mekor Chaim, Avital St.

3 Bedrooms | 93 sqm



- Ready ~August 2027
- Parking and storage
- 2 balconies

₪ 3,750,000

Lovely Multi-Level Apt
Baka, Ben Azzai St.

* 5 Bedrooms | 128 sqm



- Sukkah space
- Parking
- Storage

₪ 4,700,000

Luxury Renovated Apt
5 minute walk from Baka, Caspi St.

3 Bedrooms | 115 sqm



- Premium finishes
- Spacious balcony
- Shabbat Elevator

~~₪ 5,650,000~~
₪ 5,350,000

Renovated Apt in Heart of Baka
Bustan Yehuda, Heletz St.

** 3 Bedrooms | 106 sqm



- High end finishes
- Partial sukkah balcony
- Storage & 2 parking spots

₪ 5,900,000

Oversized 2-Bed in New Building
Old Katamon, Hachim St.

2 Bedrooms | 113 sqm

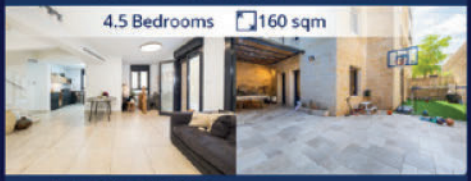


- Parking
- Storage
- Partial sukkah balcony

₪ 5,900,000

Exceptional Duplex with Private Garden
Old Katamon, Rabbi Halafta St.

4.5 Bedrooms | 160 sqm



- Premium finishes
- Private parking & Storage
- 90 sqm garden

₪ 9,800,000

For more property details or other listings, please contact us.

+972 58-779-8224 | OFFICE@CAPITIL.COM



ECHOES OF RASHI

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

L'zecher Nishmat **Imma Morasi Shulamis bat HaRav Shmuel Tzvi Halevi a"h**

THE IMPERFECT BEGINNING OF TESHUVAH

וַיֹּאמֶר קַיִן אֶל ה' גָּדוֹל עֲוֹנִי מִנְּשֹׂא: (ד:י"ג)

Kayin said to God, "My sin is too great to bear!"

רש"י: "עֲוֹנִי מִנְּשֹׂא" - בְּתִמְיָה, אַתָּה טוֹעֵן עֶלְיוֹנִים וְתַחְתּוֹנִים, וַעֲוֹנִי אִי אֶפְשָׁר לְטָעוֹן?

"My sin is too great to bear" – This is a question: You bear the worlds above and below, and is it impossible for You to bear my sin?

Kayin says: "Gadol avoni mi'neso." On the surface, he sounds contrite. Kayin seems to confess, acknowledging that his sin is too great to bear. It appears to mark the first moment of human remorse, the first stirrings of teshuvah.

But Rashi overturns this reading entirely. Based on Kayin's continued defiance (as we see in pasuk 16), Rashi reads "Vayeitzei Kayin milifnei Hashem" – his fleeing from God – b'tmi'ah, as a challenge rather than a confession. Far from humbled, Kayin is indignant. He says to Hashem: "Ata to'ein elyonim v'tachtonim, v'avoni ee efshar lecha lito'ein?" – "You can bear the heavens and the earth, and You cannot bear my sin?" Instead of owning his crime, Kayin deflects it back toward Heaven and questions divine justice.

And yet, astonishingly, Chazal call Kayin the first baal teshuvah. The Midrash contrasts him with Adam. When Adam later encounters his son and learns that he repented and was partially forgiven, he exclaims, "Had I known that teshuvah was possible, I also would have repented!" He then composes "Mizmor Shir L'Yom HaShabbos: Tov L'Hodos LaHashem."

This is remarkable. Kayin's teshuvah is weak and self-justifying, yet it is still teshuvah. There is no remorse, no clear acceptance of guilt, and not even a promise to improve. But the very act of speaking to God, of acknowledging sin in any form, begins the process.

Rashi thus teaches a humbling truth about repentance: Teshuvah can begin in layers, gradations, and fragile beginnings. Even a broken, half-hearted return is still a return.

WAS GOD TOO FAR AWAY?

וּלְשֵׁת גַּם הוּא יֻלַּד בֵּן וַיִּקְרָא אֶת שְׁמוֹ אֱנוֹשׁ אָז הוּחַל לִקְרֹא בְּשֵׁם ה': (ד:כ"ו)

And to Sheis, in turn, a son was born, and he named him Enosh. Then it was begun to call God by name.

רש"י: "אָז הוּחַל" - לְשׁוֹן חֹלִין, לִקְרֹא אֶת שְׁמוֹת הָאָדָם וְאֶת שְׁמוֹת הָעֲצַבִּים בִּשְׁמוֹ שֶׁל הַקָּבָ"ה לַעֲשׂוֹתָן עֲבוֹדָה זָרָה וְלִקְרוֹתָן אֱלֹהוּת:

"Then it was begun [to call, etc.]" – The word הוחל must be connected in meaning with חולין ("profane matters"), viz., calling the names of men and the names of idols after the name of the Holy One, blessed be He – making them the objects of idolatrous worship and calling them deities.

On the surface, this sounds like a turning point, as if humanity is beginning to reach toward Hashem in prayer.

But Rashi, based on Chazal, reads it in the opposite direction. "Likro b'shem Hashem" here means to misuse His Name, to apply it to others. People began assigning divinity to created things, to leaders, to statues, to the sun and the stars. This is the beginning of avodah zarah.

Rashi does not directly connect this shift to what came before, but the placement suggests a pattern. The earlier stories in the parshah have already described a world shaped by distance: Adam after the sin, Kayin after the murder, Lemech and his wives living with fear and uncertainty about the future. In each case there is consequence, with very little sense of return. The relationship with Hashem feels strained, even inaccessible.

When God is experienced that way, as distant, as a source of judgment without a clear path back, people begin to look for something else to hold on to. They turn toward what they can see and touch, toward figures and forces that feel closer and more responsive. Kings, statues, the sun, the stars. Anything that seems nearer than a God who feels far away.

Later in history we learned tools that change that experience – teshuvah, tefillah, and tzedakah: ways to respond to, soften, and even overturn harsh decrees. But in those early generations, people did not yet know that a person can return, that distance is not final. When it feels like there is no way back, the human instinct is to seek substitutes that feel closer.

The first turn toward avodah zarah grows out of that space. It begins as a search for closeness after the relationship with Hashem has grown distant. When a person no longer experiences closeness to Hashem, he naturally begins looking elsewhere to fill that void. That search can easily end with created idols replacing the One Creator.

בס"ד

Highest Prices ■ Paid

Flawless Service 25 years+

Buying

Member Diamond Club

Gold, Jewelry, Silver *(All Types)*

WANTED

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

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

052-854-4504

Please call live, Text message or WhatsApp

LEARNING TO LIVE OUTSIDE EDEN

וַיִּקְרָא אֶת שְׁמוֹ נֹחַ לֵאמֹר זֶה יְנַחֲמֵנוּ מִמַּעֲשֵׂנוּ וּמֵעִצְּבוֹן יָדֵינוּ מִן הָאֲדָמָה אֲשֶׁר אֵרְרָהּ ה': (ה:כ"ט)

And he named him Noach, saying, "This one will provide us relief from our work and from the toil of our hands, out of the very soil that God placed under a curse."

רש"י: "זֶה יְנַחֲמֵנוּ" - יָנַח מִמֶּנּוּ אֶת עִצָּבוֹן יָדֵינוּ. עַד שֶׁלֹּא בָא נֹחַ לֹא הָיָה לָהֶם כְּלֵי מַחֲרֵשָׁה וְהוּא הֵכִין לָהֶם, וְהָיְתָה הָאָרֶץ מוֹצִיאָה קוֹצִים וְדַרְדָּרִים כְּשֶׁזּוֹרְעִים חִטִּים, מִקִּלְלָתוֹ שֶׁל אָדָם הָרִאשׁוֹן, וּבִימֵי נֹחַ נָחָה, וְזֶהוּ יְנַחֲמֵנוּ, וְאִם לֹא תְּפָרְשֵׁהוּ כָּךְ אֵין טַעַם הַלָּשׁוֹן נוֹפֵל עַל הַשֵּׁם וְאַתָּה צָרִיךְ לִקְרוֹת שְׁמוֹ מְנַחֵם:

"This one will provide us relief" – He will ease from off us the toil of our hands. For until Noach came, people had no agricultural instruments and he prepared such for them. The earth had brought forth thorns and thistles when they sowed wheat in consequence of the curse imposed upon Adam HaRishon; in the days of Noach, however, this ceased. This is what is meant by the word ינחמנו. If, however, you do not explain it in this

manner, but from the root נחם, "to comfort," then the meaning you give to this expression will have no application to the name נח, and you would have to call him מנחם, "Comforter."

Parshas Bereishis opens with drama: creation, Gan Eden, the first sin. It closes more quietly, but far more heavily.

We encounter a world living in the shadow of two falls – Adam's fall and Kayin's fall. Life stretches long, but it feels thin. People live for centuries, yet those years do not accumulate into something lasting. Children are born, generations stretch on, and then they disappear. The Torah records names, but offers almost no stories. There is continuity, but little sense of growth. Humanity exists, but it does not yet seem to be building.

Into that quiet decline, something new appears. Noach is born from the line of Sheis, not Kayin. For the first time since the naming of Adam and his immediate family, the Torah pauses to explain a name: "Zeh yenachameinu." This child will bring relief. The very meaning of his name reflects the state of the world itself.

