

# Torah Tidbits

ד' סיון תשפ"א 15<sup>TH</sup> MAY 2021 ISSUE 1419

פרשת במדבר

PARSHAT BAMIDBAR - SHAVUOT  
PIRKEI AVOT 6

ב"ה

Over  
40  
Years  
OU  
ישראל



**Challah On Shavuot**  
**Rabbi Ezra Friedman**  
Director, The Gustave &  
Carol Jacobs Center  
for Kashrut Education  
page 52



**Special Leil Shavuot**  
**learning at the**  
**OU Israel Center**  
22 Keren HaYesod St.  
see page 37

Special  
Expanded Issue  
for Shabbat and  
Shavuot

שפתותיו שושנים נטפות מור עבר

(שיר השירים ה: י"ג)

His lips are lilies flowing with flowing myrrh (Shir Hashirim 5:13)

YERUSHALAYIM IN/OUT TIMES FOR SHABBAT PARSHAT BAMIDBAR  
Candles 6:53PM • Earliest 6:02 • Havdala 8:10PM • Rabbeinu Tam 8:47PM

# WEEKLY INSPIRATION

The entire world ripens on the festival of Shavuot. The whole universe is happy, noble; the entire earth is the Lord's in a sublime revelation.

Rav Avraham Yitzchak HaKohen Kook zt"l, Siddur Olat Re'iyah II, p. 305

## TABLE OF CONTENTS

**04** Dear Torah Tidbits Family  
Rabbi Avi Berman

**08** Aliya By Aliya Sedra Summary  
Rabbi Reuven Tradburks

**16** How is Bamidbar Relevant Today?  
Rabbi Dr. Tzvi Hersh Weinreb

**22** Leading a Nation of Individuals  
Rabbi Lord Jonathan Sacks zt"l

**28** K'vodo Maleh Olam  
Rabbi Nachman Winkler

**40** OU Israel  
Virtual Schedule

### SHAVUOT SECTION

**30** Torah – Like Water, Fire And The Desert  
Rabbi Shalom Rosner

**32** Standing at Sinai  
Rebbetzin Shira Smiles

**34** It All Makes Sense  
Rabbi Judah Mischel

**46** Geulas Yisrael #3 The "Israeli" Har Sinai  
Rabbi Moshe Taragin

**50** Simchat Shmuel  
Rabbi Sam Shor

**52** Challah on Shavuot  
Rabbi Ezra Friedman

**56** 613 Mitzvot – or 913?  
Rabbi Ephraim Sprecher

**58** A Halachic Flag?  
Rabbi Aaron Goldscheider

**60** A United Family  
Menachem Persoff

**62** Adding Salt to Hot Food on Shabbat  
Rabbi Daniel Mann

**64** Is a Fertilized Egg Life?  
Rabbi Gideon Weitzman

**66** Preparing The Garden for Shemitha #4:  
Rabbi Moshe Bloom

**70** The First Section of Shemoneh Esrei  
Rebbetzin Zemira Ozarowski

**74** Torah 4 Teens By Teens  
Albert Katz // Ranan Lustman

## KIDDUSH LEVANA

Earliest Kiddush Levana 3 Days after Molad **5 Sivan/Motzei Shabbat May 15**

7 Days After Molad **8 Sivan/ Tues. night May 18**

Last Opportunity to Say Kiddush Levana Until.. **15 Sivan/ Tues. night ,May 25, All night**



## SHAVUOT REMINDERS

Torah Reading- First Sefer: **Shemot 19:1** Second Sefer: **Bamidbar 28:26** •

Haftorah: **Yechezkel Chapter 1** • We Read **Megillat Ruth** • **Yizkor** Is Recited

# CANDLE LIGHTING AND HAVDALA TIMES



Shehechyanu  
is recited with  
candle lighting  
on the eve of  
Shavuot.

## OTHER Z'MANIM



### JERUSALEM

**Ranges 11 days Wed.- Shab  
May 12- 22/ 1 - 11 Iyar**

Earliest Tallit and Tefillin: **4:48 - 4:41**  
Sunrise **5:44 - 5:38**  
Sof Zman Kriat Shema **9:10 - 9:07**  
Magen Avraham **8:29 - 8:25**  
Sof Zman Tefila **10:18 - 10:16**

(According to the Gra and Baal HaTanaya)  
Chatzot (Halachic Noon) **12:36**  
Mincha Gedola (Earliest Mincha) **1:10**  
Plag Mincha **6:01 - 6:06**  
Sunset (Including Elevation) **7:31 - 7:38**

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



**ZVI SAND, PRESIDENT, OU ISRAEL**  
Yitzchak Fund, Former President, OU  
Israel Rabbi Emanuel Quint z"l, Senior  
Vice President | Prof. Meni Koslowsky,  
Vice President

**VAAD MEMBERS:**  
Dr. Michael Elman | Stuart Hershkowitz |  
Moshe Kempinski | Sandy Kestenbaum |  
Harvey Wolinetz

**RABBI AVI BERMAN, EXECUTIVE  
DIRECTOR, OU ISRAEL**  
David Katz, CFO, OU Israel | Chaim Pelzner,  
Director of Programs, OU Israel | Rabbi Sam  
Shor, Director of Programs, OU Israel Center  
Rabbi Sholom Gold, Dean, Avrom Silver  
Jerusalem College for Adults

22 Keren HaYesod << POB 37015 <<  
Jerusalem 91370  
phone: (02) 560 9100 | fax: (02) 566-0156  
email: office@ouisrael.org  
website: www.ouisrael.org  
Founders and initial benefactors of the OU  
Israel Center: George and Ilse Falk a"h

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



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

CANDLES	EARLIEST	BAMIDBAR	HAVDALA	SHAVUOT		NASO		
				Candles	Havdala	Candles	Earliest	Havdala
6:53	6:02	Yerushalayim / Maale Adumim	8:10	6:54	8:11	6:58	6:06	8:15
7:10	6:04	Aza area (Netivot, S'derot, Et al)	8:12	7:11	8:13	7:15	6:08	8:17
7:11	6:03	Beit Shemesh / RBS	8:11	7:13	8:12	7:16	6:07	8:16
7:08	6:03	Gush Etzion	8:10	7:09	8:11	7:13	6:06	8:15
7:10	6:04	Raanana/ Tel Mond/ Herzliya/ K. Saba	8:12	7:11	8:13	7:15	6:08	8:18
7:09	6:03	Modi'in / Chashmona'im	8:11	7:10	8:12	7:14	6:07	8:16
7:10	6:05	Netanya	8:13	7:12	8:14	7:15	6:09	8:18
7:09	6:03	Be'er Sheva	8:10	7:10	8:11	7:13	6:07	8:15
7:10	6:04	Rehovot	8:12	7:11	8:13	7:14	6:08	8:17
6:53	6:04	Petach Tikva	8:12	6:54	8:13	6:58	6:08	8:17
7:09	6:03	Ginot Shomron	8:11	7:11	8:12	7:14	6:07	8:17
7:01	6:05	Haifa / Zichron	8:13	7:02	8:15	7:06	6:09	8:19
7:08	6:02	Gush Shiloh	8:10	7:09	8:11	7:13	6:06	8:16
7:10	6:05	Tel Aviv / Giv'at Shmuel	8:12	7:12	8:13	7:15	6:08	8:18
7:08	6:03	Giv'at Ze'ev	8:10	7:10	8:11	7:13	6:07	8:16
7:08	6:02	Chevron / Kiryat Arba	8:10	7:09	8:11	7:13	6:06	8:15
7:10	6:05	Ashkelon	8:12	7:12	8:13	7:15	6:09	8:17
7:09	6:04	Yad Binyamin	8:11	7:11	8:13	7:14	6:08	8:17
7:05	6:03	Tzfat / Bik'at HaYarden	8:12	7:06	8:13	7:10	6:07	8:17
7:08	6:02	Golan	8:11	7:10	8:12	7:13	6:06	8:16

**Rabbeinu Tam (J'lem) - 8:47 PM • next week - 8:51**

Times According to MyZmanim (20 min. before sundown in most cities,  
40 min. in Yerushalayim and Petach Tikva, 30 min. in Tzfat/Haifa)

**ORTHODOX UNION** מרכז אשכנז  
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  
**MOISHE BANE, PRESIDENT OF THE ORTHODOX UNION** Mitchell Aeder, Chairman  
of the Board, Orthodox Union | Esther Williams, OU Israel Chair | Gary Torgow, Chair,

OU Kashrus Commission

**RABBI MOSHE HAUER, EXECUTIVE VICE PRESIDENT** Rabbi Joshua M. Joseph, Ed.D. Executive Vice President  
& Chief Operating Officer | Rabbi Dr. Tzvi Hersh Weinreb, Exec. V.P. Emeritus | Shlomo Schwartz, Chief Financial  
Officer | Lenny Bessler, Chief Human Resources Officer | Rabbi Dave Felsenthal, Chief Innovation Officer

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

Headquarters: 11 Broadway, New York, NY 10004 • 212-563-4000 • website: www.ou.org



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

**Not getting enough TTs? Too many? None at all?**  
Contact our distribution 050-577-2111 • ttidist@ouisrael.org

# DEAR TORAH TIDBITS FAMILY



## Rabbi Avi Berman Executive Director, OU Israel

Much has been written and discussed about today's instantaneous society. We are used to receiving what we want, when we want it. The internet, WhatsApp, video calls across the globe, and even the ability to microwave frozen food have made it challenging for people, especially the younger generation that grew up with these technologies, to be patient.

We are also living in a generation in which it is very challenging for most people to daven with the kavanah that they would want to daven with, and I think these two elements are interconnected. I remember that when I first made Aliyah as a child, we would send aérograms to my grandmother in America. From the time we sent her a message until we received her reply, it would be 6-7 weeks, and that was normal. Most children these days cannot comprehend that.

Even in the realm of emails and cell phones, so much has changed. Remember how impressive it was to receive emails

when we opened our first email accounts, but even then most people did not respond right away. Then, the invention of the Blackberry changed the email dynamic. I was one of the first people I knew to have a Blackberry in Canada, and because of it I would typically respond to emails within a few minutes of receiving them. People were flabbergasted with how I was always responding so quickly, but it was so easy. Now, I know people that start to worry when their friends and relatives don't respond to a whatsApp within half an hour.

Like most things in life, technology has its advantages and disadvantages, and this article is not the place to debate them. But, I would like us to reflect together for a moment on the major difference between this instantaneous way of communication and tefilah with the Ribono Shel Olam.

The Jewish people are an *Am HaNetzach* (everlasting nation). Our relationship with Hashem demands commitment, devotion, and consistency in making time for davening and going to shul (or outdoor minyan during Covid-19). Someone who goes to minyan three times a day is averaging at least an hour and ten minutes in shul a day. Yet, if we are being honest, it is very challenging for most of us to focus on the words and kavanah of the tefilot for this amount of time.

I'd like to share an experience that helped

Save a Life - Gain yours  
1 of 79,129  
**EFRAT**  
www.efrat.org.il 02-5454500

me transform my tefila over the past decade. I was invited by Rav Shmuel Eliyahu Shlit"a, Chief Rabbi of Tzfat and the son of my former Rav the Chief Rabbi of Israel Rav Mordechai Eliyahu z"tl for a festive davening in Ma'arat Hamachpela on Sukkot. Some of my sons and I woke up at 4 am, took our 4 minim, packed the car, and drove to Chevron. Davening started at 5:30 am and ended at 9 am, yes that's right, 3.5 hours.

I'm sure some of you are thinking, "I could never attend such a long davening," but the truth is it was one of the best tefilot I have ever had in my life. What made it so incredible was the fact that nobody was rushing, and everybody was there to dedicate their time, thoughts, and hearts to make the daveing an incredible experience. There was ample time to think about each and every word and to fully appreciate how lucky we are to be able to daven in the same place that Avraham Avinu bought for his dear and precious wife Sarah Imeinu.

Since that day, my family and I try to attend festive tefilot as often as we can, and we try to be the ba'alei tefilah on days such as Rosh Chodesh and the Chagim in order to sing the entire Hallel out loud and get the shul excited about how much we have to be thankful for.

Five years ago, OU Israel started two very special events which have become tradition - Yom Ha'atzmaut Tefilah Chagigit at the First Train Station and Yom Yerushalayim Tefilah Chagigit at the Tayelet overlooking Har HaBayit. This Yom Yerushalayim, we had 600 people come together for an



incredibly uplifting Tefilah (we would have had much more if we weren't limited by the police). Rabbi Shlomo Katz led an uplifting Tefilah, and the Mayor of Yerushalayim Hon. Moshe Leon addressed us with his

*continued on next page...*

moving words. Hon. Deputy Mayor Arieh King helped plan this beautiful event and joined as well. Hundreds of my OU Israel family davening from the place where we see where we really want to pray from helped uplift the davening.

There's something about dancing with hundreds or thousands of people in a public place like the First Train Station or overlooking the Old City. On Yom Yerushalayim, we stood at the same place that Avraham Avinu stood looking at Har HaMoriah for the first time. Looking at the Old City, I visualized our IDF soldiers running through the Old City, standing on Har HaBayit and announcing "Har HaBayit BeYadeinu" (the Temple Mount is in our hands) over the walkie talkie.

While it can be challenging, I try my best to treasure these special moments with Hashem, knowing that sometimes He'll answer me immediately, other times it may take a few decades, and other times it may even take several millennia. No prayer goes unanswered, and I know that the prayers of Jews going back as far as our forefathers and foremothers is what is allowing us to experience the miracles we are experiencing today. The secret is to be patient and to open our eyes to see how

lucky we really are.

I pray that next year we don't have a Tefilah Chagigat at the Tayelet; rather we should all meet at the Beit HaMikdash.

P.S. It is an absolute honor to welcome Rabbi Moshe Hauer, Executive Vice President of the OU to Israel on his first visit since taking on his new position.



Avi,  
Executive Director, OU Israel  
[aberman@ouisrael.org](mailto:aberman@ouisrael.org)



The OU Israel family is honored and delighted to welcome **Rabbi Moshe Hauer, Executive Vice President of the OU** for his first visit to Israel since assuming this leadership role a year ago. We look forward to you having and productive and successful trip.