The word reaches back to Gan Eden. Life after the sin is marked by itzavon, by strain, effort, and a certain heaviness that settles over existence. Chavah brings children into the world through pain and fear. Adam works a land that resists him, producing thorns and thistles. Sustenance comes only through effort. The world no longer gives easily.

When Noach is born, they are hoping for relief rather than redemption, which is still far away. "Mei'itzvon yadeinu" – that the burden might ease, even slightly; that life might become a bit more bearable.

Rashi places that hope in something very concrete. Noach first helps people live within the world's difficulty; only later will he save the world from destruction. In his time, humanity begins to respond to the curse: to develop tools, to work the earth with greater success, to draw life from ground that had become resistant. The curse does remain, but it is no longer absolute. It begins to soften under human effort.

That is the meaning of Noach's name: some easing of tragedy rather than its erasure. The struggle remains, but it no longer weighs the same.

Bereishis closes without resolution. It ends with a quiet shift. In a world shaped by loss and weight, the first sign of change is gradual: the emergence of human resilience, and the ability to respond, to create, and to begin easing the burden of life beyond Eden. ■

EXCLUSIVE PROPERTIES

CAESAREA: 1,400 sqm corner lot • 400 sqm built 6 rooms • Pool • Huge garden. Near synagogue 18M ILS

GILO: Private villa / 4-unit building Elevator • Private parking Panoramic Jerusalem views 9.9M ILS

OLD KATAMON: 173 sqm, 7 rooms, 70 sqm sukkah balconies. Potential split: 5BR + 2BR 7.85M ILS

BAKA: New entire building for lease Ideal for institutions & organizations

FELDTEAM REAL ESTATE

Yitzi Feld
+972 54 883 6328
Yitzi@feldteam.com



Rabbi Moshe Taragin's latest sefer entitled: **Echos of Rashi** is available at: mtaraginbooks.com.

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



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

movinglife®
life changing solutions

KIM BASH
Real Estate
ISRAEL'S PROPERTY AND COMMUNITY MATCHMAKER



ISRAEL'S PROPERTY AND COMMUNITY MATCHMAKER

LET YOUR JOURNEY HOME BEGIN WITH US

FEATURED REAL ESTATE OPPORTUNITIES IN ISRAEL

JERUSALEM
- Mamilla - Legacy
- 3 bedrooms
- Garden
- High end finishes
- Storage & parking
- Luxury unit

Price on Request

JERUSALEM
- Baka
- Duplex Penthouse
- 3 bedrooms
- Mamad
- 2 sukkah balconies
- Full of light

₪10,500,000

JERUSALEM
- Harav Kook St.
- Renovated
- Large 2 bedrooms
- 2 bathrooms
- 2 balconies, sukkah
- Parking & storage

₪7,800,000

BEIT SHEMESH
- Rothstein Heights
- Penthouse
- 4 bedrooms
- Large balcony
- Sunset views
- Outdoor kitchen

₪5,350,000

BEIT SHEMESH
- Neve Shamir
- Penthouse
- New building
- 3 bedrooms
- Huge terrace
- Parking & storage

₪2,950,000

BEIT SHEMESH
- New project
- Neve Shamir
- 2-4 bedrooms
- Garden & penthouse
- Ready: 2028

Starting Price:
₪2,300,000

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

+972-54-441-5704
KimBashRealEstate.com

בס"ד

מים חיים
MAIM HAIM

Women's Wellness Retreat & *Geula Festival*

Three days of wellness, Torah, music, art & connection



Sarah Leah Eklove
Sound Healing



Rachel Leah Weiman
Jewish Meditation



Chaya Lester
Torah & Spiritual Guide



Nechama Shaina
Heart-Centered Therapist



Rachel Leah Ismaili
Sefirotic Flow



Oriana Devorah Cohen
Power of Speech



Elaine Finkelstein
Vision Board



Malka Kornreich
Water Aerobics



Liya Lewis
Wellness Director
Yoga mom & baby



Dalia Orlev
אב Movement



Chana Rachel Gaffin
Watercolor Art



Chana Vered Coren
Inner Torah



Tzirel Liba Greenberg
Singer



Judith Gerzi
Rebbetzin & Singer



Tamar Taback
Rebbetzin & Singer



Ricka Razel
Singer & Songwriteer



Chaya Lev
Kislev Party



Chana Frazin
Fair Coordinator

November 9–11, 2026 | Rosh Chodesh Kislev
Ein Gedi Hotel & Boutique Spa · Dead Sea, Israel

Day Care for babies 0–12 months

***Glatt Kosher** under Rabbi Eliyahu Rotenberg.*
All food products Badatz Eidah HaChareidis.

Use exclusive discount code:
TIDBITS100

Anglo Tutors Israel

Find the right tutor. For any subject.

English speaking tutors



Online or In Person

Personalized Learning

Specialized Support

Let's learn together.

Find your tutor today.

AngloTutors.com



American Trained and Licensed Acupuncturist comes to you!

Addional Specialized Services Include

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

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

FREE CONSULTATIONS

michaelmbennett613@gmail.com 053-365-7737

בס"ד

FOR SALE: ZICHRON YAAKOV

10 Dunams (2.47 Acres) | Prime Location

- Privately owned, registered in Tabu (Israel Land Registry)
- Rezoning for future residential development in process

Price: ₪3,000,000

(₪300,000 per dunam)

+972-3-5774277

055-9402998

mk0522867038@gmail.com

Yerushat Haharez LTD 177 Derech Hachesh Street Jerusalem

.The land is not available for construction



RABBI AARON GOLDSCHEIDER
EDITOR, TORAH TIDBITS

SPECIAL PIRKEI AVOT SERIES

Raising Many Students

Rav Kook on Pirkei Avot 1:1

"The Men of the Great Assembly Said Three Things... Set Up Many Students" (Avot 1:1)

The above teaching can be best understood against the backdrop of the Talmudic description of the policy in the Beit Midrash of Rabban Gamliel. When Rabban Gamliel became the nasi of the Sanhedrin, he placed guards at the entrance of the study hall to keep out any prospective student who was not absolutely sincere (Berachot 28a).

In the language of the Talmud, a student who was not *tocho k'boro* - whose "inside did not match his outside" - was not permitted to study in the yeshiva. In other words, a person could not simply present himself with the trappings of a religious person; he had to sincerely live an inwardly religious life.

When Rabban Gamliel was removed from his post, his replacement, Rabbi Elazar ben Azariah, added 400 (some say 700) benches to the study hall (Berachot, ibid.). Students streamed in, and each was given an unrestricted opportunity to learn.

When Rabban Gamliel heard about the many students now filling the study hall, he feared that he had been guilty of preventing deserving Jews from learning Torah. The Talmud relates that Rabban Gamliel saw in a dream a vision of white jugs filled with ashes, alluding to the idea that the additional students were worthless idlers. The final statement in this Talmudic passage, however, explains that the dream was shown to him to assuage his guilty feelings, but that, in truth, he was indeed guilty of having restricted the study of Torah to an elite group (ibid.).

Rav Kook offers an exquisite commentary on this passage and highlights a fundamental lesson for our own engagement with Jews from different walks of life.

Rav Kook posits that there are essentially two ways we can understand the nature of man. One way is to see that embedded in the core of man is a tendency toward evil and sinful behavior. Man must therefore struggle to overcome these urges and devote serious effort to uprooting his natural inclinations toward corrupt conduct. This assessment of human nature, according to Rav Kook, does not reflect the Torah's true perception of man.

On the contrary, Judaism, says Rav Kook, believes in the purity embedded in the core of man. The Jew, in particular, possesses an elevated soul that yearns for holiness and for that which is moral and good.

Rav Kook cites a significant prooftext, found in a halachic context, as substantiation for this claim.

Under biblical law, a Jewish bill of divorce (*get*) is valid only if it is given by the husband of

his own free will. However, the Talmud states that in certain circumstances where a divorce is legally mandated, a rabbinical court (*Beit Din*) can physically coerce the husband until he says, "I want to do it" (*rotzeh ani*).

The Rambam addresses the obvious paradox: If a *get* must be given willingly, how can a forced *get* be valid? His explanation relies on a profound psychological and spiritual insight into human nature. The Rambam explains that, deep down, every member of the Jewish people wants to do the right thing, perform the commandments (*mitzvot*), and distance themselves from sin (*Hilchot Gerushin* 2:20).

When a man acts spitefully, selfishly, or maliciously by withholding a *get* from his wife, he is not expressing his true inner self. Rather, his true will has been temporarily hijacked or overpowered by his "evil inclination" (*Yetzer Hara*).


Rabbi Aryeh Levin zt"l

Citing this source, Rav Kook maintains that opening the doors of the Beit Midrash reflected the precise approach of our tradition: the inclination toward good is natural, and accessing the purity of the soul is surely within reach. Even one who enters with distorted beliefs or unbecoming conduct can be positively influenced by the upstanding and saintly students who surround him.

RAV ARYEH'S CHOCOLATE PUDDING

Rabbi Benji Levene, the grandson of Rav Aryeh Levin, is fond of telling the following story, which so wonderfully captures the teaching that "many students should be given a place." Rav Aryeh would always find a way to make students feel embraced and loved, even those who might have been seen by others as problematic.

"My grandfather would be the first to greet anyone he met in the street. It was impossible to say Shalom to him before he said it to you.

"My grandfather was a brilliant educator who could see into the hearts of children. One day in Yeshiva Etz Chaim, where Reb Aryeh was the dean of students, they served chocolate pudding for dessert after lunch. One little boy loved it so much that, after he finished his pudding, he ran back to the end of the line to get another helping.