## HAVE YOUR PHOTO APPEAR ON THE COVER OF TORAH TIDBITS

**Parshat Shelach:** Share a scene that captures the beauty of Eretz Yisrael. Please submit by May 27.

Please send your high resolution photo to [aarong@ouisrael.org](mailto:aarong@ouisrael.org)

(Image will be cropped to this size: 13.8X18.2 cm, 300 dpi)

*We are looking forward to seeing your amazing shots!*

**Torah  
Tidbits**



# MARSHMALLOW #32 IS COMING!!!

100  
pages of  
comics



GET IT IN YOUR  
LOCAL SUPERMARKET!



**SUBSCRIBE TODAY!**  
Visit: [www.marshmallowcomics.com](http://www.marshmallowcomics.com)  
or call: **845-531-0246**  
Eretz Yisroel **03-6555351**

# BAMIDBAR



## ALIYA-BY-ALIYA SEDRA SUMMARY



**Rabbi Reuven Tradburks**  
Director of  
RCA Israel Region



**1<sup>st</sup> aliya** (Bamidbar 1:1-19) On Rosh Chodesh Iyar of the second year since leaving Egypt, Moshe and Aharon are to take a census of all men over the age of 20. The leaders of each tribe are to assist. These leaders are named. Moshe, Aharon and the leaders gather the people who establish to which tribe each person belongs.

Sefer Bamidbar is the march to the Land of Israel. Truly the march to the Promised Land. The Promise of the Land was made to Avraham. And Yitzchak. And Yaakov. And to Moshe at the burning bush. Moshe was told at the burning bush that G-d would take the people out of Egypt because of the promise He made. To give them the Land



**KEREN MALKI**

קרן מלכי לזכרה של מלכי חוט ה"ד  
THE MALKI FOUNDATION

[kerenmalki.org](http://kerenmalki.org)

02-567-0602

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

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

of Israel. That has been the goal from the time of Avraham.

Now, living in the Land comes with a rich landscape. You are to settle the Land. But overlaid with an intimate connection to Me. I, G-d says, will dwell in the Mikdash. You will approach me. And you will settle this Land, my Land, proximate to Me. Sefer Vayikra laid out this landscape, this overlay of holiness, of nearness to G-d.

Now it is time for it to happen. And the move from the idyllic, the theoretical, to the real world of human beings is oh so tricky. We know the end of the story – but at this point we are merely one year from Egypt and preparing to march to the Land. Bamidbar is the dawn of the march to the Land.



**2<sup>nd</sup> aliya** (1:20-54) The census, by tribe, of all men over the age of 20, the age of army service is presented. The tribe of Reuven: 46,500. Shimon: 59,300. Gad: 46,500. Yehuda: 74,600. Yissachar: 54,400. Zevulun: 57,400. Ephraim: 40,500. Menashe: 32,200. Binyamin: 35,400. Dan: 62,700. Asher: 41,500. Naftali: 53,400. The total of this census done by Moshe and Aharon and the 12 leaders of the tribes was 603,550. However, the tribe of Levi is not included. They are to safeguard the Mishkan: camping around the Mishkan, transporting it, dismantling and assembling it. The tribes camp in distinct groups, while the Leviim encamp around the Mishkan.

This is the accountants parsha. Lots of numbers. While there were 12 sons of Yaakov, Levi is not a part of this census.

That leaves 11 tribes. There is no tribe of Yosef; his 2 sons, Ephraim and Menashe take their place alongside their uncles as full tribes. Hence, 12 tribes even without Levi.

While this book is called Bamidbar, in the desert, in English it is called Numbers. Apt. Somewhat. But I like the Talmud's appellation: Pekudim. Which can be translated as Numbers. Or, as in modern Hebrew, Pakid, the person with the designated job. The count and the numbers is preparation for the armed march into Israel. All have a role to play. But the accountants will notice that the tribes vary significantly in size. They all started out at the same time, sons of Yaakov. This is a hint at the prominent theme of differences. The tribes are different in name. In size. Later we will see, in encampment. While marching to the same destination, the Jewish people will always enjoy variation. Managing the variation is one of the themes of this book.



**3<sup>rd</sup> aliya** (2:1-34) The tribes are to camp in a designated manner.

For each of the tribes the name of their Nasi, the number of their tribe and the place in the formation is given. On the east side, the front, is Yehuda, Yissachar and Zevulun. Their combined number is 186,400. On the south side is Reuven, Shimon and Gad. Their combined number is 151,450. The Ohel Moed, surrounded by Levi, both camps and travels in the middle. On the west side is Ephraim, Menashe and Binyamin. Their combined number is 108,100. On the north side is Dan, Asher and Naftali. Their combined number is

# Just imagine

spending the summer with your kids and grandchildren on the nicest beach. Buy a Holiday Apartment now and make it a reality.

Owning your own apartment does not just allow you freedom, but offers monetary savings, and an increase in your investment value. Anglo-populated, sunny Ashkelon is the place!

It's very affordable – from \$500,000 with just a 15% down payment. Choose from the widest selection of sea-view apartments – existing or under construction.

**Ashkelon Properties**  
LIVE OPPOSITE THE SEA  
**0544-332621**  
davidz@AshkelonProperties.com

**BROTHERS MOVING CO.**

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

054-216-0087 • brothersmovingisrael@gmail.com

**PolarAir Ltd.**

**Air Conditioning & Heating**

Sales & installation of inverter, central & split systems

References from satisfied customers in your neighborhood

**08-976-1140 • 052-240-5063**

hazen@neto.net.il

157,600. The total count of the army age men is 603,550 without the tribe of Levi.

The people travel and camp with the Mishkan in their midst. Physically and metaphorically. We travel our history with G-d in our midst. The distinct feeling you get in the detailed description of where each tribe encamped is the feeling of an army encampment. Regimented. Specific. Detailed. Organized. But an army for which purpose? To fight the anticipated foes in the Land of Israel? Or to be the army of Hashem? A fighting army? Or a people with its G-d in its midst? Or both?



**4<sup>th</sup> aliya** (3:1-13) Aharon's sons names were Nadav, Avihu, Elazar and Itamar. Nadav and Itamar died without children. Elazar and Itamar serve as Kohanim with Aharon. Take the Leviim: they are to serve Aharon. The Leviim are responsible for the Mishkan: to support the Kohanim and the people, to facilitate the running of the Mishkan. The Leviim shall take the place of the first-born, who became obligated to me when saved in Egypt.

There are 2 groups mentioned here: Kohanim and Leviim. The lineage of the Kohanim is given. It just doesn't take much room. Because Aharon is a Kohen and

his sons. But he only has 2. So the entire lineage of the Kohanim is 3 people. The Leviim, on the other hand, are an entire tribe, descendants of Levi, son of Yaakov. Their lineage, at quite some length, is given in the next aliya.



**5<sup>th</sup> aliya** (3:14-39) Count the tribe of Levi by households, from 1 month and older: the households of Gershon, Kehat and Merari, the sons of Levi. The sons of Gershon, Kehat and Merari are listed. Gershon's family, from a month and above, is 7,500. They camp to the west of the Mishkan. Their task was to transport and be responsible for the curtains and coverings. Kehat numbered 8,600, camping to the south. They were responsible for the vessels: Aron, Menorah, Table, altars. Merari numbered 6,200, camping to the north. Responsible for the structure of the Mishkan; the walls, supports and beams. The total of the tribe of Levi is 22,000. On the front side, the east of the Mishkan, Moshe and Aharon and families camped.

The encampment around the Mishkan had 2 layers. The Leviim were in close, on 3 of the 4 sides of the Mishkan. The 4<sup>th</sup> side, the leading side, had Moshe and Aharon. The entire 12 tribes were farther removed on all 4 sides.

The 3 sons of Levi were family groups; Gershon, Kehat and Merari. They had full responsibility for the Mishkan. Their tasks fell in categories. Gershon, textiles. Kehat, furniture. Merari, building. Gershon took care of the curtains and coverings. Kehat, the important main vessels of the Mishkan.

לע"נ דוד בן פישל וריסיה ז"ל

In memory of our honored father

**David Rudman ז"ל**

who died in our infancy,

on his 87th yearzeit

Erev Shavuot

*Rudman and Manesberg Families*

And Merari the structure of the building.



**6<sup>th</sup> aliya** (3:40-51) Count all the firstborn of the age of a month and above. The Leviim are to replace the firstborn. There were 273 more firstborn than Leviim; these were redeemed.

The previous aliya, continuing here, assumes that the first-born will be dedicated public servants because they were spared in the plague of the firstborn. This is a theme of reciprocity: God says, I saved you, you serve Me. The showering of good upon us demands reciprocity – we become indebted to G-d. The notion that the firstborn shall be the public servants has great appeal; every home becomes infused with public service by virtue of the firstborn dedicated to holy work. But, as appealing as that is, it is not implemented. The firstborn are switched off for the Leviim. Perhaps because it would be an inequitable burden. The poor families rely on their firstborn to work, to be the first to contribute to the family wellbeing. The replacement of the firstborn by the Leviim recognizes the inequity that would inevitably result in requiring the firstborn of every family to leave their home for public service.



**7<sup>th</sup> aliya** (4:1-20) Take from Kehat, all men from the age of 30 to 50 to do their work of the holy of holies. But since Kehat was to carry the vessels of the Mishkan, Aharon and his sons covered each vessel, to prevent Kehat from touching them. The Aron was covered by: the Parochet (curtain), then leather,

**Jeff Mor**  
DIAMONDS & JEWELRY

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

ENGAGEMENT RINGS • STUD EARRINGS  
PENDANTS • TENNIS BRACELETS

☎ 050-573-9061 ✉ jeffmor36@gmail.com  
🌐 www.JeffMorDiamondJewelry.com

30+ styles - all sizes for women & girls  
**MarSea**  
Modest Swimwear  
cover what you want - in style!

MarSea Modest Swim & Casualwear Marci Rapp  
www.MarSeaModest.net (NIS) 050-424-8359  
www.MarSeaModest.com (\$USD)

28" Pencil Skirts  
3/4 Tees/Tops  
& more  
**MarSea**  
Modest Casualwear  
Cover what you want - in style!

**MEMOIR MAVENS**

**Expertise & Price!**

**Beautifully designed books**  
Including: 3 hours of interviews, edited texts, design & production, 76 pages with black & white photos and full color, soft covered cover  
**50 books – only NIS 9,950 plus VAT**

memoirmavens@gmail.com  
Moshe: 050-565-6613 • Benjie: 050-699-3226



**OLD KATAMON, HaPalmach**

**NEW ON THE MARKET!** In Old Katamon an oversized 3 bedroom apartment with amazing potential over 110 sqm of space elevator parking and storage quiet and full of light asking nis 3.700.000

**ARNONA, Gad Tedesky**

**NEW!** A Rare gem in Arnona beautiful 2 room garden apartment the property itself is 55 sqm the registered garden is 70 sqm it comes with registered parking and an additional space for storage asking nis 2.150.000

**NACHLAOT, Sh Baruch**

**NEW!** 125 sqm with 3 Sukah balconies on Sh. Baruch / Agripas right near Shuk Mahane Yehuda and walking distance to the Old City 3 beds 2.5 baths elevator building gorgeous views.

**BAKAA, Derech Beit Lechem**

Fantastic split level penthouse, 160 SQM, 4 beds, 3 baths, 2 Succah Balconies, private parking, & elevator!

**In The Bustan Baka Project**

**NEW PRICE!** 65 SQM apt, uniquely designed, 2 bedrooms and 2 bathrooms, balcony and parking!

**OLD KATAMON, Bilu**

**REDUCED PRICE!** Renovated 90 SQM apt, 20 SQM add. living area, 60 SQM garden, 3 bedrooms, 2 baths, high ceilings, storage/home office.

**Across the Street from Baka**

190 SQM apartment with a magnificent **486 PRIVATE GARDEN**, 8 rooms, 3.5 bathrooms, laundry room, 4 private parking spots.

**FRENCH HILL, Bar Kochva**

**JUST LISTED!** Amazing Investment Property! 60 SQM, 2 bedrooms, 1.5 bathrooms, on the second floor with an elevator!



Yaniv: 052.614.1442  
Yaniv@gabairealestate.com

Elia: 052.862.9208  
EliaGabai@gmail.com

then techelet covering. The Shulchan: techelet, then the extra utensils, then red, then the tachash skin. Menorah: techelet, then tachash. Incense altar: techelet, then tachash. Outer altar: purple, then tachash. In this way, calamity will not befall Kehat in transporting the holy things.

There are 3 different age surveys. The tribes are surveyed to count all males above 20. For army service. The Leviim were surveyed to count all males above 1 month. For they assume Levi status pretty much from birth. And here, the Leviim who will actually do public service are those from age 30-50. Though their service in our parsha is to transport the Mishkan, their service in the Temple will be as musicians. Later the Torah will say the Leviim begin public service at age 25. The Talmud resolves this: it takes 5 years of training, from 25-30. Then they can play the music in the Temple or sing. 5 years of musical training; the music of the Temple must have been quite sophisticated. ■

**HAFTORAH  
BAMIDBAR  
HOSHEA 2:1-22**

The background and deeper meaning regarding this week's haftorah can be found



Mazal Tov to  
**Rabbi David & Rivka Walk**  
and **Norman & Gail Brainin**  
and families on the birth of their mutual  
granddaughter

in the Talmud (Pesachim 87a): When God conveys to Hoshea the seriousness of the sins of Israel the prophet makes the suggestion that perhaps God should exchange these sinful people with a nation that will show true allegiance and loyalty.

Hoshea realizes that he had transgressed by speaking evil of the Jewish people. He then offers blessing to the nation likening them to the uncountable sand of the sea.

It is at this point that we note the connection of our haftorah to the sidra of Bamidbar. Both speak of the numbers that make up the nation and the blessing of growth and her purpose and presence in this world.

Hoshea does go further, however, and warns the people that if they act like a harlot and are disloyal to the Holy One, they will be severely punished. The haftorah ends with the soaring words of love and commitment that God shares with his beloved people: “I shall marry you to Me forever; I shall marry you to Me with righteousness, and with justice, and with kindness, and with mercy.” ■

## STATS

34th sedra of 54; first of 10 in Bamidbar  
 Written on 263 lines, ranks 3rd  
 30 parshiyot; 23 open, 7 closed, 4th  
 159 p'sukim - rank 3 (3rd in Bamid.)  
 1823 words - rank 13 (4th in Bamid.)  
 7393 letters - rank 9 (3rd in Bamid.)