"The server, remembering him from the first time, gave him a slap and yelled at him: 'You already had one; there are others who didn't get any yet!' Hurt and embarrassed in front of all his friends, the boy kicked the cart holding the chocolate puddings. Down it went, and all the puddings splashed onto the floor. 'Now you're in big trouble,' they all told him. 'Tomorrow, when Reb Aryeh is here, he'll decide whether or not to expel you from the yeshiva.'

"That night the boy didn't sleep a wink. In school the next morning, he heard his friends whispering behind his back, 'They're going to throw him out.'

"When Reb Aryeh arrived, he called the boy into his office and asked him, 'Tell me, is it true



what they say you did yesterday?' The boy answered, 'Yes.'

"'Will you ever do such a thing again?' asked Reb Aryeh gently.

"'Never,' promised the boy.

"Then Reb Aryeh opened his closet and took out two chocolate puddings. One he gave to the boy, and one he took for himself. 'I also love chocolate pudding,' said Reb Aryeh. Then they sat and ate their chocolate puddings together.

"Many years later, the same boy told me how, in that moment, he realized the power that a teacher can have; how one person can change the life of another. He himself, Rav Avraham Bahran, went on to become one of Israel's leading educators." (*Derech Avot*, Sternberg, pp. 32–33)

THE SUKKAH BINDS THE ENTIRE NATION

Rav Kook's love for every Jew and his vision of working toward greater unity within the nation are expressed so beautifully in the way he encapsulated the theme of the holiday of Sukkot.

The Talmud in Sukkah 27b makes a remarkable claim regarding the holiday of Sukkot:

"For seven days... all who belong to the people of Israel will live in sukkot [thatched huts]" (Lev. 23:42).

This teaches that it is fitting for all of Israel to sit in one sukkah".

Obviously, no sukkah is large enough to hold the entire Jewish people. What is the meaning of this utopian vision of all of Israel sitting together in a single sukkah?



THE UNITY OF SUKKOT

As long as we are plagued by pettiness and other character flaws, we cannot attain true collective unity. But after experiencing the unique holiness of Yom Kippur, this unfortunate state is repaired. After our lives have been illuminated by the light of *teshuvah*, and the entire Jewish nation has been purified from the negative influences of sin and moral weakness, the soul's inner purity becomes our predominant quality. With this regained integrity, we merit an ever-increasing harmony among the diverse sectors of the nation.

During the holiday of Sukkot, we absorb the light of Torah and a love for truth. Conflicting views become integrated and unified. Through the spiritual ascent of the Days of Awe, we attain a comprehensive unity—a unity that extends its holy light over all parts of the Jewish people. During this special time, it is as if the entire nation is sitting together, sharing the holy experience of the same sukkah.

According to the Hasidic master Rabbi Nosson (1780–1844), chief disciple and scribe of Rabbi Nachman of Breslov, this sense of unity is the very essence of the mitzvah of sukkah. He wrote in *Likutei Halachot* that one should fulfill the mitzvah of sukkah with the following *kavanah*:

"One should concentrate on being part of the entire people of Israel, with intense love and peace, until it may be considered as if all of Israel dwells together in one sukkah." (See *Silver from the Land of Israel*. Adapted from *Mo'adei HaRe'iyah*, p. 96)

DEFENDING HIS SENSITIVE STANCE

Rav Kook was often criticized for his extreme tolerance and acceptance of the secular

pioneers and unaffiliated Jews living in the Land of Israel. One of his strongest opponents on this matter was a towering sage of the city of Sfat, Rav Yaakov Dovid Wilovsky, known as the Ridvaz, who claimed that Rav Kook's path departed from the accepted tradition of guarding the sacred principles and structures of Torah.

The following is a short excerpt from a letter Rav Kook wrote to his esteemed colleague, defending the validity of his stance:

"You wrote that it pains you greatly [to see] a man of my caliber following such a dangerous path. The fact that you graciously paid homage to me, calling me a great man, will not mislead me [nor prevent me] from recognizing my lowliness and meager worth, which is as nothing. But realize, my master, that I have worked very hard on the path that I now follow in the service of God, may His name be blessed. I put my blood, flesh, bone marrow, and all of my strength [into discovering the proper path], until HaShem, in His mercy, enlightened me to find it.

"To me, this path is not dangerous at all; I would call it a holy path… In my inadequacy, I am unfit to be called a tzaddik; if only HaShem would grant me the privilege to be able to say confidently that I am an average man. However, the path that I strive to follow is undoubtedly the path of the righteous (thank God).

"Whoever adopts my ways and joins me in Torah and divine service, with a willing heart and true faith in the sages, will merit to see the light and truth of this paved, straight path, which is illuminated by the light of supernal kindness…" (Translation of Rav Kook's letter, 24 Sivan 5673 [1913], *Iggrot HaRe'iyah*, letter #555)

LONG ARMS TO EMBRACE ALL

The theme of all we have seen above is the compassionate and loving stance that a Jew strives to maintain at all times. Rav Kook and his students exemplified this all-embracing and tender approach toward others.

Perhaps the following quote from Rav Kook beautifully personifies this exalted path:

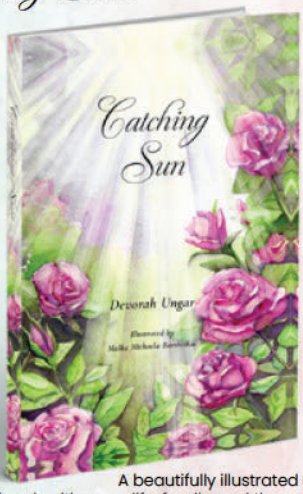
"My beloved brothers, if only I had arms the size of the world, so that I could hug you all with love." (*Iggrot Re'iyah* 2, p. 229) ■



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

רפואה שלמה מהרה
לליעם יעקב ניסן בן אורה

Catching Sun
by Devorah Ungar



THE PERFECT GIFT!

A beautifully illustrated collection of inspirational writings on life, family, and the seasons of the Jewish calendar. The perfect meditative companion, providing spiritual nourishment for today's turbulent times.

Now at Pomeranz Bookseller, Jerusalem
Home delivery: 02-6235559 | Pomeranzbooks@gmail.com

MATAN CLASS SCHEDULE 2026/27 תשפ"ז

MATAN JERUSALEM
30 Rashbag St. Jeruslaem and on Zoom

Monday

9:00 - 10:10
Dr. Yosefa Fogel Wruble

Tuesday

9:00-10:10
Rabbanit Shani Taragin

10:30-11:50
R' Nechama Goldman Barash

12:15-13:15
Yael Leibowitz

16:00-17:15 (zoom only)
Dr. Tanya White

Wednesday

9:00-10:10
Dr. Yael Ziegler

10:20-11:35
Semester 1
Rabbanit Shani Taragin
Semester 2
Rachel Sharansky Danziger

11:45-13:00
Semester 1
Penina Bernstein
Semester 2
Rabbanit Shani Taragin

17:00-18:30 (zoom only)
Semester 1
Dr. Avivah Gottlieb Zorenberg

Thursday

11:45-13:15
Dr. Avivah Gottlieb Zorenberg

MATAN HASHARON
4 HaPalmach Street, Raanana and on Zoom

Monday

9:30-10:30
Gina Junger

10:45-11:45
Yudit Samad

12:00-13:00
Rabbanit Rebecca Linzer

Tuesday

9:00-10:30
Dr. Tanya White

10:45-11:45
Dr. Tanya White

12:00-13:00
Dr. Chana Tannenbaum

20:30-21:30
Bi-weekly
Gina Junger

Wednesday

9:15-10:15
Dr. Jonnie Schnytzer

10:30-11:30
Rabbanit Yael Leibowitz

11:45-12:45
Rabbanit Karen Jackson

MATAN MODIIN
Rivka Imeinu 7/1 Modiin

Wednesday

8:30-9:30
Rabbanit Adina Sternberg

MATAN BEIT SHEMESH
Beit Knesset Netzach Menashe Reuven 18 and on Zoom

08:30-09:30
Daily Daf Yomi for Women

Sunday
RBS Branch: Nachal Maor 6

9:00-10:10 RBS branch
Sepha Kirshblum

10:30-11:40 RBS branch
Rabbanit Shani Taragin

Monday

9:00 - 10:10
Rabbi Johnny Solomon

10:30-11:40 (zoom only)
Rav Menachem Leibtag

20:00-21:00 (zoom only)
Dr. Nava Finkelman

Wednesday

9:00-10:10
Mira Stokar

more & more

MATAN HASHMONAIM
Beit Knesset HaRimon and on Zoom

Tuesday

9:05-10:15
Rabbanit Dr. Adina Sternberg

10:25-11:35
Rabbanit Davina Wanderer-Kriel

11:45-12:50
Rabbanit Shira Zimerman

BEGINNING OF THE ACADEMIC YEAR
OCTOBER 11 2026 ל' בתשרי תשפ"ז *Free for two weeks!*

Classes in Hebrew & English

For more details, registration & information about our other programs:
WWW.MATAN.ORG.IL | INFO@MATAN.ORG.IL | *9862

GabaiRealEstate

FINE HOMES ACROSS ISRAEL

THIS WEEK · LARGE FAMILY HOMES IN JERUSALEM



GERMAN COLONY
Segen Cohen St
11 beds · 782 m²



GREEK COLONY
Yoav St
11 beds · 588 m²



OLD KATAMON
Brurya St
4 bedrooms · 200 m²



ARNONA
Giladi St
8+ beds · 700 m²



Yaniv Gabbay
CO-OWNER



Elia Gabai
CO-OWNER



Aliza Berkovich
AGENT



Chaim Shulman
AGENT



Chanie Silverstein
AGENT



Meir Rubenstein
AGENT



Abe Truitt
AGENT

OLIM BUYER'S NOTE
When transferring money, make sure the transfer company is licensed by the Israel Securities Authority.