## MITZVOT

None of Taryag in Bamidbar - it is the largest of the 17 sedras without mitzvot

Beit Knesset Beit Yisrael בית הכנסת בית ישראל

**תיקון ליל שבועות**  
**TIKUN LEIL SHAVUOT**

**ליל שבועות, יום ראשון**  
**אור ל- ו' בסיון 16.5.21 22:45**

בבית הכנסת "בית ישראל", רחוב פלא יונעץ 2, ימין משה, ירושלים  
 Beit Knesset Beit Yisrael, 2 Pele Yoetz, Yemin Moshe, Jerusalem

**כולכם מוזמנים, הכניסה חופשית לפי תו ירוק**  
**Everyone is invited, Entrance free of charge Green Pass required**

**22:45**  
**Ayelet and Adi Leibson**  
 Moses: Lawmaker, Lawbreaker  
 משה: נותן החוק ושובר החוק

**23:30**  
**Sean Casper**  
 Ruth and Boaz

**00:10**  
**ד"ר מיכאל אבולעפיה**  
 מודעות גופנית בחג הביכורים

**00:45**  
**Shlomo Ben Zvi**  
 How to rekindle our Covenant with G-d

**01:15**  
**Rabbi Chanoch Yeres**  
 Ten commandments:  
 The Hearing Experience and its Impact



## READINGS AND CUSTOMS FOR SHAVUOT



Many communities read Megilat Ruth on Shavuot morning before Torah reading. (Outside of Israel it is read on the second day).

Some communities read it in the afternoon (before Mincha).

A recent trend in Vatikin (pre-sun-rise) minyanim (in Israel) is to read it before davening. While some feel that it is not ideal to do so, it has become a popular practice because of the time saved for people who are quite tired and appreciate the earlier ending time of Shavuot morning davening.

When read from a kosher megila (Minhag Yerushalayim), the reading is preceded by the brachot ...AL MIKRA MEGILA and SHE'HE'CHE-YANU. Read from a book, no brachot are recited.

Various reasons combine to make Ruth a perfect reading for Shavuot.

The text itself tells us that its story takes place at the time of the "cutting of the wheat". Shavuot is Chag HaKatzir.

One of the major purposes of the Book of Ruth is to show us the lineage of David HaMelech and the Davidic line. Tradition tells us that David HaMelech died (and was born) on Shavuot.

Perhaps most significantly, the story of Ruth is the inspiring story of Kabbalat

HaTorah on an individual level, just as Shavuot is the commemoration of Kabbalat HaTorah on a national level. All of Israel were like converts at Sinai. This matches nicely that the Torah reading comes from Parshat Yitro, another example of a personal Kabbalat HaTorah.

Ruth is the story of CHESED, acts of kindness. The Torah begins and ends with G-d's acts of kindness - clothing Adam and Chava on the one side and burying Moshe on the other.

Akdmut On Shavuot morning, after the Kohen is called to the Torah, before his bracha and before the reading begins, it is the Ashkenazic custom to responsively recite a 90-line poem praising G-d, His Torah and His People. Written by Rabbi Meir of Worms (one of Rashi's teachers), it conveys the spirit of love of G-d and Judaism even under the adverse conditions of the Crusades. Rabbi Meir's son was killed by Crusaders and he himself died soon after a "forced debate" with the Christian clergy of his town. The poem celebrates Torah. Each line of Akdamut ends with the syllable TA, TAV-ALEF, last and first letters of the Alef-Bet. Some see this as a reminder of the nature of the Torah itself - as soon as we complete reading or learning the Torah, we immediately begin it again.

S'faradim do not read Akdamut, but they have the custom of reading a poem called the KETUBA, composed by Rabbi Yosef Najara, celebrating the marriage, so to speak, of G-d and Bnei Yisrael, or

the Torah and Bnei Yisrael. They read the KETUBA when the Ark is opened, before the Torahs are taken out.

Torah Reading From the first of two Torahs on Shavuot morning, we read from Parshat Yitro, the account of Ma'amad Har Sinai and Matan Torah, from Sh'mot 19 & 20, a total of 48 p'sukim. The reading is divided among 5 Aliyot, as on all Yom Tov days (that don't fall on Shabbat - which Shavuot never does).

The reading begins with the famous pasuk: "In the third month from the Exodus, on THIS day, they (Bnei Yisrael) came to Midbar Sinai." Rashi's two comments on "THIS day" are:

[1] it was Rosh Chodesh Sivan that the People arrived at Sinai, and

[2] the Torah uses the term THIS DAY (BaYom HaZeh) rather than THAT DAY (BaYom HaHu) to teach us that Matan Torah should not be thought of as a "once upon a time, a long time ago" experience, but rather "words of Torah should be fresh in our eyes as if we received them today."

This is such an important concept that it bears constant repeating, attention, and effort to internalize. Especially when there are so many detractors who proclaim the Torah and its Mitzvot as antiquated, out-dated, and irrelevant, we must be enthusiastic proponents of the opposite view. EITZ CHAYIM HI... Torah is the living, fresh, vibrant, complete source of the way of life that allows us to live in this world TODAY and to invest everything we do and are with spirituality and value.

This idea is the Shavuot counterpart of Pesach's B'CHOL DOR VADOR... in every generation a person has to see himself as if he came out of Egypt.

[Could the Torah's being described as a Living Tree also contribute towards the custom of adorning the shul and home with tree branches?]

The second pasuk is no less famous. VAYICHAN SHAM YISRAEL... Israel, as one being with one heart and a singular purpose, camped opposite the mount. The unparalleled experience of Jewish Unity that gave standing at the foot of Mt. Sinai its everlasting significance, becomes one of our special goals of Jewish Life.

This helps explain the DAYEINU couplet: Had You brought us to Har Sinai and not given us the Torah, we would still have reason to thank You.

Aseret HaDibrot is read in the "upper notes", TAAMEI ELYON, even according to Minhag Yerushalayim (which uses TAAMEI HATACHTON for Parshat Yitro and Va'etchanan). TAAMEI ELYON presents the text as separate commandments - with fanfare and flair - rather than as p'sukim - like all of the Torah - which is the way we hear it with TAAMEI TACHTON.

Maftir (in the second Torah) is the Musaf of Shavuot from Parshat Pinchas (Bamidbar 28:26-31).

Haftara is Yechezkel's first chapter and his most vivid and esoteric vision. The level and type of prophecy attained by the Jews at Sinai has been compared to the visions of Yechezkel. ■



THE PERSON

BY RABBI DR. TZVI HERSH WEINREB  
OU Executive Vice President, Emeritus

IN THE PARSHA

## How Is Bamidbar Relevant Today?

Although the rest of the world refers to the Five Books of Moses as the Pentateuch, traditional Jews refer to it as the *Chumash*, stressing that it is comprised of five very different sections. The themes of each book differ fundamentally from each other. Genesis, *Bereshit*, deals with the creation of the world and its early history and the formation of the family that became the nation of Israel. Exodus, *Shemot*, describes our period of slavery in Egypt, our redemption from that slavery, the revelation on Mount Sinai, and the construction of the Tabernacle in the desert. Leviticus, *Vayikra*, is concerned mainly with the sacrificial rituals and the duties of the priests, the *kohanim*. Deuteronomy, *Devarim*, is a summary and review—in some sense a preview—of Jewish history.

But what is the Book of Numbers, *Bamidbar*, all about? Moreover, and this question has been raised by commentators throughout the ages, in what way is the Book of

Numbers relevant to us today? Essentially, besides describing the census of the Jewish people taken in the desert, it relates various narratives about events that occurred in the desert. Only minimally are commandments, *mitzvot*, issued in this fourth book of the Torah, and most of these are *mitzvot* that are no longer applicable. What eternal message is contained in *Sefer Bamidbar*, the Book of Numbers?

These questions are intensified by the remarks of the great medieval commentator Ramban in his introduction to *Sefer Bamidbar*. These are his words:

Now this whole book deals only with those commandments which were meant for a particular time, the period when the Israelites stayed in the desert, and with the miracles which were done for them... It tells how He began to destroy their enemies before them by the sword, and He also commanded how the Land should be divided up amongst them. There are no commandments in this book which are binding for all times except for some commandments about the offerings which He had begun in the Book of Leviticus, and whose explanation was not completed there; therefore, He finished them in this book.

Ramban's words attest to the temporary nature of the book which we begin to read this Shabbat. He stresses that "these

commandments were meant only for a particular time,” only *lesha'ah*, for the moment, and not for future generations. What are we to make of such a book? Why does it comprise a fifth of our Written Torah?

The nineteenth century Rabbi Naftali Tzvi Yehudah Berlin, the *Netziv*, views the desert narratives of *Sefer Bamidbar* in a manner which only adds to our perplexity. In his introduction to our book, he insists that it is mainly concerned with a period of time in which we were led by direct divine guidance and protected by supernatural interventions. Once we left the wilderness and entered the Land of Israel, we transitioned into a different reality, a natural reality, one in which direct divine guidance and supernatural interventions were no longer available.

Now our question takes on a metaphysical aspect. Of what benefit to us is a book which describes a reality totally different from the one we inhabit today?

It should be noted that Ramban's contention that “there are no commandments in this book which are binding for all times” was modestly challenged by the late fifteenth century commentator and statesman Don Isaac Abarbanel. He conceded that “there are several commandments in this book which are mentioned incidentally, *agav gerara*, which are directed toward future generations.”

However, it was the late eighteenth century Rabbi Pinchas Horowitz, author of *Panim Yafot*, who challenged Ramban's contention much more forcefully. Quoting one of his distinguished predecessors, he writes,

EYE WORLD עולם העין



**THE CONTACT LENS SPECIALISTS**  
YOUR SATISFACTION GUARANTEED

**ASK ABOUT OUR MULTIFOCAL  
CONTACT LENSES!!!**

ARNONA/TALPIOT -  
Beit Hanatziv, Derech Hevron 101A  
RAMAT ESHKOL Shopping Center (Above Waffle Bar)  
**(02) 674-3888**

**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**

Over 1600 audio and video shiurim  
for listening and downloading  
plus written articles  
**www.rabbisholomgold.com**

“I’m puzzled. In this book, we do indeed find many *mitzvot* which are applicable to all generations and are not limited to the Tabernacle rituals. They include the *mitzvah* to confess one’s sins, the *mitzvah* of the *Birkat Kohanim*, the requirement of *challah*, the *mitzvah* of *tzitzit*, the *mitzvot* of not being led astray by our hearts and by our eyes, the *mitzvah* of redeeming the firstborn, the laws of inheritance, the laws of nullification of vows, and, perhaps above all, the *mitzvah* of sounding the *shofar* on Rosh Hashanah.”

Long ago, I discovered that when I confront such difficulties in my Torah study, I am best advised to search the interpretive literature for some entirely different approach. I look for a commentary which reframes the problem in some novel and creative manner. I have compiled my own informal “short list” of such commentaries, most of which are of relatively recent composition. One of them is the collection of insights of the Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson, of blessed memory, entitled *HaMaor ShebaTorah*. There, I found two approaches to our problem which appealed to me.

His first approach is based upon the title

of our book, *Bamidbar*, “In the Desert,” or, perhaps better, “In the Wilderness.” The Rebbe understands the entire Pentateuch as a description of the preparation of a *dirah batachtonim*, a “dwelling place” for the Almighty in this human world. The first three books of the Torah focus upon the internal process that the Jewish people must undergo to create an “inner” dwelling place for the Almighty. The fourth book, our book, is a description of the beginning of an outward process aimed toward the rest of humanity. The *midbar*, wilderness, represents the arena in which the Jewish people confront the outside world, the *olam hachitzoni*.

The Rebbe thus uses the metaphor of the wilderness to represent the challenge to the Jewish people to fashion a “dwelling place” for the Almighty among all the human race. This metaphor was employed by the prophet Ezekiel, chapter 20 verse 35, which reads, “And I will bring you into the wilderness of the nations, and there I will enter into judgment with you face to face.”

The Rebbe maintains that the theme of *Sefer Bamidbar* is the mission of the Jewish people to establish a “dwelling place” for the Almighty among all the people on

<p><b>פוליש</b> Polishing &amp; renewing of decks</p> 	<p><b>ניקוי חבנים</b> Cleaning of offices and Shuls</p> 	<p><b>ניקוי שטיחים</b> Carpet cleaning</p> 	<p><b>ניקוי ספות</b> Sofa cleaning</p> 
--	---	--	---

[www.talclean.co.il](http://www.talclean.co.il) 050-4455975



Earth. This approach certainly makes our book relevant today.

The Rebbe continues to offer yet a second approach to our problem. Although most of us call it *Sefer Bamidbar*, our Sages refer to our book as *Sefer HaPikudim*, “Book of Countings,” similar to the general public’s “Book of Numbers.” He questions the fact that our Torah attributes such significance to mere numbers. After all, does quantity have spiritual importance? Is not quality what really matters from a spiritual perspective?

To answer these questions, the Rebbe suggests that the lesson of the Book of Numbers is just this: numbers do matter. Quantity does lead to quality even in the spiritual sphere. After all, he argues, prayer requires a *minyán*, a quorum of ten men. *Birkat HaMazon* requires three for a *zimun*. And a special blessing is recited when 600,000 Jews are in one’s view.

I would add the words of Rashi in last week’s Torah portion (Leviticus 26:8): “A small number of people upholding the Torah cannot compare to a large number of people who do so.”

The theme of the Book of Numbers is simply this: Numbers do matter. Quantity impacts quality.

Thus, we can begin this new section of the Five Books of Moses conscious of two major themes: (1) As Jews, we have a mission to the nations to help make the world a “dwelling place” for the Almighty, and (2) just as “the more the merrier,” so too, “the more the holier.” ■



## 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.**

Body Injuries, Medical Malpractice  
Civil Litigation

Hilel 10 Jerusaem/36 Dam hamakabin Modiin,  
02-6255592, 050-3202909  
Madar@netvision.net.il



## JERUSALEM CAPITAL

CURRENCY FINANCIAL SOLUTIONS

### YOUR NEW LOCAL CHANGE

MANAGED BY ELIEZER LAPIAN DEPENDABLE & FRIENDLY SERVICE

**3 CONVENIENT LOCATIONS!**

Wolfson Center, Diskin 9, 02-642-2019

Ramat Mall, Golda Me'ir Blvd, 02-640-2728

Jewish Quarter, Tiferet Israel 17, 02-995-0777

Door To Door Service Available

Whatsapp: 058-727-6674

Email: info@jerusalemcapitalchange.com



# Making Your Israel Home A Reality



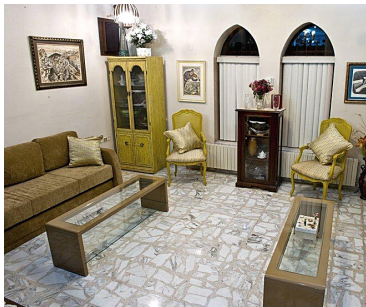
**New Luxurious Project in the Heart of the German Colony**

Large 3-4 Rooms, Built to Highest Standards, Sukkan Balcony, Private Parking, Occupancy April 2023



**Luxurious Apartment in the Wolfson Towers**

Over 300 sqm- all on one level, 5 Bedroom, 4 Baths, Renovated to highest standards, Fully Furnished, Storage, Breathtaking Views, Wheelchair Accessible



**Great Opportunity In The Heart Of Shaarei Chessed**

Cottage, 240 sqm, 3 levels- one is the separate private unit, Large Dining Room, 8 Rooms, 4.5 baths, Private elevator, Patio/ Sukkan, Prime Location



**Brand New Unique Project in Old Katamon**

Right around the corner from the famous Shtieblach & the San Simon park, High-end Specifications, Amazing views, Available in 4 months

YYK Real Estate Wishes You  
A Chag Sameach!

**Yitzchak Kowalsky**



☎ 054-766-0338 ✉ Yitzchak@yykrealestate.com 🌐 www.yykrealestate.com



**100,000**  
NIS  
**DISCOUNT\*** AND MANY OTHER REASONS TO JOIN



PHOTO ILLUSTRATION



## PROTEA IN ELKANA

QUALITY SENIOR LIVING FOR THE NATIONAL RELIGIOUS COMMUNITY

NOW IS THE TIME TO TAKE ADVANTAGE OF THE DEALS AND JOIN MANY OTHERS WHO HAVE CHOSEN TO MAKE PROTEA IN ELKANA THEIR NEW HOME

\*NOT INCLUDING PENTHOUSES. THE COMPANY CAN END THE SALE AT ANY GIVEN TIME.



PROTEA IN ELKANA

TO SET UP AN APPOINTMENT: **\*9405**



# COVENANT & CONVERSATION

Thoughts on the Weekly Parsha from  
**RABBI LORD JONATHAN SACKS ZT"L**

Former Chief Rabbi of the  
United Hebrew Congregations of the Commonwealth

May the learning of these Divrei Torah be לעילוי נשמות  
**HaRav Ya'akov Zvi ben David Ariele zt"l**

לעילוי נשמות

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



Dedicated by  
Dr. Robert Sreter DDS., M.S.

## Leading a Nation of Individuals

The book of Bamidbar begins with a census of the Israelites. That is why it this book is known in English as *Numbers*. This raises a number of questions: what is the significance of this act of counting? And why here at the beginning of the book? Besides which, there have already been two previous censuses of the people and this is the third within the space of a single year. Surely one would have been sufficient. Additionally, does counting have anything to do with leadership?

The place to begin is to note what appears to be a contradiction. On the one hand, Rashi says that the acts of counting in the

Torah are gestures of love on the part of God:

Because they (the Children of Israel) are dear to Him, God counts them often. He counted them when they were about to leave Egypt. He counted them after the Golden Calf to establish how many were left. And now that He was about to cause His Presence to rest on them (with the inauguration of the Sanctuary), He counted them again. (Rashi to Bamidbar 1:1)

When God initiates a census of the Israelites, it is to show that He loves them.

On the other hand, the Torah is explicit in saying that taking a census of the nation is fraught with risk:

Then God said to Moses, "When you take a census of the Israelites to count them, each must give to God a ransom for his life at the time he is counted. Then no plague will come on them when you number them." (Ex. 30:11-12).

When, centuries later, King David counted the people, there was Divine anger and seventy thousand people died.<sup>1</sup> How can this be, if counting is an expression of love?

<sup>1</sup> 2 Samuel 24; 1 Chronicles 21.

The answer lies in the phrase the Torah uses to describe the act of counting: *se'u et rosh*, literally, "lift the head." (Num. 1:2) This is a strange, circumlocutory expression. Biblical Hebrew contains many verbs meaning "to count": *limnot*, *lifkod*, *lispur*, *lachshov*. Why does the Torah not use these simple words for the census, choosing instead the roundabout expression, "lift the heads" of the people?

The short answer is this: In any census, count or rollcall there is a tendency to focus on the total - the crowd, the multitude, the mass. Here is a nation of sixty million people, or a company with one hundred thousand employees, or a sports crowd of sixty thousand. Any total tends to value the group or nation as a whole. The larger the total, the stronger the army, the more popular the team, and the more successful the company.

Counting devalues the individual and tends to make him or her replaceable. If one soldier dies in battle, another will take their place. If one person leaves the organisation, someone else can be hired to do their job.

Notoriously, too, crowds have the effect of tending to make the individual lose their independent judgment and follow what others are doing. We call this "herd behaviour," and it sometimes leads to collective madness. In 1841 Charles Mackay published his classic study, *Extraordinary Popular Delusions and the Madness of Crowds*, which tells of the South Sea Bubble that cost thousands of people their money in the 1720s, and the tulip mania in

## FOR SALE

**Talbieh** - 4-5 room apts. good exposures. Shabbat elevator, machsan and parking.

**Katamon** - 5 room garden apt., 130m, renovated, parking, close to shitlech.

**Rechavia** - 5 rooms, 2.5 baths, renovated, light, bright, close to shopping and transportation.

## FOR RENT

**Baka** - 5 room penthouse with terraces, Shabbat elevator, parking, immediate entry. 12,200nis

**Talbieh** - Pinsker building, long term rental, Shabbat elevator, parking, shul in building.

SHIFFY SHNELLER REAL ESTATE

תיווך שיפי שבלר

052-2639702 | [www.shneller.co.il](http://www.shneller.co.il)

[Shiffy@shneller.co.il](mailto:Shiffy@shneller.co.il)

# LET JEWISH COFFEE HOUSE PRODUCE YOUR PODCAST



GO TO:

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

Holland when entire fortunes were spent on single tulip bulbs. The Great Crashes of 1929 and 2008 had the same crowd psychology.

Another great work, Gustav Le Bon's *The Crowd: A Study of the Popular Mind* (1895) showed how crowds exercise a "magnetic influence" that transmutes the behaviour of individuals into a collective "group mind." As he put it, "An individual in a crowd is a grain of sand amid other grains of sand, which the wind stirs up at will." People in a crowd become anonymous. Their conscience is silenced. They lose a sense of personal responsibility.

Crowds are peculiarly prone to regressive behaviour, primitive reactions and instinctual behaviour. They are easily led by figures who are demagogues, playing on people's fears and their sense of victimhood. Such leaders, Le Bon noted, are "especially recruited from the ranks of those morbidly nervous excitable half-dereanged persons who are bordering on madness,"<sup>2</sup> a remarkable anticipation of Hitler. It is no accident that Le Bon's work was published in France at a time of rising antisemitism and the Dreyfus trial.

Hence the significance of one remarkable feature of Judaism: its principled insistence – like no other civilisation before – on the dignity and integrity of the individual. We believe that every human being was created in the image and likeness of God. The Sages said that every life is like

an entire universe.<sup>3</sup> Maimonides wrote that each of us should see ourselves as if our next act could change the fate of the world.<sup>4</sup> Every dissenting view is carefully recorded in the Mishnah, even if the law is otherwise. Every verse of the Torah is capable, said the Sages, of seventy interpretations. No voice, no view, is silenced. Judaism never allows us to lose our individuality in the mass.

There is a wonderful blessing mentioned in the Talmud to be said on seeing six hundred thousand Israelites together in one place. It is: "Blessed are You, Lord... who discerns secrets."<sup>5</sup> The Talmud explains that every person is different. We each have different attributes. We all think our own thoughts. Only God can enter the minds of each of us and know what we are thinking, and this is what the blessing refers to. In other words, even in a massive crowd where, to human eyes, faces blur into a mass, God still relates to us as individuals, not as members of a crowd.

That is the meaning of the phrase, "lift the head," used in the context of a census. God tells Moses that there is a danger, when counting a nation, that each individual will feel insignificant. "What am I? What difference can I make? I am only one of millions, a mere wave in the ocean, a grain of sand on the sea-shore, dust on the surface of infinity."

Against that, God tells Moses to lift people's

---

3 *Mishnah Sanhedrin* 4:4.

4 *Maimonides, Mishneh Torah, Hilchot Teshuvah* 3:4.

5 *Brachot* 58a.

---

2 *Gustav Le Bon, The Crowd, London, Fisher Unwin 1896, 134.*

# Beresheet

A new community concept  
for senior living

This is your opportunity to be part of a unique,  
involved and active senior living community in the Jerusalem Hills

Come to enjoy a high standard of living and luxury facilities in the perfect location  
with a spectacular view, around friends and a fulfilled living



**Luxury Senior Living Community  
in the Jerusalem Hills**



For details:  
**+972 73-3815410**

[beresheet@lichak.co.il](mailto:beresheet@lichak.co.il)  
[www.beresheet-seniorliving.co.il/eng](http://www.beresheet-seniorliving.co.il/eng)

heads by showing that they each count; they matter as individuals. Indeed in Jewish law a *davar she-be-minyan*, something that is counted, sold individually rather than by weight, is never nullified even in a mixture of a thousand or a million others.<sup>6</sup> In Judaism taking a census must always be done in such a way as to signal that we are valued as individuals. We each have unique gifts. There is a contribution only I can bring. To lift someone's head means to show them favour, to recognise them. It is a gesture of love.

There is, however, all the difference in the world between *individuality* and *individualism*. Individuality means that I am a unique and valued member of a team. Individualism means that I am not a team player at all. I am interested in myself alone, not the group. Harvard sociologist Robert Putnam gave this a famous name, noting that more people than ever in the United States are going ten-pin bowling, but fewer than ever are joining bowling teams. He called this phenomenon "Bowling alone."<sup>7</sup> MIT professor Sherry Turkle calls our age of Twitter, Facebook, and electronic rather than face-to-face friendships, "Alone together."<sup>8</sup> Judaism values individuality, not individualism. As Hillel said, "If I am only for myself, what am I?"<sup>9</sup>

---

6 *Beitsah 3b.*

7 *Robert Putnam, Bowling Alone, New York, Simon & Schuster, 2000.*

8 *Sherry Turkle, Alone Together: Why We Expect More from Technology and Less from Each Other, New York, Basic Books, 2011.*

9 *Mishnah Avot 1:14.*

All this has implications for Jewish leadership. We are not in the business of counting numbers. The Jewish people always was small and yet achieved great things. Judaism has a profound mistrust of demagogic leaders who manipulate the emotions of crowds. Moses at the Burning Bush spoke of his inability to be eloquent. "I am not a man of words" (Ex. 4:10). He thought this was a deficiency in a leader. In fact, it was the opposite. Moses did not sway people by his oratory. Rather, he lifted them by his teaching.

A Jewish leader has to respect individuals. They must "lift their heads." If you seek to lead, however small or large the group you lead, you must always communicate the value you place on everyone, including those others exclude: the widow, the orphan and the stranger. You must never attempt to sway a crowd by appealing to the primitive emotions of fear or hate. You must never ride roughshod over the opinions of others.

**It is hard to lead a nation of individuals, but this is the most challenging, empowering, inspiring leadership of all. ■**

*Covenant and Conversation 5781 is kindly supported by the Maurice Wohl Charitable Foundation in memory of Maurice and Vivienne Wohl z"l. These weekly teachings from Rabbi Sacks zt"l are part of the 'Covenant & Conversation' series on the weekly Torah reading. Read more on [www.rabbitsacks.org](http://www.rabbitsacks.org).*

# OUR TEAM

THE BANK OF JERUSALEM PRIVATE BANKING BRANCH IS PROUD TO PRESENT ITS TEAM OF EXECUTIVES



MORTGAGE DEPARTMENT MANAGER  
SHONI HAYO



BRANCH MANAGER  
NISIM NICHKO



INVESTMENT AND CURRENT ACCOUNTS DEPARTMENT MANAGER  
AYALA LUBLIN



HEAD OF THE TRUSTS AND CORPORATIONS ACCOUNTS TEAM  
HAGIT KATZAVYAN



HEAD OF THE INVESTMENTS TEAM  
DORON SLONIMSKY



HEAD OF THE PRIVATE BANKING TEAM  
ADI BEN OVADIA



HEAD OF THE FOREIGN RESIDENTS MORTGAGE TEAM  
ELI COHEN



HEAD OF THE ISRAELI RESIDENTS MORTGAGE TEAM  
ITAI BEN MENACHEM



FULL TRANSPARENCY



A WIDE RANGE OF SERVICES



PRIVATE BANKING



DIGITAL SERVICES

THE NEW AND UNIQUE BRANCH IS LOCATED IN THE WALDORF ASTORIA HOTEL IN JERUSALEM'S MAMILLA NEIGHBORHOOD AND PROVIDES A BANKING EXPERIENCE OF A DIFFERENT STANDARD.