REACH OUT FOR PRICING
+972 52-614-1442
gabairealestate.com

EISNERAMPER

Big Thinking. Local Presence.

EisnerAmper Israel tailors global tax and accounting solutions for both individuals and organizations – from family offices to investment funds, from startup founders to multi-national CEOs.

Connect with our team today to explore how EisnerAmper can support your growth and success.
contactisrael@eisneramper.com





Culinary Torch for *Milchig* and *Fleishig*

לעילוי נשמת
יואל אפרים בן אברהם עוזיאל זלצמן ז"ל

Question: Is it permissible to use the same culinary torch (a small handheld butane fire-tool for browning food) for *milchig*, *fleishig*, and *pareve*?

Answer: While there is not much halachic discussion about this relatively new tool, applying the time-tested rules should provide a direction.

One concern is that since the torch is held mere inches from the food, it can unintentionally touch *milchig* and *fleishig* food in succession and transfer taste due to the heat. Because the part of the torch from which the flame emerges becomes extremely hot, food that touches does not always have a chance to properly absorb (see Shulchan Aruch, Yoreh Deah 92:6) and possibly the area is considered *kashered* by continued use (see Hagalat Keilim (Cohen) 13:(85)). However, the parts of the sides of the nozzle are the right temperature to absorb and be affected.

It is critical though that the torch is not meant to touch the food. Admittedly, there are times that *Chazal* or classical *poskim* were stringent due to concerns that unintentionally, things would touch or food would fall into food (see Shulchan Aruch and Rama, YD 88:2). On the other hand, Halacha often allows us to allow dangerous proximity. For example, the Shulchan Aruch (YD 108:1) permits roasting slabs of meat and dairy near each other in a somewhat big oven (the Rama **prefers** avoiding it). Later *poskim* generally do not turn such concerns into formal prohibitions. So, this concern does not preclude using the torch for both. Of course, if the torch touches a food, one must calculate the consequences. The worst-case scenario is if the sides of the torch touch opposite foods within 24 hours of each other (see Shulchan Aruch, YD 103:5). We will omit further detail.

The other concern is that splatter or vapor will rise from the food up to the torch. As above, the primary concern would be on that which lands on the **sides** of the nozzle, where splatter would not burn instantly. Regarding vapor, Halacha distinguishes

Dr. Victor Stiebel MD
PSYCHIATRIST
CONSULTATIONS IN:
☑ Pharmacology
☑ Geriatrics
☑ Medical Complexity
☑ Military Psychiatry
Cell: 055-500-6240
Wolfson Medical Center: 02-563-6265
DrStiebelOffice@icloud.com

between two types: 1. A relatively dry or non-concentrated vapor, which is called *reicha* (smell) because the particles that are transferred are noticeable primarily by odor, as our nasal receptors are sensitive to trace quantities of airborne particles. Halachic taste is imparted by such vapor only in certain closed-area circumstances (see Rama, YD 108:1). Higher density liquid (*zeiah* – "sweat") can transfer halachic taste between foods and to and from utensils (see Shulchan Aruch, YD 92:8). In short, hot liquids transfer taste; hot air generally does not. My limited research informs me that culinary torches are used to singe/brown only the surface of relatively dry foods, and one must move the flame relatively quickly from place to place. Therefore, it is rare for the torch to produce *zeiah*, and taste transfer should not occur.

Let us be pessimistic, for the sake of exercise or caution, and assume that occasionally significant milk/meat will reach the sides of the torch nozzle. Even if so, there is no way (other than the torch touching the food) to get it to another piece of food. According to some, if one pours liquid from one utensil to another, the recipient utensil can return some taste to the source utensil. But that is likely a *chumra* (see Living the Halachic Process V, E-3), and it is unlikely to apply to minimal steam between them. It is plausible that a droplet of condensation will drop from the nozzle to the food, but this small amount would be *batel* in the food. Although we must not set up situations in which we will have to rely on *bitul* (Shulchan Aruch, YD 99:5), this is not the case here. We do not expect anything of halachic significance to fall in, and we are just covered by *bitul* if by chance it does.

Therefore, it appears to be permitted to use the same culinary torch for *milchig* and *fleishig*, even though occasionally a problem could arise. Here is our advice for those who prefer *chumra*/caution. Assuming it is uncommon to use the torch for *fleishig*, increase the distance from any meaty food you are browning. ■

US Citizens 18 years and up can vote in the Nov. 3rd Congressional Election by Absentee Ballot. Go to www.fvap.gov

Having a dispute?

Eretz Hemdah Gazit

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

U.S.-Trained Neurologist



Dr. Maia Batash

Expert, Compassionate Neurological Care

Call or WhatsApp:
+972 55-500-3278
Jerusalem, Israel

English & Hebrew

ADHD •
Both medical & alternative treatments
Vertigo •
Headaches
Neck & Back Pain•
Carpal Tunnel •
Nerve Injuries •
Head Trauma, Whiplash •

נפש Nefesh בנפש B'Nefesh

UPCOMING OVERSEAS EVENTS



COMMUNITY & EDUCATION FAIR

Sunday, October 11 · Queens, New York

Explore communities and learn about educational opportunities across Israel!



SHABBAT LECH LECHA IS

SHABBAT OF ALIYAH

Shabbat, October 23 & 24

Be a part of the movement and share Aliyah with your community!



NBN ON TOUR

Tuesday, December 15 · Brooklyn

Wednesday, December 16 · Teaneck

Wednesday, November 18 · West Hempstead

NBN On Tour is coming to the NY/NJ area in December! Join our Nefesh B'Nefesh Aliyah Advisors for an informative session about your journey to Israel.

www.nbn.org.il/events-calendar

נפש Nefesh בנפש B'Nefesh

WORKING IN PARTNERSHIP TO BUILD A STRONGER ISRAEL THROUGH ALIYAH

Ministry of Aliyah and Integration · THE JEWISH AGENCY FOR ISRAEL הסוכנות היהודית לארץ ישראל · JEWISH NATIONAL FUND USA

נפש Nefesh
בנפש B'Nefesh

UPCOMING ISRAEL EVENTS



BOXES OF LIGHT - PACKING NIGHT

TLV

Join the Olim community to mingle, connect, and package support boxes for single moms in the Tel Aviv area.

Tuesday, October 13 | NBN TLV Center



YOM HAALIYAH

Celebrate Yom HaAliyah through flavors, stories, and traditions from around the world, honoring the diverse cultures that shape Israel.

Sunday, October 18 | ANU Museum, TLV



FROM RIGHT TO LEFT:

JLM

MODERN ANTISEMITISM WITH CHARLOTTE KORCHAK

Hear from ZEI Educator Charlotte Korchak on antisemitism, its history, and its modern-day manifestations.

Sunday, October 25 | NBN Aliyah Campus



DESERT RESILIENCE RETREAT

FOR MILUIM COUPLES

Nefesh B'Nefesh invites you to a resilience workshop by Mashiv HaRuach—a two-day retreat of renewal in the desert overlooking the Dead Sea.

Sunday, November 1 - Monday, November 2 | Kfar Nofesh Metzoke Dragot



EMPLOYMENT GUIDANCE

TLV

The Nefesh B'Nefesh Employment Division offers guidance for your professional path and job search in Israel.
Registration required, secure your spot today!

Wednesdays, NBN TLV Center



TRANSLATION STATION

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

Tuesdays, NBN Aliyah Campus JLM | Thursdays, NBN TLV Center

REGISTER FOR THESE EVENTS AT:

www.nbn.org.il/all-events



OU ISRAEL PARENTING COLUMN

Michal Silverstein, MS

Planting Seeds of Success

With the chagim behind us and school fully underway, it is a perfect time to focus on growth and goals for the coming year.

As children acclimate to a new school year, there are a lot of things they need to get used to. Many children have new teachers, new subjects, and new classmates. Some may have moved to a new school, where the unknown can feel even greater. How do you teach your children to have a positive attitude and accept their circumstances, even when they face challenges?

A great deal of a child's attitude is directly influenced by their parents' attitudes. Children tend to pick up on how their parents navigate challenges and frustrations, as well as how they respond to uncertainty and disappointment.

Modeling a behavior is one of the most effective ways to influence your children. Doing so requires one to look inward. In addition to modeling calmness and healthy problem-solving skills, there are several ways parents can help their children make the most of the coming year.



1. LISTEN BEFORE YOU PROBLEM-SOLVE

If a child comes home and says, "I don't like my new teacher," or "Some of the kids in my class are annoying," what should your first response be?

The initial response should be to listen. It is important to hear what your child's experience at school is and allow them to express their frustrations and disappointments. Resist the urge to immediately problem-solve. Instead, take interest and ask questions. Be curious about what your child is experiencing.

Sometimes, children don't need parents to fix the situation, they simply need to feel heard and understood.

2. PROJECT CONFIDENCE IN YOUR CHILD

The next step is to communicate confidence that your child can navigate the challenge. Saying something like, "You don't have to love your teacher, but you do have to be respectful," sends an important message of both acceptance and empowerment.