THE NEW V.I.P BANK

BANK OF JERUSALEM: PRIVATE BANKING BRANCH TEL. +3789 / 076-8095030  
30 AGRON ST., JERUSALEM, OPPOSITE THE WALDORF ASTORIA HOTEL ENTRANCE  
HOURS: SUN. - CLOSED / MON., TUE., WED., THU. - 09:00-15:00 / FRI. 08:30-12:30



BANK OF JERUSALEM בנק ירושלים



PROBING

BY RABBI NACHMAN (NEIL) WINKLER  
Faculty, OU Israel Center

THE PROPHETS

# *K'vodo Maleh Olam*

“Ein Maftirin B'Merkava”

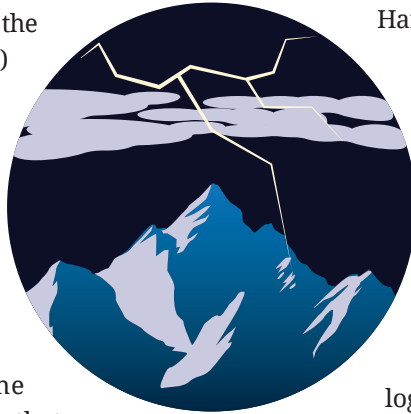
As Sefer Yechezkel opens, we read of Hashem's revelation to Yechezkel, the “Ma'aseh Merkavah”, a prophetic vision so impactful, so mystical and so easily misunderstood that the Mishna in Megilla (25a) states: “Ein Maftirin B'Merkava”, that we do not choose this prophecy to be read publicly as a haftarah.

And yet, we do!

Now, although the Mishna includes the view of Rabbi Yehuda that it is permissible and the Gemara states (31a) that we follow his view it is, nonetheless, rather curious that the halacha was established according to the view of the minority opinion. Chazal must have found a powerful reason why they ignored the majority opinion and accepted the view of Rabbi Yehuda to allow its recitation. So we are challenged to uncover what that reason might have been and why our Rabbis decided that it was particularly

fitting for the holiday of Shavuot.

On a simple level, as Rashi states in his commentary on that Gemara, on Shavuot Israel experienced a revelation as well. And, although the Torah mentions that they only heard Hashem's words and did not see any image of Hashem (see D'varim 4; 12), Rashi relies on the Tanchuma and adds that Israel saw 22,000 chariots of angels that accompanied G-d to Har Sinai.



Rav Yehudah Shaviv suggests the underlying logic of the Tanchuma by explaining that, if Hashem shared the vision of a heavenly chariot accompanied by fire and cloud to but one person, then it is only logical that thousands of people who saw also a prophetic vision accompanied by fire and clouds would have been shown thousands of chariots.

The Zohar simply posits that Yechezkel's vision took place on Shavuot, as did that of B'nai Yisrael, which is why Chazal insisted that this perek be read on Shavuot.

Rav Shaviv gives his own reason as to why this selection was chosen as the haftarah for Chag Shavuot. The theophany experienced

by Israel at Har Sinai is the most powerful revelation of Hashem's glory ever as it was witnessed by two to three million people!!! As one of my rebbeim once said, it was an unimpeachable historical event, having millions of onlookers who could testify to its veracity.

Yechezkel, who prophesied in Galut, also had a revelation. As Israel was entering its first Diaspora exile, as the people had seen the destruction of their land and their Temple, it was only natural for them to believe that Hashem had abandoned them. Along comes Yechezkel's description of his theophany, one that took place NOT at Har Sinai nor in Eretz Yisrael, but at N'har K'var in Babylonia (note the seemingly unnecessary inclusion of the precise place of the revelation in the first pasuk of Sefer Yechezkel). That important fact taught the exiles that they were NOT abandoned and that Hashem is with them even in Galut.

And he can reveal Himself to His prophets in the Diaspora as well.

How sensitive and brilliant were our Rabbis who left such an important message to the newly exiled nation. A nation that must understand how G-d watches over them at the sanctified Mt. Sinai, in the Holy Land and even in the darkness of Exile. And this is why we follow the view of Rabbi Yehudah. ■

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

כ"ט



**The Leak Detectives**  
Experts in non-invasive leak detection

*מטריקס*

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

Leak detection is a service that uses advanced technology to identify and eliminate all forms of water intrusion

- ✓ Infrared Thermal Imaging Inspections
- ✓ Certified Professional Trained Inspectors
- ✓ Comprehensive Legal Reports
- ✓ Inspections for Insurance Claims
- ✓ Pipe Cameras, Robots, Tracer Gas,
- ✓ Acoustic Testing, Balloon Tests and More...
- ✓ Waterproofing, Plumbing, Roofing
- ✓ All Our Work is Warrantied and Guaranteed!

We proudly service all of Israel 🇮🇱

Call today for a free phone consultation!

**053-712-0322**

Now in cooperation with Luzon who has been leading the industry in leak detection and repair for nearly 40 years!







## US Citizenship for your Children and Grandchildren



**WOLGEL LAW**  
U.S. IMMIGRATION & NATURALIZATION

**Michele Coven Wolgel**  
**Attorney and Notary**

Specializing in American Immigration and  
Naturalization Law  
for over 30 years

**IMMEDIATE FILING CRITICAL TO  
QUALIFY FOR NEW STIMULUS!!!**

[www.wolgelaw.co.il](http://www.wolgelaw.co.il)  
[www.facebook.com/uscitizenshipinfo](https://www.facebook.com/uscitizenshipinfo)  
[lawyer@wolgelaw.co.il](mailto:lawyer@wolgelaw.co.il)  
Tel: 02 590 3444

Member, AILA (American Immigration Lawyers  
Association)  
Of Counsel to Bretz & Coven, LLP  
[www.bretzlaw.com](http://www.bretzlaw.com)



# RABBI SHALOM

## ROSNER

Rav Kehilla, Nofei HaShemesh  
Maggid Shiur, Daf Yomi, OU.org  
Senior Ra"m, Kerem B'Yavneh

### SHAVUOT



# Torah – Like Water, Fire And The Desert

As we begin Sefer Bamidbar, with Shavuot around the corner, we will explore a midrash (Tanchuma, Bamidbar 6), that emphasizes that the Torah was transmitted via three means: water, fire and the desert. This is derived from specific pesukim. Water, as it states: גם שמים נטפו גם עבים נטפו מים (Shoftim 5:4): Fire as it states: והר סיני עשן כולו (Shemos 19:18); and the desert as it states in our parsha, “וידבר ה' אל משה במדבר סיני” (Bamidbar 1:1). The midrash explains that these three items are free, so too the Torah is accessible to all.

The Kesav Sofer suggests that each item highlights a different attitude that is crucial when receiving the Torah. **Water** signifies humility. Just as water flows downward, so too one should exercise modesty and be humble when learning Torah. In any other area of study, the more one knows the better they feel about themselves. Yet, with respect to Torah, the more one

knows, the more one realizes how much more there is yet to understand.

A story is told of a man who davened with tremendous concentration on Yom Kippur. He was later honored with the fourth aliya. When the gentlemen returned to his seat, he complained to his neighbor how disappointed he was that he received *revi'i*, when the person that was honored with *shlishi*, he felt was less worthy. This individual was pouring his heart out to Hakadosh Baruch Hu. It is easy to be humble when confronting Hashem. The challenge is to be humble via one's fellow man. That is why Moshe is described as “*anav mikol adam*” – he was humble with respect to all men, not just before God. Similarly, as we know, the Torah was given on Har Sinai, rather than on the tallest and grandest of mountains, again demonstrating the importance of humility when receiving Torah.

**Fire** signifies the spark that Torah ignites in an individual and the way it enlightens the path one takes in life, as is stated *כי נר מצוה ותורה אור* (Mishle 6:23). Torah is our guide like a torch in a dark forest at night. Torah directs us and formulates for us the way in which we should conduct ourselves. We have to guide our decisions and actions based on Torah. As the

gemara in Shabbos (31) states – one should be kove’a itim L’torah. Translated literally, that statement is understood as referring to establishing set times to engage in the study of Torah. Perhaps it could be understood differently. One should be kove’a itim, L’torah! To fit the times to the Torah, rather than adjust the Torah to fit the times.

The **desert** symbolizes that Torah was given to a nation that wandered in the desert, relying on the manna and not in pursuit of lavish luxuries. To properly accept the Torah, one has to prioritize and seek to obtain Torah rather than materialism. Our children should witness our happiness when we attend a shiur, perform a mitzvah, or buy a new sefer. One is not expected to disengage from all amenities, but to prioritize and emphasize the significance of Torah in one’s life.

In addition, Rav Neiman (Darchei Mussar), explains that the Torah was given in the desert to accentuate that one must have Emunah and bitachon in Hashem, recognizing that what one has is from Hashem, just as one alone in a desert. Just as we were gifted with the manna and the be’er in the desert, so too all we have is

granted to us by Hashem. The more we recognize our dependence on Hashem, the more Hashem will care for us. We need to place our reliance on God, and then we will be able to understand the depths of the Torah.

As we are about to celebrate the day on which we received the Torah, we should internalize these important messages derived from these three elements: water, fire and the desert. We should work on our humility, recognize the Torah as lighting our path and guiding our behavior and setting our priorities straight, having a “desert mentality” of not requiring much and recognizing all we have is a gift from Hashem. Let us prepare ourselves accordingly for a most meaningful kabbalas HaTorah this Shavuous. ■

**Shadchan for Singles 30+**  
**Based in Jerusalem**  
 Zoom or Telephone Interviews  
 Experienced, Respectful,  
 Confidential  
 For more info call 058.328.2283  
 jerusalemschadcan@gmail.com



**גולן נכסים**  
 יעוץ ושיווק נדל"ן

**077-2050015**  
**052-2678749**



**Meir Golan**

[www.golan-realestate.net](http://www.golan-realestate.net)

- Old Katamon:** 4-room apartment, 101m, renovated, master bedroom, safe room, sukkah balcony, view, parking, Shabat elevator, 3,400,000NIS
- Kiryat Shmuel:** 4-room apartment, 95m, sukkah balcony, overwhelming panoramic view, Shabbat elevator, private parking, 3,290,000NIS
- Rechavia:** 5-room apartment, 130m, balconies, 4 exposures, elevator, small and quiet building 4,950,000NIS
- Kiryat Moshe:** Rare 5-room apartment, 130m, 3 large sukkah balconies, 100m roof with building rights, private parking, large storage, 4,950,000NIS
- Ramot:** spacious garden apartment, 6 rooms, 135m, renovated, kosher kitchen, heating, air conditioning, nice gardens with fruit trees, 2 parking spaces, 3,290,000NIS
- Ir Ganim:** 4-room apartment, bright, building permit for TMA 38/1 project, security room, balcony, elevator, storage 1,450,000 million NIS, Excellent deal
- Givat Mordechai:** 3 & 4-room apartments, renovated, bright, elevator, parking, warehouse 1,690,000/2,250,000 NIS
- Old Katamon & Rasko:** 2-6 room apartments & well-designed penthouse in a new project, high specifications, wide balconies, nice view, parking, elevator, storage



## SHAVUOT



## Standing at Sinai

Although we celebrate *Shavuot* only one day a year, recalling the experience of standing at Har Sinai is an obligation we have every day. What is the significance of this special event? Let us look at it from different perspectives and perhaps find lessons we can instill within our own lives to keep the experience dynamic and relevant.

In the Rambam's famous *Igeret Teman* he highlights *emunah* as the essential *middah* we acquired at *Matan Torah*. This spectacular revelation acts as an anchor to the Jewish people on an individual as well as on a collective level. Having connected to the Divine so closely has enabled us to maintain our faith despite the adversity and oppression we have been through.

Rav Roth, in *Sichat Eliyahu* elaborates further. The *Aseret Hadibrot*, as we know, parallel the *Asara Maamarot* with which the world was created. These ten expressions facilitated the world's creation while the *dibrot* gave the capacity to continue its existence. "*Bedevar Hashem hashamayim naasu*" (*Tehillim 33;5*). It is the 'word' of

Hashem that creates every aspect of nature and keeps it sustained. We, with our limited vision, see nature as an entity unto itself. To most of us a tree is a tree, we tend not to see the presence of Hashem infusing life force into the tree at every moment. The word *olam* is related to *healem*, concealment. When *Am Yisrael* received the Torah, they were transported back to the moment of creation. They were able to glimpse the reality of the world as "the word of Hashem". The veil was lifted, and clarity emerged. The experience of *Matan Torah* was one of absolute clarity as to the nature of the world and the mode in which it functions. We can take this clarity into our daily encounters to guide and orient ourselves.

The *sefer Peninei Chen* focuses on a different aspect of *Maamad Har Sinai*, our constant bulwark. The Torah describes the mountain enveloped in a cloud, smoke and "*arafel*", a very thick darkness. The Torah then describes how Moshe Rabbeinu entered the "*arafel*" because there Hashem was revealed (*Shemot 20;18*). Symbolically, this is our calling in this world. Truth is covered in layers of falsehood and darkness conceals our path toward spiritual pursuits. Throughout the millennia, there is always the challenge of pushing beyond the darkness, beyond the wiles of the

evil inclination to access the core will of Hashem. *Maamad Har Sinai* teaches us not to be afraid of this darkness, of the concealment; persevere, and there one will encounter the spiritual essence.

The Tolna Rebbe in *Botzina D'orayta* adds another dimension to the message of this darkness. In the Rosh Hashana *tefila*, the *paytan* describes how Hashem revealed himself in “*arpalei tohar*”. *Arafel*, this thick darkness that conceals all light, *tohar*, everything pure, light and clarity. The phrase seems contradictory, yet the Tolna Rebbe explains that in this very darkness we find the key to receiving Torah throughout the generations. Darkness symbolizes a state of uncertainty, struggles in our *emunah* born of ordeals and pain that do not seem to make sense. It is in this dark

world of tragedy and brokenness where we are challenged to exercise the messages of light and clarity that we received at Har Sinai. To forge ahead without fear and with the knowledge that Hashem coordinates all that transpires; nothing is random. When we can press on despite the darkness, despite our doubts, then we enter the deeper dimension of ‘*tohar*’ where we can experience the bright light of clarity and closeness with Hashem, *kirvat Elokim*.

Shavuot is not only about receiving the Torah. It is an opportunity to revisit the experience of *Maamad Har Sinai* and rediscover the light in the darkness, the clarity in the concealed. When we allow it to accompany us throughout the year it will help us navigate the journey of our lives. ■

## JOIN OUR VIRTUAL OPEN HOUSE 1PM EST SUNDAY, MAY 23, 2021

For more info and to register visit [www.jct.ac.il/international](http://www.jct.ac.il/international)

### Your Future Within Reach

#### Machon Tal

International Program for Women

**B.S. in Computer Science**

Highly Regarded 3-Year Degree  
Complete Program in English  
Torah Environment  
Degree with High Earning Potential



Siona Margrett  
Program Coordinator  
[siona@jct.ac.il](mailto:siona@jct.ac.il)

**ONLY \$3,800 PER YEAR**

According to current exchange rate

### Your Future Within Reach

#### Machon Lev

International Program for Men

**B.S. in Computer Science**

**B.A. in Business Administration**

Complete Degrees in English  
3-Year Programs  
Torah Environment



Gavriel Novick  
Program Coordinator  
[gnovick@jct.ac.il](mailto:gnovick@jct.ac.il)

**ONLY \$3,800 PER YEAR**

According to current exchange rate



RABBI JUDAH

MISCHEL

Mashpiah, OU-NCSY  
Executive Director, Camp HASC

SHAVUOT



Dedicated L'IluY Nishmas HaChaver  
Shlomo Michael ben Meir z'l

# It All Makes Sense

After his release from Siberian gulag, the *gaon* Rav Yechezkel Abramsky, zt'l, 'Reb Chatzkel' moved to the United Kingdom and became the Rosh Beis Din of London and Rabbi of the Machzike HaDas community. The author of the twenty four volume commentary to the Tosefta, *Chazon Yechezkel*, Reb Chatzkel was a beloved *talmid chacham* respected by Jewish scholars and academics of all stripes.

While in London, Dayan Abramsky maintained a personal relationship with a professor of Jewish studies who was not *shomer Torah u-mitzvos*. When Dayan Abramsky encouraged his acquaintance to lay *tefillin* the fellow agreed on condition that they learn the reasoning behind the mitzvah, its meaning and depth. Of course, Dayan Abramsky agreed, and suggested that first he try laying tefillin every day for a month, and then they would examine the rationale and philosophical underpinnings behind the mitzvah.

The professor reluctantly agreed, though he continued to seek out answers from the Rav and was bewildered at his steadfast insistence to put off learning about the mitzvah. One morning, a couple of weeks after laying tefillin each morning, the Yid appeared at Dayan Abramsky's home, eyes filled with tears: "*Rebbi, ich farshtei shoin altz — it all makes sense,*" he cried, "*it all makes sense!*"

כל אשר דבר ה' נעשה ונשמע

"Whatever God has spoken, we will do and we will hear!" (*Exodus, 24:7*)

*Naaseh v'nishma* places acceptance of Hashem's will, action, fulfilment of mitzvos before understanding. It expresses the recognition that, although they are God-given, our intellectual abilities are finite. While we are encouraged to strive to comprehend them and their inner 'reasons', the first step in our relationship with Hashem is to recognize that Torah and mitzvos are simply obligatory, even when we do not understand.

Our sages (*Shabbos, 88a-89b*) tell us that the Jewish People received special rewards for preceding the word *na'aseh*, "we will do (the mitzvos of the Torah)" to *nishma*, "we will hear (and understand them)." At that

moment, six hundred thousand brilliant angels descended and crowned every Jew with two crowns: one for *na'aseh* and one for *nishma*. Furthermore, in response to the statement of *na'aseh v'nishma*, Hashem called *Am Yisrael* בני בבורי ישראל, "My first-born child" (*Shemos*, 4:22).

## As we approach the light, the area our shadow covers becomes smaller

This term of tremendous honor gives us the awareness that the covenantal relationship is both a privilege and responsibility. We, as individuals and a vast community, are defined by our faithful acceptance of the *ratzon Hashem*, readiness to obey and perform Hashem's commandments, even before knowing the details.

When Rav Avrohom Yeshaya Karelitz, zt'l, the Chazon Ish arrived at the fledgling settlement of Bnei Brak in 1933, streets were unpaved and there were barely a couple of hundred families living there. As the development grew, street names, sidewalks and streetlights were added sparsely throughout the neighborhood. The home of the

Chazon Ish was an epicenter of activity in the town, and a street light was installed right in front of the *gadol's* apartment.

Soon thereafter, the Chazon Ish shared an insightful comment with his family urging them to take note: "When walking down the block, far from the light, one's shadow extends over a wide area. As we approach the light, the area our shadow covers becomes smaller; when standing directly below the light, barely any shadow is cast at all."

Said the Chazon Ish, "The same is true regarding the light of the Torah. The closer we are to the *ohr haTorah*, the more we see how limited the scope of human knowledge and understanding is."

Declaring *Naaseh v'nishma* is the defining moment in our development as a nation. In *talmud Torah*, the study of our holy Torah, we muster all of our intellectual and analytical abilities to study, question and unfold understandings of the text. Shavuot celebrates the prerequisite: receiving the *ohr haTorah*, the no-strings attached acceptance of Hashem's will, whether or not it seems to make any sense. May we open our minds and hearts fully to receive this incomparable gift! ■



Oded  
Lewensohn,  
Adv. & Notary

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.

27 Keren Ha'Yesod St., Jerusalem | Tel: 02-6731000 | Email: office@lawlr.co.il | www.lawlr.co.il

OU Israel is happy to announce:

# FREE LEARNING For the Month of Sivan!

Starting Isru Chag (May 18) until the end of Sivan (June 10), all regular weekly on-site classes will be **FREE OF CHARGE!!**

As we re-accept the Torah on Shavuot, take advantage of this deal to jumpstart your learning! Let's slowly re-emerge from the Corona crisis and return to in-person learning together!

*Refreshments  
and coffee will  
be served*

- ▶ The fee for Zoom shiurim will remain in place
- ▶ Green passport and ID must be presented at the door'

# SHAVUOT NIGHT AT OU ISRAEL

10:30 PM Doors Open

10:45 PM Humble Nobility: Life Lessons from the Stories of Ruth,  
Moshe Rabbeinu, and Rebbe Akiva with **Rabbi Sam Shor**

11:45 PM Celebrating Sinai, Opening Sefer Bamidbar:  
A Coincidental Connection? with **Rabbi Shmuel Goldin**

12:45 AM The Unity of Torah with **Rabbi Moshe Hauer**,  
Executive Vice President, Orthodox Union

1:45 AM Doors Close


At OU Israel Center, 22 Keren HaYesod St.


*Refreshments will be  
served throughout  
the night*

In accordance with all Ministry of Health Guidelines.

Entry only for those who present a copy of their official tav yarok documents

The entire evening is sponsored in honor of Rebbetzin Feiga Kahana






  
OU ישראל

# YIZKOR REMEMBER

On Shavuot Yizkor is recited to commemorate the memory of our departed loved ones. It is the tradition of many to pledge to contribute tzedaka in memory of those who have left this world. Please consider making a contribution to the OU Israel Center, which will help to support the on-going Torah learning and many community programs of the OU Israel Center.

Please send your contributions Att:  
Chana Spivack at 050-229 4951

OU ISRAEL CENTER | [WWW.OUISRAEL.ORG](http://WWW.OUISRAEL.ORG)

## Chesed4U

**Are you an Oleh resident of  
Yerushalayim and feel unconnected?  
Would you like a call,  
a friend or a study partner?  
Are you in need of assistance  
with obtaining food,  
medicine or other essentials?**

**WE WILL DO OUR BEST TO ASSIST YOU**

Contact: \*3263  
or [Chesed4U@ouisrael.org](mailto:Chesed4U@ouisrael.org)

OU ISRAEL CENTER | [WWW.OUISRAEL.ORG](http://WWW.OUISRAEL.ORG)





## Social Network for singles 75+

If you are interested in being part of this new dynamic group offering friendship, intellectual stimulation and exploring new areas of interest all via Zoom in the comfort of your own home.

Please contact **Chana Spivack**  
[cspivack@ouisrael.org](mailto:cspivack@ouisrael.org)  
**050-229-4951**

Help with Zoom is available

[WWW.OUISRAEL.ORG](http://WWW.OUISRAEL.ORG)



OU Israel and JCHAT  
Present

# Shavuot Night Dinner

For Young Professionals, ages 25-45

with **Rabbi Sam & Rebbetzin Henny Shor**



**SUNDAY EVENING, MAY 16, 8:45 PM**

Delicious Mehadrin Dairy Seuda followed by Shavuot Night Learning  
At OU Israel Center, 22 Keren HaYesod St.

Limited Seating available, 50 NIS per person, pre-registration  
required - [www.ouisrael.org/events/shavuotjchat2021](http://www.ouisrael.org/events/shavuotjchat2021)

In accordance with all Ministry of Health Guidelines.

**Participants must present a printed copy of tav yarak documents**

OU ISRAEL CENTER | 02-560-9100 | WWW.OUISRAEL.ORG



## Join the OU Israel **KIDS' KOLLEL** Shavuot Learning Challenge!!



Send us an email explaining what you learned over Shavout, and a specific message you'd like to share from what you learned, and you'll be entered into the Kids' Kollel Shavuot Raffle. **The winners will receive a personalized Chumash with his/her name inscribed on it and their entries will be published in the Torah Tidbits.**

- ▶ Entries should be sent to **[zemiraoz@ouisrael.org](mailto:zemiraoz@ouisrael.org)** by May 20
- ▶ Please include your name and phone number in the email.



OU ISRAEL CENTER | 02-560-9100 | WWW.OUISRAEL.ORG

# OU Israel Center Shiurim

Register for one-time shiurim (in-person and by Zoom) at [www.ouisrael.org/classes](http://www.ouisrael.org/classes)

Register for ClassPass package deal for classes by Zoom at [www.ouisrael.org/classpass](http://www.ouisrael.org/classpass)

SUN, MAY 16

## EREV SHAVUOT SPECIAL EVENTS

**8:45PM**

JCHAT Shavuot Night  
Dinner

**10:30PM-  
1:45AM**

Shavuot Night  
learning



MON, MAY 17

## SHAVUOT



TUE, MAY 18

**9:00 AM**  
**Rabbi Yitzchak  
Breitowitz**  
Minchat Chinuch  
(Zoom only)

**9:15 AM**  
**Mrs. Shira Smiles**  
Torah Tapestries  
(L'Ayla)

**10:30 AM**  
**Rabbi Shmuel Goldin**  
Parshat HaShavua

**2:00 PM**  
**Rabbi Jeffrey  
Bienenfeld**

**5:00 PM**  
**Mrs. Sylvie Schatz**  
Chazal: Insights Into  
Our Times (L'Ayla)  
<https://zoom.us/j/85177782268>  
(Zoom only)

**PLEASE NOTE:**  
Password for  
classes is:  
ouisrael

Archived recordings of shiurim: <https://www.ouisrael.org/video-library/>



WED, MAY 19

**9:00 AM**

**Rabbi Shimshon Nadel**

Halacha and Medina

**10:15 AM**

**Rabbi Anthony Manning**

Contemporary Issues in Halacha and Hashkafa

**11:30 AM**

**Rabbi Alan Kimche**

Great Jewish Thinkers

**4:30PM**

**Rabbi Hillel Ruvell**

**7:00 PM**

**Rabbi Baruch Taub**

Halacha (Zoom only)

**8:30 PM**

**Rav Meir Goldwicht**

(Hebrew)

[https:// zoom.us/j/2244321902](https://zoom.us/j/2244321902)

Parshat Hashavua

Passcode: 18

**\*L'AYLA CLASSES  
ARE FOR  
WOMEN ONLY**

THURS, MAY 20

**10:15AM**

**Mrs.Zemira**

**Ozarowski** Post-Shavuot Lessons from Megillat Rut

**11:30 AM**

**Rabbi Shai Finkelstein**

Unlocking the Messages of Chazal

**2:00 PM**

**Rabbi Jeffrey Bienenfeld**

**4:30PM**

**Rabbi Hillel Ruvell**

**8:00 PM**

**Rabbi Ari Kahn**

Parshat HaShavua

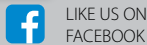
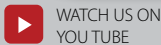
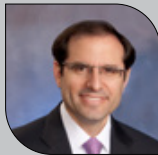
<https://zoom.us/j/2624570009>

(Zoom only)

**MISSED A CLASS?**

You can watch the recording at

[www.ouisrael.org/video-library](http://www.ouisrael.org/video-library)



## SHIUR SPONSORS

**Wednesday, May 12** - Rabbi Manning shiur is sponsored in memory of **Moshe ben Michael Shaul z"l** - this Shavuot is the 1st Yahrzeit

**Monday, May 17** - Rabbi Goldscheider's shiur is sponsored by **Avi and Yehudit Moshel** in honor of **Noam Yehuda ben Chaya Leah**

### **Rabbi Shmuel Goldin's shiurim**

have been sponsored by a generous donor

**Rabbi Manning's shiurim** for the 2021 academic year have been sponsored anonymously in the merit of an aliya neshama for **Matisyahu ben Yisrael z"l, Aharon ben Menachem Lev z"l and Eliana bat Yaakov a"h**

**Rabbi Kimche's shiurim** for the 2021 academic year have been sponsored anonymously in the merit of a refuah shelaima for **Janet bat Hannah**

**Rabbi Taub's weekly Parshat HaShavua Shiur** is sponsored by **The Jewish Legacy Foundation**



Please help OU Israel to continue to bring Torah and inspiration to so many, even during these unusual and challenging times. To sponsor an on-line class or event in honor of a simcha, in the merit of a refua shleima, or in memory of a loved one, please contact

**Chana Spivack at**  
[cspivack@ouisrael.org](mailto:cspivack@ouisrael.org)  
**050-229-4951**

**WWW.OUISRAEL.ORG**

OU Israel L'Ayla and Beit Kneset Musar Avicha present:

## Women's Monthly Beit Midrash in Maaleh Adumim!

**WEDNESDAY, MAY 26, SIVAN 15**

**7:45pm** Registration and Refreshments

**8:00pm** Women in Tanach: **Mrs. Zemira Ozarowski**,  
OU Israel Director of Community Programming

**8:30pm** Practical Kashrut: **Rabbi Ezra Friedman**, Rav Beit Kneset,  
Director of the OU Israel Gustave & Carol Jacobs Center for Kashrut Education

**9:00pm** Special Guest Speaker:  
**Rabbi Menachem Nissel** Mashiach: What's it Like?

**25 NIS Pre-Registration (by May 25) / 35 NIS At the door**

LOCATION: MUSAR AVICHA 5 HATZILTZAL | REGISTRATION: [WWW.OUISRAEL.ORG/MA7](http://WWW.OUISRAEL.ORG/MA7)



# CAMP DROR

Join us for a fun summer that is screen-free, and full of adventures, activities, growth, and friendships that will last a lifetime.