Of course, when there is a genuine threat to a child's safety or well-being, a parent may need to step in and advocate for their child. But when it comes to the everyday frustrations of school, the more confidence you project in your children's ability to manage

challenges, the more confident they will become.

Having an annoying child in your class or a teacher you don't connect with, may be frustrating, but learning to accept and navigate these situations helps children become flexible and develop stronger character. In order to truly grow, one needs to learn how to tolerate discomfort.

Try to avoid feeling sorry for your child when they encounter an imperfect situation. Instead, help them understand that not everything in life will go exactly as they planned. Learning to accept the class they've been assigned to and the teachers they've been given, can also be an opportunity to recognize Hashem's guiding hand in their lives.

3. CULTIVATE GRATITUDE

Especially at the beginning of a new year, teaching a child to be grateful is a skill that can foster lasting happiness in every area of life.

You can help your children shift their focus from what they wish were different to what they already have. What is going well? What can they appreciate? What are they grateful for?

As you enter this time of new beginnings, you can utilize the values that lie at the core of the chagim: reflection, acceptance, gratitude, and connection.

When you model these values yourself and teach your children to practice them, you give them more than tools to navigate the school year, you give them tools to navigate life.

Shana Tova ■

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





Torah can change the world.

Are we letting it?

NAASEH

A new weekly Parsha podcast using the Torah to reorient ourselves and our communities toward building a model society.



With Ari Levisohn,
Rav Jeremy Tibbetts *and* Lazar Berman

LAUNCHING BEREISHIT 5787

Apple | Spotify | YouTube

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

FOR SALE IN JERUSALEM:

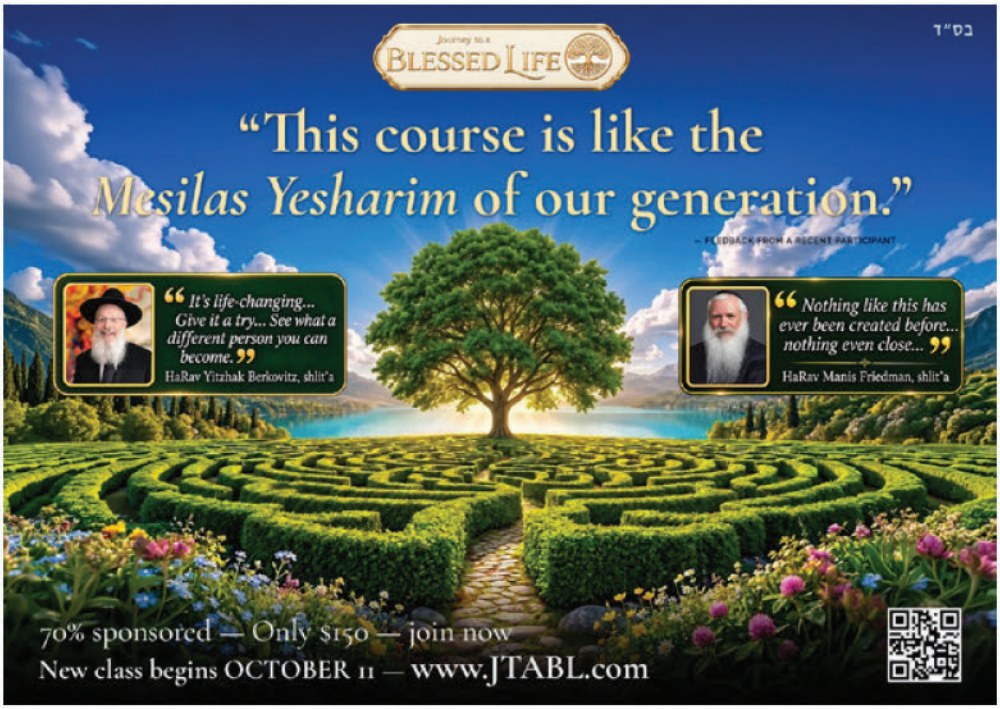
MAGNIFICENT PRIVATE HOUSE FOR SALE IN THE GERMAN COLONY
Beautiful, rare Arab-style 6-room "stand alone" house, 217sqm. On a large 729 sqm. plot of surrounding garden. Original floors, high ceilings, quiet pastoral location, minutes walk from Emek Refaim shops and restaurants, Orient Hotel, First Station and more. Exclusive! **Galila - 055-4549431**

IN THE QUIET AND GREEN OLD TALPIOT
Beautiful 4-room, bright and tastefully renovated, 3 exposures, lovely terrace off the living room, 2nd floor, parking, upgraded private storage ideal for a clinic etc. Exclusive! **Jean Pierre - 055-4578977**

IN NEW ARNONA
Stunning brand new - 5 room apartment, 126 sqm, boutique building, open views, green surroundings, exceptionally large covered terrace, 2 covered parking spaces, private storage, latest & contemporary interior design. Near cafés, supermarkets, schools & synagogues. Exclusive! **Anita 055-4549429**

HAR HOMA
HARAV YITZHAK NISSIM
Stunning 5-room apartment, bright and spacious, Mamad, large Sukkah balcony, breathtaking panoramic views, 6th (top) floor, elevator, private parking. Small, well-maintained building, near public transportation, schools, synagogues, and all essential amenities. Immediate occupancy! Exclusive! **Jean Pierre 055-4578977**

3 Moshe Hess St. Jerusalem
0778038511


בס"ד
Journey to a BLESSED LIFE
"This course is like the Mesilas Yesharim of our generation."
– FEEDBACK FROM A RECENT PARTICIPANT
"It's life-changing... Give it a try... See what a different person you can become."
HaRav Yitzhak Berkovitz, shlit'a
"Nothing like this has ever been created before... nothing even close..."
HaRav Manis Friedman, shlit'a
70% sponsored — Only $150 — join now
New class begins OCTOBER 11 — www.JTABL.com


A FREE DAILY NEVI'IM SHIUR FROM ERETZ YISRAEL
Unlock Nevi'im.
One perek a day, in 15 minutes or less, from the hills the Nevi'im walked.
More than ancient stories. See how the Nevi'im speak to your life, and to the nation, today.
FREE · JOIN ANY DAY
Prophets of Israel DAILY
Prophets of Israel Daily
With Rabbis Ari Abramowitz & Jeremy Gimpel
www.thelandofisrael.com
SCAN TO JOIN



RABBI JOE WOLFSON
RABBI AND CO-DIRECTOR OF JLIC TLV

The Greats of Tel Aviv

Why would the very first story that the Torah relates to us of post-Eden humanity be one of murder?

We will come to this question and the answer given to it by Avraham Kariv, but first a few words about this new monthly column. I have the privilege to be the OU JLIC rabbi in Tel Aviv and in that position I get to think, learn and teach a lot about the religious history of the city. Some people might find that sentence surprising. One often hears Tel Aviv contrasted with Jerusalem - one religious, the other secular, one spiritually aflame, the other materially focused.

The two cities are of course very different from one another - but hidden beneath the stereotypes and the culture wars of recent years, Tel Aviv possesses a deep and vibrant Torah heritage and has been home over the nearly 120 years of its history to hasidic leaders, halachic trailblazers, expert darshanim, and mussar masters. Rav Kook is world famous, many know of Rav Goren and some might have heard of Rav Amiel. But many of these great figures are unknown or forgotten today.

One of my greatest joys in Tel Aviv is to rediscover the Torah of a great teacher who lived in the city 70 or 80 years ago and to share it with our community, many of whom moved from across the world to make their lives in this city. I hope to do something similar in this column. Each time we will approach a point in the parsha through an insight of a figure who lived, learned and taught their Torah in Tel Aviv at some point since the city was founded in 1909. I hope that the column illuminates not only the parsha but also allows us to discover a side of Tel Aviv that many are unfamiliar with and a range of great figures whose Torah deserves to be remembered.

We will begin with Avraham Kariv. Kariv, 1900 to 1976, was not a rabbi but a poet, translator and literary critic. Born in Slobodka in 1900 and raised in a religious home he studied in the Telz and Mir yeshivot but later abandoned religious practice, became a disciple in Odessa of the great poet and ex-yeshiva bachur Chaim Nachman Bialik and eventually becoming himself a major figure in the development of Hebrew literature arriving in Tel Aviv in 1934. Although initially a part of the mainstream Zionist literary world, after the Shoah he became increasingly critical of

3 BEDROOM FOR SALE IN MISHKAFAYIM, RBS

Mordechai Eliyahu St: 100m², 3rd floor (shabbes elevator), spacious living room, master suite, safe room, 17.5m² sukkah porch with scenic view and pergola. 2 connected covered parking spots with an adjacent 5m² storage unit, direct park access. **2.59m NIS. No agent fee.**

Yisrael: 055-885-2459

leading Hebrew writers, past and present, arguing that their negation of the wealth of Jewish tradition and the moral grandeur of East European Jewry impoverished their writing and internalised antisemitic tropes. His forthrightness on the matter led Rav Tzvi Yehudah Kook to approvingly call him 'Abraham, the smasher of idols of the new Hebrew literature'

In parallel with this turn in his professional work, Kariv also returned to his own religious roots, under the influence of a leading Slobodka figure, also in Tel Aviv, Rav Yosef Zev Lipovitz and in the latter years of his life wrote extensively on Tanakh and hassidut. These works, containing beautiful insights and readings, are written in an elevated literary style rarely found in works of Torah scholarship.

What does Kariv say of Kayin? Why is the first story after the expulsion from Eden one of murder? His answer is a chilling one.

Human societies are constantly evolving. Beliefs and traditions, values and language, technologies and cuisines all change. Astonishing it is therefore that common to every single one of them, enduring through every age - humans kill one another. Writes Kariv:

The blood splashed upon the doorpost of the ages—before ever a human being had died at the hand of Heaven!—was the sign that the prolonged and tragic drama called history had begun. Generation after generation, era after era, its character would remain stained red, until at last the world will be repaired, as promised by the prophets.

And Kariv goes further. The fact that the world's human population at the time of Kayin's murder of Hevel was essentially one tiny family is not incidental to the story but key to the Torah's message. Kariv continues:

Just as that first murder at the dawn of history was the murder of a brother, so too every murder that has been repeated countless times since has been the murder of a brother. For "we have one father," yet the many barriers that have arisen throughout the world of humanity have sown estrangement between those on either side of them and blurred the universal brotherhood of all who were created in the image of God. But there, at the very beginning, while humanity was still one small family, it was unmistakably clear: the murder of a human being is the murder of a brother. ■

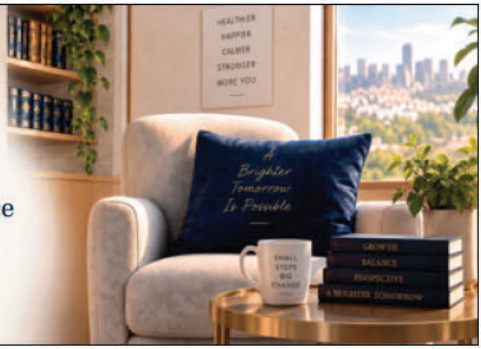
Rabbi Joe Wolfson is the rabbi and co-director of JLIC TLV — a new, vibrant community serving young religious olim in Tel Aviv, generously supported by the Mayberg Foundation. He and his wife, Corinne, both grew up in the UK and served as directors of JLIC NYU in downtown Manhattan from 2015 to 2022.

A STRONGER YOU
A BRIGHTER TOMORROW

Therapy for a More Fulfilling Life

A warm, confidential and professional space to help you navigate life's challenges and move toward greater well-being.

072-397-1348 (Steven Stein)



Archives

World Jewish Relief

Did your family escape Germany or Austria for the UK in the 1930s–40s?

We may have their story. Search now for **FREE.**



Founded in 1933 as the Central British Fund for German Jewry, we helped 65,000 Jewish refugees fleeing Nazi persecution before, during and after WWII to find safety, homes, and hope. Between the 1930s and 40s, this included many of the 10,000 children on the Kindertransport, men who came to the Kitchener camp, and child survivors known as The Boys, together with countless other survivors from the holocaust.

SCAN TO THE QR CODE OR EMAIL ARCHIVES@WORLDJEWISHRELIEF.ORG GIVING THE NAME, DATE OF BIRTH AND HOMETOWN OF YOUR FAMILY MEMBER.

בס"ד

I NEED YOU



I'm Janet Arbiv, 78, a grandmother of four. I live with chronic kidney failure and need dialysis three times a week. A kidney donation is my only way back to life. Can you help?

WHO CAN DONATE

Men over the age of 27
Women who have finished having children

TALK TO JANET'S CHILDREN

Karin: 053-777-5437
Doron: 052-646-5694
Lee: 052-658-2992
doronarbiv@gmail.com

OR VIA MATNAT CHAIM

kilya.org.il/personaltranplat/jant-arbiv

Scan for full info

WITH YOUR HELP, WE CAN SAVE A LIFE

TAL CLEAN

Sofas & Carpets Claening



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

Sofas Cleaning

Carpet Cleaning

Polish

Curtains

Mattress

And more cleaning services

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

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

בס"ד

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



MRS.MICHAL HOROWITZ
TORAH EDUCATOR
PRESENTER FOR OU WOMEN'S INITIATIVE

Very Good in an Imperfect World

This week's dvar Torah is sponsored by the Glowinsky family in loving memory of Avraham Chaim ben *Avraham z'l, on the occasion of the yarzheit 28 Tishrei.*

As we conclude the joyful - and intensely spiritual - *yomim tovim* of Tishrei, and go back to the very beginning, we re-enter the sacred (and exciting!) world of *Sefer Bereishis*. After weeks of elevated *tefillos*, *seudos yomtov*, and Divine service, replete with various mitzvos, we now find ourselves at the start of a new year. We return to our routines and daily responsibilities, and look ahead to a new year of opportunity that lies before us.

As we begin anew with Parshas Bereishis, the Torah teaches us about the miraculous six days of Creation (Bereishis 1:1-31). At the conclusion of almost every day, the Torah notes: וַיַּרְא אֱלֹקִים כִּי־טוֹב - *And G-d saw that it was good*.

Finally, upon the completion of all Creation on the sixth day, the *pasuk* summarizes the grand design: וַיַּרְא אֱלֹקִים אֶת־כָּל־אֲשֶׁר עָשָׂה וְהִנֵּה־ טוֹב מְאֹד - *And G-d saw all that He had made, and behold, it was very good* (Bereishis 1:31).

When we read these words, we often envision a flawless cosmos where every detail unfolded seamlessly according to plan from the very first moment. Surely, if the Creator created our world, it should be no less than "perfect" from the moment of inception.

We imagine that the world was a pure and untainted environment - one that existed in total harmony. Yet, when we examine the *pasukim* carefully - with the commentary of Rashi - a far more complex and highly relevant picture emerges.

According to the Torah narrative, Creation was not a smooth or effortless execution of instant perfection. Rather, nearly every single day involved friction, necessary adjustments, and ongoing Divine recalibrations. This is made clear to us from a careful reading of the *pasukim*.

Rav Yaakov Bender *shlita* quotes a profound insight from Ha'Rav Avrohom Pam zt'l. This insight, Rav Bender notes, contains "the secret not just of *chinuch* and not just of *shalom bayis*, but of life itself" (Rabbi Yaakov Bender, *A Heart for Another*, Mesorah Publications Ltd., p.62).

In one of his *erev Shabbos shmuessen*, Rav Pam noted that: On the first day, the light Hashem created proved to be too intense for mankind to endure, so Hashem concealed it for the *tzaddikim* in the future. On the second day, a discord arose between the upper and lower waters as each sought proximity to the King, requiring Hashem to console the *mayim*

tachtonim (lower waters) with a special role in the *korbanos* and the *simchas beis hashoeiva* (both important modalities of Divine service in the BHM"K). On the third day, the trees made an independent decision, defying the Divine command, by producing bark that did not share the taste of its fruit. On the fourth day, the moon contested its equal status with the sun, leading Hashem to diminish its size. On the fifth day, the massive creation of the *livyasan* had to be adjusted to preserve the delicate equilibrium of the world. And on the sixth day, man - the very pinnacle of Creation - sinned, bringing mortality, exile and distance from Hashem into the world.

Rav Pam asked a fundamental question: How could Hashem declare the finished world to be "*tov me'od*, very good", when *almost every stage* of its development was marked by *tension, reassessments, and necessary changes*?

And yet, Rav Pam notes, it was specifically *this* world - a world fraught with disagreement and friction - that Hashem declared to be "very good"! "In this *parashah*, we are being told the secret to success in any area. Keep going. Do not become dissuaded or discouraged by the inevitable mistakes or miscalculations. There will always be impediments, so the response is to resolve them and keep going" (ibid, p.62-63).

Hashem is teaching us that Creation continued forward, the Divine plan adjusting (*keviyachol*) to the very challenges that arose. As Rav Bender notes, this insight teaches us the blueprint for success in every area of life: *chinuch, shalom bayis*, professional endeavors, and one's personal *avodas Hashem*.

We may desire to measure self-worth - and our accomplishments - by seamless and "perfect" outcomes. When our family relationships encounter tension, when our children or students do not respond immediately to our guidance, when our professional projects must be reworked, or when our spiritual aspirations fall short of our lofty ideals (especially relevant as we move from Tishrei into a long year ahead!), we may easily grow discouraged. We may erroneously assume that since a particular effort needed to be reworked or corrected, it was an inherently flawed failure.

Parshas Bereishis teaches us the exact opposite message. *Yahadus* in general, and our personal *avodas Hashem* in particular, do not demand instant perfection, nor do we measure success solely by its finished product. HKB"H cherishes - and rewards - the effort, patience, resilience, and quiet willingness to move to "Plan B" when necessary.

Real life takes place in the rebuilding. The mistakes that we make, the missteps we navigate, and the necessary rectifications along the way are not impediments to a meaningful life. *Adarabah* - the exact opposite is true! They are the very fabric of our world, and our existence, that Hashem looks upon and calls "*tov me'od*."

The *pasuk* in Mishlei tells us: **כִּי שֶׁבַע יִפּוֹל צַדִּיק וָקָם וּרְשָׁעִים יִכָּשְׁלוּ בְּרָעָה**, ***For a righteous man falls seven times and rises up***, *but the wicked shall stumble upon evil* (Mishlei 24:16).

The true measure of success in all of our endeavors is not found in never failing. It is found in having the courage to re-evaluate when things veer off course, the humility to fix what needs fixing, and the fortitude to keep moving forward.

As we begin Bereishis anew, let us remember the foundation of Creation. Let us remember that any effort requires patience, hard work, and persistent commitment. And like

Hashem Himself did for His world, may we - and HKB"H - be able to look at our efforts, as well as the final results, and be able to declare, "behold, this is very good!"