Separate campuses for boys & girls in the Golan!



**Dates:** July 5 - July 22, 2021



**Price:** 7300 nis (grades 5 - 9)  
7450 nis (Manhigut grades 10 & 11)



**Sibling discount available**

WWW.CAMPDROR.COM | Tel: +972-50-202-2085



# OU Israel Bat Mitzvah & Beyond Program



For girls in Grades 6-8 and their mothers

**SESSION #4 - SUNDAY MAY 23, 7:30PM**

**\*Each session is a stand-alone session  
TOPIC: MY PERSONAL CONNECTION TO TEFILLA**

- ▶ Guided Chavruta learning for mothers and daughters
- ▶ Brachot Party led by **Chaya Sara Rabinowitz**
- ▶ Tehillim competition with **Orli Wahba** and the Abraham's Legacy App
- ▶ Create your own personalized Siddur-Bookmarks



**FREE OF CHARGE!** ZOOM PROGRAM. Register at [www.ouisrael.org/events/batmitzvah4](http://www.ouisrael.org/events/batmitzvah4)

OU ISRAEL CENTER

WWW.OUISRAEL.ORG

02-560-9110

## OU Israel 'Torah Tidbits' is excited to pursue developing a section that would appear each week geared for children ages 8-13

If you have interest in working on a **children's page** that could contain a comic or other children related activities (related to the parsha or the different seasons /holidays in the Jewish calendar) please be in touch

with Aaron Goldscheider

[aarong@ouisrael.org](mailto:aarong@ouisrael.org)

Looking forward to hearing from you!



**Torah Tidbits**

**New in Israel!**

# Acclaimed Program. Proven Results.

MASTER OF SCIENCE IN

**ACCOUNTING**

FARLEIGH DICKINSON UNIVERSITY



Rated One of the Top  
Master in Accounting  
Programs



Sit for  
CPA exam  
in Israel

- **New! Option for Israel students**
- **Yeshiva/ Seminary Credits**
- **7 Placement Recruiters- 96% Placement Rate**  
Decades of relationships with hundreds of firms
- **Program Length: 15-18 Months**

**SERVING NEW YORK / NEW JERSEY / NEW! ISRAEL**



**PROFESSIONAL CAREER SERVICES**

PLACEMENT | JOB COUNSELING | TRAINING  
A DIVISION OF AGUDATH ISRAEL - NON-PROFIT

**MEN:** 732-905-9700 ext 665  
yocheved@nj.pcsjobs.org

**WOMEN:** 732-367-1500  
aps.courses@gmail.com

PCS is sponsored in part by the Dovid Lichtenstein and Family Foundation



RABBI MOSHE

TARAGIN

Ram, Yeshivat Har Eztion

SHAVUOT



## Geulas Yisrael #3 The “Israeli” Har Sinai

Torah is eternal and exists outside of time and outside of space. For this reason, it was delivered in a barren desert landscape beyond human civilization. Similarly, its date of delivery is concealed – at least by the Torah itself. The word of G-d is incumbent upon Jews regardless of *where* we live or *when* we live. The delivery of His will is not geo-tagged nor is the event clearly pinned to a particular date.

Even though G-d’s autonomous word exists outside of ‘place’, it does resonate differently in His land. For this reason, it was absolutely crucial to re-enact the epic Sinai experience upon arrival in Israel. Soon after entering the land, the Jews restaged Sinai upon the two northern mountains of Gerizim and Eival. Settling Israel without recreating Har Sinai and reinforcing its fundamentals is inconceivable. Our warrant to this land is our embrace of G-d’s will and the historical agenda of broadcasting G-d’s word from the land of Israel. Upon first entering our home, the warrant for our residence must be reaffirmed and an

“Israeli” Har Sinai must be staged.

However, the Israeli Har Sinai was dramatically different from the earlier desert ceremony. At Har Sinai the Jews were completely passive- attentively listening and enthusiastically embracing- but completely reactive. The pyrotechnics at Sinai were so fearsome that, by some accounts, the Jews even fled the scene, only to be forcibly retrieved by Moshe. On that desert morning only one voice was to be heard and it emanated from Heaven, descending upon Mankind.

By contrast, at the Israeli Har Sinai, Torah is distilled and presented by a human audience: six tribes ascended one mountain while the remaining population ascended the second cliff. A faction of Levites stood in the valley between the two cliffs, announcing each commandment. Listening to these avowals, the respective groups upon the highlands responded by declaring “Amen”. Further accentuating the human role, the Israeli version of the luchot- Torah inscribed on two large slabs of stone- were inscribed by humans and not by the Divine hand. It is unclear what was engraved upon the stone slabs at the mountains of Gerizim and Eival. Did these slabs contain a selection of mitzvot or possibly, the entire Torah? Either way there is a distinctly

human tone to Israeli “stones” as opposed to the desert luchos. Though Torah predates time, it must be applied by humans to daily life and to a sometimes, unaccommodating world. Nowhere is this application more challenging and all-inclusive than in the land of Israel. When directing the broad affairs of State, it is difficult to shrink Torah to the protective horizons of the beit midrash or study halls. Torah’s spirit and law must be infused in every feature of human and national experience. This expansive application of Torah -amplified in Israel – was symbolized at these two mountains by empowering human beings as anchors and authors.

Additionally, the Israeli Har Sinai concluded with a general appeal to uphold the “entirety” of Torah (*arur asher lo yakim et divrei Hatorah hazot*). This general mandate – excluded from the original Har Sinai- reminded us that, upon entering Israel, we now possessed *lateral* responsibility for other Jews. The mandate of “*kol yisrael areivim zeh lazeh*” only began when we entered the land and began forging a community. Unquestionably, lateral accountability for every Jew exists outside of Israel, but it is primarily realized on an *individual* level- promoting individual religious experience for other Jews. Life in Israel demands a more *communal areivut*—concerning the religious and moral spirit of cities, communities and society at large. Sinai in Israel took on an added dimension; human authorship implied both more proactive human authorship as well as more lateral social responsibility. It is true now as it was then. ■

# Ben Zimra

ט"ם

REAL ESTATE

The best deals in Jerusalem

**CLOSE TO THE MESILA PARK** - Great investment! 3.5 rooms, first floor, balcony, with a pinuy binuy process to double the value of the apartment. 2,100,000NIS

**ARNONA HaTSEIRA** - Beautiful penthouse, 5 rooms, 134m, modern building, elevator, 90m balconies with panoramic view, good shape, quiet, storage, double parking, Exclusive. 3,750,000NIS

**HEART OF BAKA** - Luxury beautiful penthouse, 4 rooms, Shabbat elevator, 60m balconies with panoramic view, high ceilings, storageroom, 2 parkings, Rare!

**OLD KATAMON** - New small Project, 3/4/5/6 rooms, great location, garden or sukkah balcony, luxury, quiet, storage, parking, Rare!

**GERMAN COLONY** - Unique Property! Plot of more than Dunam, permit to build up to 1250m with pool, huge garden, ground floor of Arabic style house, high ceilings, prime location. Rare!

28, Kovshei Katamon Street, Jerusalem  
Tel: 02.5633008 - [www.ben-zimra.com](http://www.ben-zimra.com)

# WATER DAMAGE, MOLD, & PAINT SPECIALISTS

ALL WORK GUARANTEED



- Waterproofing:  
Private Homes, Heights/Buildings, Roofs
- Thermal Leak Detection/English Reports
- Mold Resolution + Prevention
- American House Painting

Free Advice And Recommendations

# PARAMOUNT PAINTS

[www.paramountpaints.com](http://www.paramountpaints.com)  
[paramountassessments@gmail.com](mailto:paramountassessments@gmail.com)  
058.680.5867

# SEROLOGICAL TESTS

**249NIS**



SEROLOGICAL RESULTS UP TO 48 HRS IN LAB

## CORONA TESTS

**269NIS**

CORONA RESULTS UP TO 24 HRS IN LAB

**URGENT RESULTS** FOR BOTH AVAILABLE FOR ADDITIONAL COST

| HOME TESTS AVAILABLE FOR ADDITIONAL COST

| NO APPOINTMENT NEEDED AT ANY OF OUR 2 LOCATIONS!

**SUNDAY - THURSDAY** • OPEN 9:00 to 21:00

**FRIDAYS** • 8-12 (IN JERUSALEM ONLY)

**MOTZI SHABBAT** • OPEN 1 HOUR AFTER SHABBAT ENDS UNTIL 23:00 IN BOTH LOCATIONS!

**JERUSALEM** LOCATION - UH Headquarters - 2 Aholiav St.

**BNEI BRAK** LOCATION - 9 Shlomo HaMelech St.

---

**NEW! CORONA QUICK RESULTS AVAILABLE IN MINUTES**

FOR TRAVEL / EVENTS / TOURISM

This quick result test is in accordance of green mark

- ALL TESTS AND LABS RECOGNIZED BY MINISTRY OF HEALTH -



**UNITED  
HATZALAH**

INQUIRE WITHIN

**PCR@1221.org.il**

**+972.2.6220.482**

WHATSAPP  
OR CALL

# Keren Chesed - WANTED!

A dedicated individual or team to take over the Chesed Fund

- Passionate about helping people in distress.
- Hebrew/English speaking.
- Organized.

For nearly two decades, the Chesed Fund has assisted countless persons in desperate need.

Please contact  
**Menachem Persoff**  
[menpmp@gmail.org](mailto:menpmp@gmail.org)  
**050-570-1067**

## Eiferman Properties Ltd.

### JERUSALEM SALES

- **SHAAREI CHESED** Townhouses prices from \$3,250,000!
- **REHAVIA / SHAAREI CHESED** 2 brdms. 76 sqm, 2nd floor, elevator, large succah balcony, renovate to your taste!
- **TALBIEH** Spacious 3 bedrooms, 105 sqm, 1st floor, Shabbat elevator, NIS 2,590,000!!
- **OLD KATAMON** 135 sqm duplex, private external elevator, succah!
- **GERMAN COLONY** Existing building with permit to build 250 sqm on a huge lot!
- **CITY CENTER** 4 Bdrms, renovated, elevator, balconies
- **HOLYLAND / RAMAT SHARET / BAYIT V'GAN** Cottage 235 sqm, 9 rooms, large succah, view, parking !
- **HAR NOF** \* No steps! Spacious 3 brdms., storage room, permit to enlarge succah facing the view!  
\* 127 sqm duplex, private entrance + garden!  
building permits, lots of potential!  
\* Unique Villa - 330 sqm with options! view!

### RENTALS

- **OLD KATAMON** Lovely 2 brdms, un/furnished, 2 balconies
- **ARNONA** Renovated 4 brdms., large terrace, view!
- **HAR NOF** Entrance level! wheelchair accessible!  
Shlav A, 3 brdm. apt. + 2.5 brdms combined extension with a private entrance!

**02-651-4030** [www.eifermanrealty.com](http://www.eifermanrealty.com)



## Ramat Beit Shemesh

Amazing deal for a short amount of time!

Pay now only **15%**

the rest when you move in!

3-4-5 rooms, starting from: 1,450,000 NIS

We will help you throughout your entire purchase  
(choosing the best mortgage broker, lawyer, engineer, appraiser)

Call Now!

02-999-5727

0526-444-588



# SIMCHAT SHMUEL

BY RABBI SAM SHOR

Program Director, OU Israel Center

## SHAVUOT



Perhaps the most well known tradition associated with the *Yom Tov* of *Shavuot* is the custom to stay awake the entire night, in symbolic anticipation and preparation for the reenactment of *Kabbalat HaTorah*. As we recall this seminal event in Jewish History each year, we may actually be fulfilling a fascinating mystical concept as well.

There is a teaching in the *Mishna*, (*Pirkei Avot*, 1:15) which introduces to us the concept of the frequency of *Torah* study. The text teaches us in the name of *Shammai*: “*Asei Toratcha Keva*”- *Make your study of Torah a kviut- an established, regular part of your daily life.*

On the simplest of levels-this is very obvious, in order for a Jew to live life as a Jew, to fulfill all aspects of Jewish ritual and living, one must be engaged in the on-going pursuit of knowledge, and continue to address all of life’s issues through the lens and guidance of the eternal wisdom of the *Torah HaKedosh*.

The *Talmud*, (*Masechet Shabbat 31a*) echoes this sentiment: “*Amar Rava: beshaa shemachnisin adam ladin omrim lo:...kavata itim latorah?*” “*Rava said: When a soul appears before the Heavenly tribunal to be judged, he will be asked: ‘Did you set aside time for the study of Torah?’*”

The *Rambam*, in the opening chapter of the laws of *Talmud Torah*, spells out in specific terms the importance of regular *Torah* study and some of its parameters. In the eighth entry he writes:

“*Kol Ish Miyisrael chayav b’talmud torah, bein ani, bein ashir, bein shalom b’gufo, bein baal yisurin, bein bachur, bein shehaya zakein gadol shetashsash kocho. Afilu ani hamitparneis min hatzedaka umchazer al hapetachim, v’afilu baal isha uvanim-chayav likboa lo zeman letalmud torah bayom uvalaylasheneemar-*“*V’hagita bo Yomam Valayla (Yehoshua 1:8)...*”

“*Every Jew is required to study Torah, whether impoverished or wealthy, healthy or ill, young or old and weak. Even a beggar who is dependent on charity, and who must go door to door, and a man with a wife and family to support must devote time to study Torah day and night, as stated in the verse: ‘and you shall discuss it day and night... (Joshua 1:8).’*”

It seems the *Rambam* adds an additional stringency to this idea of regular *Torah* study- that one must set aside time to study regularly **both** *bayom*-during the daytime as well as *balayla*- in the evening.

There is a fascinating statement which might help us better understand this

idea, in the first comments of the *Magen Avraham*, the important legal work and commentary on the *Shulchan Aruch* written by the 17th Century Sage Rabbi Avraham Abele Gombiner.

In the very first entry in this work, he wrote: “*Beshelah Katuv: sod lechibeir yom velayla betorah oh betefilla, bein baboker, bein baerev...*” “*It is written in the Shnei Luchot HaBrit (two tablets of the law written by the 16th Century Kabbalist Rabbi Yeshayahu Horowitz, of Prague): it is a mystical fundamental to join together day and night with Torah study or with prayer, both at daybreak, and at nightfall...*”

What exactly is the *Kabbalistic* significance that the *Shnei Luchot Habrit* refers to, in joining the day and night or night to day, through either *Torah* or *Tefilla*?