May we enter this new cycle of Torah with energy, clarity, and joy, faithful in the awareness that each honest step forward is one more step in the right direction: the direction of closeness to Hashem, self-awareness, the healthy relationships we build with those around us, and our ability to see that our lives here are *"tov me'od."*

בברכת בשורות טובות ושבת שלום. ■

Michal Horowitz is a Torah educator who lectures nationally throughout the United States, as well as internationally. Thousands of her shiur recordings are available online. She is a regular presenter for the OU Women's Initiative and the author of Abled: Living With a Disability, a Torah View (Mosaica Press). Michal lives in Woodmere, NY, with her family.



DO YOU HAVE CROHN'S, ULCERATIVE COLITIS, IBS OR GASTROPARESIS?
START THE NEW YEAR OFF RIGHT BY REGAINING CONTROL OF YOUR HEALTH.
STOP:
❌ Restrictive diets ❌ Relying on medication ❌ Taking supplements
THERE'S A BETTER WAY!
When the brain's emergency response system is stuck in fight-or-flight, it can keep the gut reactive and symptoms going.
BREAK THE BRAIN-GUT CYCLE.
Learn how to calm your brain's emergency response system and help your body respond differently.
WATCH MY FREE WEBINAR:
drmarcireiss.com/register
READY TO GET STARTED?
DRMARCIREISS@GMAIL.COM



Trust Properties ltd.

For sale in the German Colony

A boutique Tama 38 project set to be completed within 30 months, offering an exceptional living experience in one of Jerusalem's most desirable neighborhoods.

3 HaTzfira 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



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**

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

מעשה אמהות סימן לבנים

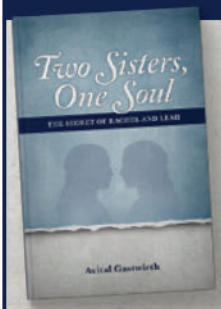
Discover Rachel and Leah as you've never seen them before.

'Beneath the familiar stories of Rachel and Leah lies a deeper narrative - one that begins in Gan Eden and continues to this day...

Two Sisters, One Soul

THE SECRET OF RACHEL AND LEAH

BY AVITAL GASTWIRTH



"An incredible journey into the depths of Toras Hashem and Nishmas Yisroel."
Rabbi Moshe Weinberger

"A challenging and thought-provoking book"
Rabbi Akiva Tatz

"Fascinating, interesting, deep and comprehensive, yet easily understood."
Rabbi Zev Leff

AVAILABLE AT POMERANZ & ON AMAZON
AND A BOOKSTORE NEAR YOU.

How Much Money Should Your Future Husband Make?

לעילוי נשמת
מאיר יצחק בן יוסף אליהו הכהן ז"ל

Recently, I wrote in The Free Press about something I see constantly as a matchmaker: successful women who tell me they need a man they can "look up to," and who sometimes translate that into needing a man who earns at least as much as they do, and preferably more.

My argument was simple: maybe we need to redefine "up."

A man's salary can tell you something about his career. It cannot tell you whether he is kind, emotionally intelligent, disciplined, generous, loyal or capable of building a beautiful marriage.

I believe that deeply.

But something I didn't address in that article is that within the Orthodox community, there is another layer to this conversation.

One Orthodox educator I discussed this with put it beautifully, "The Torah gives us an ideal. We want to build homes where Torah and character - not money, status or titles determine a person's worth. But we are also flawed, striving human beings living in the modern world, and we don't always live completely according to that ideal."

That tension is real.

In many Modern Orthodox communities, there is still a strong expectation that a man will be a provider or primary breadwinner. Interestingly, in many Haredi or yeshivish communities, particularly those built around long-term Torah learning, the model can be almost the reverse: a woman may knowingly take on a significant portion or all of the financial responsibility while her husband learns Torah.

So clearly, there isn't only one Orthodox definition of what a successful husband, or wife, looks like.

And perhaps that is exactly the point.

Our communities can create expectations for us before we ever sit down across from someone on a date. Who should earn? Who should provide? What should a husband's career look like? What should a wife's role be?

Those expectations aren't automatically wrong. But they do need to be examined.

The same educator pointed out that men's responsibilities toward minyan and Talmud Torah can help anchor them against some of the messages coming from the outside world, while simultaneously creating a certain dissonance with modern definitions of success.

And then came the line I loved most: "Halavai our communities would live the value of Torah above all else."

Amen.

Because ultimately, I don't want women to

marry down financially, or up financially. I want men and women to stop using money as a measurement to determine another human being's worth.

Money matters. Providing for a family matters. Torah matters. Character matters. Shared expectations matter.

The question isn't simply, "Does he make enough for me to respect him?"

The better question is: What kind of life are we trying to build, and is this someone I can respect while we build it together?

While we don't have all the answers I hope we never stop asking these questions.

May Hashem bless each of us with the clarity to recognize what truly matters, the courage to question expectations that no longer serve us, and the wisdom to choose a partner with whom we can build a beautiful bayit ne'eman b'Yisrael. ■

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

en.shagririm.org.il
0585323242

ORTHODOX UNION · JCT · MIZRACHI WORLD MOVEMENT

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!

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

WOLGEL LAW
U.S. IMMIGRATION & NATURALIZATION

A NEW CHAPTER FOR OUR FIRM

US Citizenship for Children & Grandchildren

The Law Office of Elie Kirshenbaum has joined Michele Coven Wolgel

to become one firm — serving US citizenship and immigration clients in Israel, Canada, and worldwide.

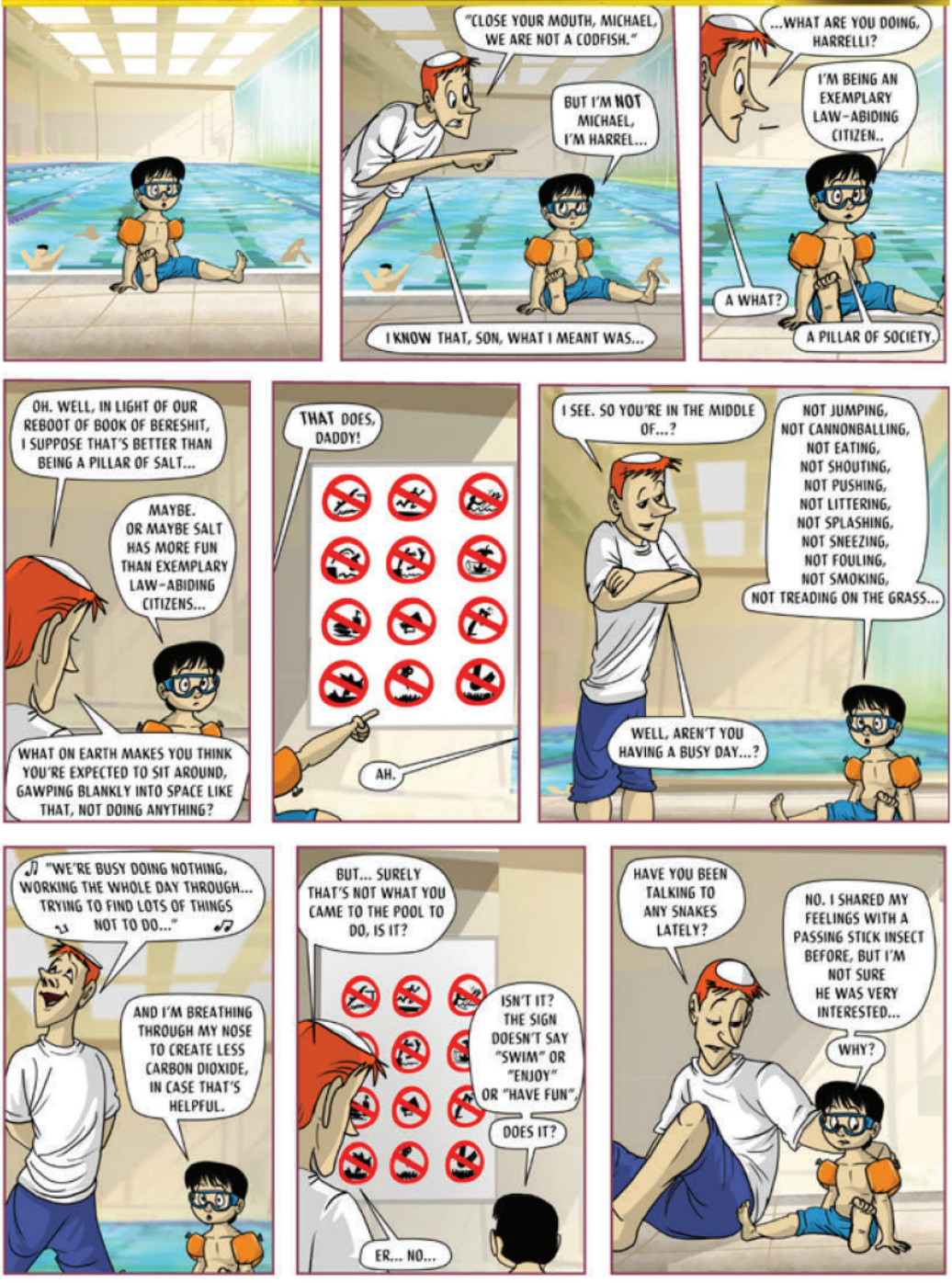


www.wolgelaw.co.il
lawyer@wolgelaw.co.il
Israel: 02 590 3444
Canada: (647) 258-4721
facebook.com/uscitizenshipinfo

THE Y FILES

(*YERUSHALAYIM)

BY: NETANEL EPSTEIN




OH, YOU MUST HAVE LEARNED IN GAN ABOUT HOW G-D CREATED ADAM AND PUT HIM AND HIS WIFE IN THE GARDEN OF EDEN?
UH HUH...
G-D INSTRUCTED THEM: "EAT FROM EVERY TREE! TASTE EVERY FRUIT! ENJOY EVERY FLAVOUR!"
♫ "CLIIIMB EVERY MOOOUNTAIN... FORD EVERY STREAM...." ♫
UH... WHAT?
ER... NOTHING.
BUT WHEN THE SNAKE WANTED TO BRING THEM DOWN, HE WHISPERED TO THE WOMAN:
AIN'T IT A SHAME THAT THE ALMIGHTY FORBADE YOU FROM EATING ANYTHING FROM ANY OF THE GARDEN'S TREES?
OH NO, KIND SIR, YOU'VE GOT IT WRONG, WE ARE ALLOWED TO EAT SOME THINGS...
ONLY THE FRUIT OF THE ONE TREE THAT'LL KILL US - THAT'S FORBIDDEN! HE'S TRYING TO PROTECT US, THAT'S ALL...?
SURELY...?
YEAH RIGHT. YOU MEAN THE ONE TREE THAT'LL MAKE YOU INVINCIBLE AND GODLY YOURSELVES, EH?
BUT THE SNAKE HAD ALREADY WON...
WITH HIS LIE, HE CONVINCED THEM THAT G-D WAS OUT TO GET THEM...
THAT LIFE AS A G-D-FEARING PERSON WAS NOTHING BUT RESTRICTIONS... "DON'T DO THIS, DON'T EAT THAT..."
THAT'S WHAT MADE THEM RESENTFUL TOWARDS G-D...
AND RESENTMENT TURNED INTO REBELLION...
...AND BROUGHT ABOUT THEIR DOWNFALL AND A BROKEN WORLD OF DEATH, DESTRUCTION AND... INCOME TAX...
THAT WICKED LIAR.
NO WONDER HE BECAME THE SYMBOL OF SLYTHERIN...
ER... QUITE...
BUT DON'T YOU SEE, SON?
G-D GAVE US LIFE IN ORDER FOR US TO LIVE IT TO THE FULLEST!!!
THE RESTRAINTS ARE SAFETY BARRIERS, TO SAVE US FROM CAUSING SPIRITUAL AND MORAL DAMAGE!
AND THE POOL STAFF HERE DON'T NEED TO PUT UP A SIGN "SWIM AND HAVE FUN"!
THAT'S WHAT THE POOL WAS BUILT FOR! TO SWIM AND HAVE FUN! BUT SAFELY!
OH. HOW WRONG I WAS.
I SHALL GO AND FULFILL THE PURPOSE OF THIS PLACE BY WADING IN THE PADDLING POOL.
GOODO!
BUT FIRST I SHALL GO AND ENLIGHTEN THAT MAN OVER THERE WHO ALSO SEEMS TO BE BELIEVING THE LIE OF THE SNAKE AND NOT HAVING ANY FUN...
THAT'S MY BOY!
EXCUSE ME, SIR? "CLOSE YOUR MOUTH, MICHAEL, WE ARE NOT A CODFISH..."
EXCUSE ME?!
WHAT ON EARTH MAKES YOU THINK YOU'RE EXPECTED TO SIT AROUND, GAWPING BLANKLY INTO SPACE LIKE THAT, NOT DOING ANYTHING?
NO, HARREL, THAT'S THE LIFEGUARD!



YACHAD

ZAHAVA ARYEH, YACHAD EMERGING LEADERS FELLOW AND CAILA SAMUELS YTI; YACHAD TEENS IN ISRAEL PARTICIPANT

The World Needed You

Parshat Bereishit begins with one of the biggest ideas we can possibly think about. Hashem chose to create the world.

He could have created the world differently. He could have made everyone and everything the same. He could have made everyone have the same strengths, the same personality, and the same way of thinking. But He didn't.

Instead, Hashem created a world full of differences and details. He created the sky and the earth, the birds and the sea creatures, the stars and the grass. Every part of creation is different, and every part has its own purpose.

And then, Hashem created man. Just like every part of creation is unique, **so is every single individual.** Hashem didn't create us all the same because He doesn't need us to be the same. He created each of us with our own strengths, personalities, and abilities because **there is something that each of us can bring to this world that no one else can.**

There's a quote that we really love from Rebbe Nachman of Breslov, "The day you were born was the day the world couldn't exist without you." Obviously, the world existed before us and would continue to exist without any one person. But the idea behind this quote is so powerful. There is something that you can bring into this world that nobody else can bring in exactly the same way.

Sometimes we look around and think, Why am I not more like her? Why don't I have what she has? Why can't I be more like someone else? But Bereishit reminds us that Hashem didn't create us to be copies of one another. He created a world that needs different people. What did Hashem put inside of me that the world needs from me?

As we begin a new Torah cycle with Bereishit, maybe we can remind ourselves of that. Hashem created an entire world filled with differences, and that includes you!

We are all part of Hashem's creation, but each of us has a unique role within it. You don't have to be someone else to have value. Hashem created you because there is something only you can bring into this world. ■

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.

Handyman / Plumber בס"ד
Shmuel Rosenzweig
Aluf in home repairs
052-8496418



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

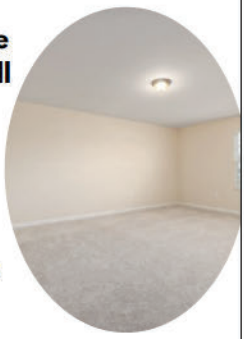
בס"ד

THE WALL DOCTOR

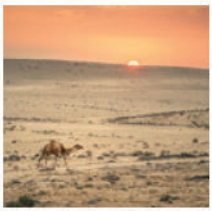
OPTION TO USE AMERICAN IMPORTED PAINT!

PROFESSIONAL PAINTERS

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



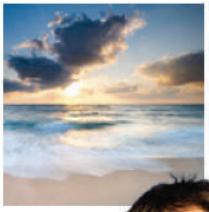
DAVID KUSHNER
058-661-0728
We can rescue any wall or ceiling.
















YA FINE ART

Looking For The Perfect Artwork?

THE MOST BREATHTAKING LANDSCAPE PHOTOGRAPHY OF ISRAEL

By Yehoshua Aryeh Stauber

VISIT THE Y.A. FINE ART GALLERY

Directly across from the Mamilla Hotel

WHATSAPP / CALL

+972 2-509-2639

WALK-IN HOURS · APPOINTMENTS WITH THE ARTIST

SEE THE FULL COLLECTION ONLINE: WWW.YAFINEART.COM



THE ACADEMY HOUSE TALBIYA

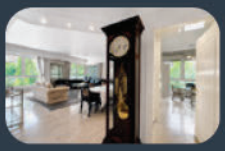
230SQM+ONONELEVEL

a Refined Residential Experience in the Heart of Talbiya

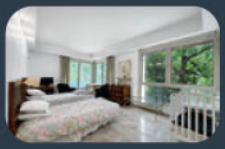
4	3.5	2	1
Bedrooms	Bathrooms	Garage Space	Swimming Pool



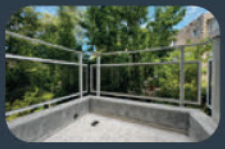
SWIMMINGPOOL



SPACIOUS LIVING ROOM



OVERSIZED MASTERBR



SUCCAHBALCONY

OVERVIEW

230 sqm+ on one level,
this elegant 5-room apartment offers
3 bedroom en-suites, including
a double-sized primary suite,
plus a family room / study
that may serve as a 4th bedroom.
Spacious living and dining area,
floor-to-ceiling windows, green
views, separate kitchen, 2 balconies,
2 parking spaces,
storage rooms and full accessibility.
24/7 concierge, swimming pool ,
gym , tenants room , security , Miklat

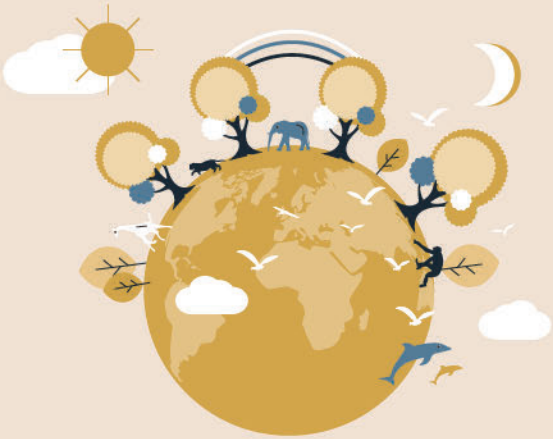
EXCLUSIVE LISTING BY DOV EHRMAN

972-54-451-3049 dovehrman1@yahoo.com Jerusalem . Israel

Jgive Platinum

Create a DAF: From Tohu Va'vohu to Strategic Giving

Parashat Bereishit reminds us of the power of bringing order to complexity. Open a **Jgive donor-advised fund** to centralize all your giving in Israel with **global tax benefits to match.**



Scan for an appointment

The above should not be misconstrued as tax advice, legal advice, a recommendation, or an opinion regarding the advisability of participating in financial products of any kind or type, including but not limited to participation in donor-advised funds (DAF). The above is not meant to be a substitute for personal advice tailored to the client's needs, nor does it take the place of advice given by qualified professionals.