*Shlomo HaMelech* in *Mishlei (Proverbs)* wrote- “*Ki Ner Mitzva, v’Torah Ohr*”-“*Each mitzva is like a candle and the Torah is light.*”

The Chasidic Masters often speak of the analogy of the light of *Torah* outshining the darkness in the world. When a Jew brings a little bit of *Torah* into the twilight zone at the end of each day, or from the

night into the early hours of the morning, symbolically, mystically they are contributing to bring the light of the Divine into this world which is often seen as being full of darkness and confusion.

Perhaps this is another possible reason for the custom to stay awake studying *Torah* the entire night on *Shavuot*. On the very day we anxiously and joyously prepare ourselves to once again symbolically stand and accept the *Torah* at *Sinai*, we simultaneously and symbolically help to bring the light and perspective of *Torah* into this world of confusion. On *Shavuot* we rejoice that we have received the gift of *Torah* as a source of guidance and inspiration which helps to bring light, clarity and meaning to our lives, and to the world around us... Chag Sameach! ■

## BUY- SELL- RENT Deborah Michael Jerusalem Homes

Specializing in Anglo areas  
of Jerusalem

Whats app/call

0532852345/8476751590

Debisraelhomes@gmail.com

Many References available!



## US BROKERAGE SERVICES IN ISRAEL

# Get the Best of Both Worlds

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

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

aaron@lighthousecapital.co.il • www.aaronkatsman.com

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





## SHAVUOT



# Challah on Shavuot

The *Rema* (OH 494:3) cites a special custom to eat dairy on Shavuot, followed by meat at the same festive meal. At this meal, the *Rema* says to have an additional challah for the second part of the meal (upon consuming meat). While there are other explanations offered for this additional challah, some authorities maintain that the *Rema's* ruling is based on a requirement to use separate bread for a dairy meal and for a meat meal (*Magen Avraham* 494:8, *Chok Yaakov* 494:12). One may ask, is the *Rema's* ruling considered a halachic requirement? In general, may leftover bread from a dairy meal be eaten with a meat meal and vice versa?

The *Talmud Yerushalmi* (*Pesachim* 6:4) states that one is obligated to remove all bread crumbs and residue from the table between eating a dairy and a meat meal. Since bread is a main component of a meal and is often eaten together with the other foods, it is likely that food residue has collected in the crumbs. The *Tur* (YD 91) and *Shulchan Aruch* (*Beit Yosef* YD 89) also rule like the *Yerushalmi*. It seems clear that these authorities were concerned

about crumbs and do not mention large leftover pieces of bread (see *Shulchan Aruch* YD 91:3). The first authority to mention a requirement not to mix bread from dairy and meat meals is the *Hagahot Oshri* (*Chulin* 8:7). He cites a praiseworthy practice to remove all leftover bread and other parve foods eaten with a meat meal before a subsequent dairy meal and vice versa, as they are likely to have come into contact with meat (or dairy). Some later authorities quote the ruling of the *Hagahot Oshri* and cite it as a proper custom (*Aruch Hashulchan* YD 89:15).

Rav Moshe Feinstein (*Igrot Moshe* YD 1:38) discusses at length the issue of separate bread for dairy and meat meals and distinguishes between various situations. He quotes numerous sources that small pieces of food cut and served on the table with meat may not be served with dairy. Rav Moshe explains that small pieces of food or drink are extremely likely to become intermingled, even when people think they are being careful (see *Shach* YD 18:8). He views the *Hagahot Oshri* as adding an *extra* stringency. Therefore, even in a situation where there is no real halachic concern, it is praiseworthy to separate all accompanying parve foods between meat and milk meals. However, according to Rav Moshe, this stringency is not a halachic obligation.

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



It is noteworthy that the practice to have an additional challah for the second half of the meal (meat) is cited by the *Rema* as a custom in the laws of *Shavuot* and not in the context of the laws of kashrut (see *Shulchan Aruch Harav* 89). This seems consistent with Rav Feinstein's perspective on the issue.

Based on the *Hagahot Oshri*, there is a dispute if one may use leftover bread from a meat meal to eat at a later dairy meal. Rav Moshe, as explained above, distinguishes between pieces of bread left around the table and a large piece or a partial loaf. Pieces spread out on the table fall under the category of food that one cannot be "careful with" and, as such, may not be used. However, large, unsliced pieces may be reused from a meat to a milk meal (or vice versa). The *Badei Hashulchan* (89:99) rules that if children are at the table, all bread products, both cut and whole, should not be reused for a different type of meal. Children are not as careful, and most likely some food residue came in contact with the bread (see *Responsa V'dibarta Bam* 211).

The custom to have an additional challah for the second part of the *Shavuot* meal should be observed. In general, if one wishes to use leftover bread for a different meal (milk to meat and vice versa), one should keep in mind the factors discussed

*Trust* Properties Ltd.

**Bilu St.** - 110m, duplex, 8 stairs to get into building, elevator to 1st floor, 3 bedrooms & 2 bathrooms on bottom floor, kitchen, living room, dining room, library and guest toilet on main floor, 20m Sukka terrace, Asking price 4.9 M Shekels

**For Sale- Old Katamon, Negba St.** 1st floor, Arab house, 4 rooms, (total about 160m), high standard of renovation, Sukkah porch, 2 full bathrooms + guest bathroom, central a/c, elevator, parking, small machsan, asking 2,550,000 dollars

**For rent in Old Katamon (Halamed Hey st.)** Arab style building, 1st floor, 100m, 4 rooms, small porch, Sukkah, furnished, long term, private parking, asking 9500nis/month

Smadar 050-3114040 02-6424329 [smadi\\_walla.co.il](mailto:smadi_walla.co.il)

Wills • Probate • Nuptial Agreements  
Durable Power of Attorney (Finance/Healthcare)  
**Halachic Estate Planning**  
**Tirtza Jotkowitz, Esq.**  
tirtzaj@gmail.com • 052-509-3356 • (02) 625-6475  
US & Israel: 845-425-8871 / 694-7645 / 596-5733

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

**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**

## SHLOMO SEALING & ROOF

Advanced sealing system  
Repair of tiled roof

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

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

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

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

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

Shlomo: 050-266-9766

Office: 052-774-3343

Choose from  
a variety of  
curtains &  
blinds in the  
comfort of  
your home

Get **10% OFF** with this ad

Made & installed to order

- Curtains & draperies
- Designer curtains
- Venetian & Woven wood blinds
- Blackout, Vertical, Roller, Roman & Pleated shades

Call Joe Stepsky for a free consultation

**052 5988 889**

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

Amazing Drapes are the sole  
importer of Ashley wilde to Israel



above. This requires keeping untouched or large pieces isolated in one place on the table, on a separate serving plate or tray, and slicing or breaking the bread with clean hands and utensils. When the above factors cannot be controlled, or when children are present, then ideally the bread should be eaten only with parve products on the table. Before eating the next part of the meal, all bread (sliced and whole) should be removed from the table. In this way, the leftover challah may certainly be used for both parts of the meal.

### In summary:

There is a custom to have milk and then meat at the *Shavuot* festive meal. It is customary to have an additional challah for the second part of the meal.

Sliced bread left on the table from a milk or meat meal may not be used for the second part of the meal.

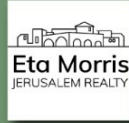
Whole or uncut bread that is off to the side of the table may be used for the second part of the meal. Nevertheless, it is a praiseworthy custom to refrain from doing so.

Certain authorities rule that if children are present at the table, all bread products may not be used at the second part of the meal.

If the challah was removed from the table before the meat or milk course, there is no doubt that the challah may be used for both types of meals. ■

## Kashrut Questions in Israel?

Call or Whatsapp Rabbi Friedman at  
050-200-4432



tel: 0547233863

## Luxury Properties in Jerusalem

### THE ART OF LIVING AT THE JERUSALEM THEATRON RESIDENCES

Theatron invites you to indulge in an authentic and memorable Jerusalem experience, against a backdrop of opulence and tranquility. Our residents will enjoy deluxe services and security, according to the international five-star standards of MGallery Hotel Collection. Now available 140 sqm - 330 sqm apartments.

### IN THE GERMAN COLONY- HAZFIRA 20

Located on one of the most prime pieces of undeveloped land in Central Jerusalem, a rare opportunity to invest and live in a trophy property on one of the best, green and quiet streets of the German Colony. 9 apts for sale ranging from 58 sqm - 120 sqm.

### THE MOST AMAZING STAND ALONE HOME IN JERUSALEM!!

Unique opportunity to buy a stand alone home , with majestic rooms, high ceilings over 600 sqm built and 200 sqm of rights, sitting on a 1,020 sqm plot.

### KING DAVID CROWN APARTMENT

4th floor facing the garden, 147 sqm (net)  
3 large bedrooms and 2.5 bathrooms. Lots of beautiful built in cabinets.  
Underground parking and storage. 24/7 doorman. \$1,800,000

**For more info please call Eta 0547233863**

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



**RABBI EPHRAIM**

**SPRECHER**

Faculty, OU Israel Center

**SHAVUOT**



## 613 Mitzvot – or 913?

“But they shall not come and look as the Holy Objects are covered, lest they die.” (Bamidbar 4:20)

The Sefer HaChinuch writes that Parshat Bamidbar does not contain any of the 613 Mitzvot of the Torah.

The Baal Halachot Gadolot disputes the words of the Sefer HaChinuch and says that Bamidbar does have one Mitzvah, the verse cited above. This verse prohibits the Levi'im from staring at the utensils of the Mishkan as they were being wrapped by the Kohanim in preparation for transport. Once the Holy Objects were properly covered, it was the task of the Levi'im to load them on their shoulders and carry them to the next station in the *midbar*.

The Rambam in Sefer HaMitzvot says that the count of the 613 Mitzvot of the Torah includes only those that were relevant and

applicable forever. Mitzvot that were one time occurrences, or short term for the *midbar*, were not included. Had they been, there would be almost 300 additional Mitzvot besides the 613 Mitzvot! Thus, Rambam agrees with Sefer HaChinuch that there are no Mitzvot in Parshat Bamidbar because the prohibition of the Levites from staring at the utensils of the Mishkan was only applicable in the *midbar* therefore making it a temporary Mitzvah.

Rambam bases his opinion on the Talmud, Makos 23b, which quotes the pasuk “The Torah that Moshe commanded us is the heritage of the congregation of Yaacov.” (Devarim 33:4)

The gematria of the word Torah is 611, the number of Mitzvot that Moshe himself taught Israel after the nation had heard the first two of the Ten Commandments from Hashem Himself, thus making a total of 613.

Since the Mitzvot are described as the heritage of the Congregation of Yaacov, it stands to reason that the 613 Mitzvot are not one time events, but permanent ones that apply forever.

This would exclude the prohibition cited in the verse above, which was applicable only during the forty years of the generation of the *midbar*. ■

**Jonathan Rosenblum, DPM**

**050-595-5161**

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



## HOW MUCH SHOULD YOU INVEST IN...

US Stocks vs. International Stocks?  
Large-Cap vs. Small/Mid-Cap Stocks?  
Alternative Investments?  
High Income vs. High Quality Bonds?  
Passive vs. Active Portfolios?

Bernstein's global team of award-winning analysts, economists, and portfolio managers seeks to capitalize on evolving opportunities in virtually every asset class and region. In each area, our strategists apply their expertise to curate custom solutions for your personal financial goals and preferred risk level, with projected long-term returns that you require.

Bernstein Israel is **fully invested** in further customizing and optimizing your investment solutions for the Israeli tax regime and the unique financial challenges facing Olim and Israeli residents.

**Private Wealth Management | Estate Planning | Trusts | Investment Strategy | Global Families**

For more information about Bernstein in Israel, please contact:

Yigal Marcus, Director

Israel: 972.73.284.4514 | US: 212.823.3617

[yigal.marcus@Bernstein.com](mailto:yigal.marcus@Bernstein.com)

AllianceBernstein Israel Ltd. only serves "Qualified Clients" in Israel, as such term is defined in the Israeli Regulation of Investment Consulting, Investment Marketing and Investment Portfolio Management Law, 5755-1995. Call us to be pre-qualified.

לא. בן. ברנשטיין אין רישיון בישראל לפי חוק הסדרת העיסוק בייצוג השקעות. בשיווק השקעות ובניהול תיקי השקעות התשנ"ה – 1995 ואינה מבוטחת בהתאם להוראות חוק זה. לפיכך, שירותיה בישראל יוצעו אך ורק ללקוחות העומדים בהגדרת "לקוח כשיר" בהתאם לחוק הנ"ל.



**RABBI AARON**

Editor, Torah Tidbits

**GOLDSCHIEDER**

**FOR SALE**

**AMAZING INVESTMENT IN OLD ARNONA**

EFRATA ST #30

3.5 RMS IN BLDG SET TO UNDERGO TAMA 38  
CURRENTLY 79 M, AFTER TAMA WILL BE 100 M  
3 DIRECTIONS, GOOD CONDITION, STORAGE  
AND PRIVATE PARKING  
NIS 2,350,000

**LUXURY APT IN CITY CENTER**

IN THE NEVIIM COURT PROJECT  
4.5 RMS, 120 M, 3RD FL WITH SHABBAT  
ELEVATOR, PRIVATE PARKING, STORAGE,  
BALCONY WITH VIEW TO THE MOUNT OF  
OLIVES, CHURCHLAND LEASE TO 2110  
NIS 4,450,000

Dov Shapiro **052.5533739** | Ilana Nelson **054.5341403**

**integrityrealestate.co.il**

**BAKA – TOWNHOUSE** 220sqm,  
private entrance, private elevator,  
4 exposures,  
central, quiet –  
7,500,000nis



**052-3202488**  
Michael



**My Tech Tutor to the Rescue!**

Patient tutor, available worldwide, to HELP  
you ease your tech stress and struggles  
& confidently manage your  
computer or smartphone.

**Bryna Lee Jacobson**  
BL@mytechtutoril.com  
050-7725-767

Mention this ad for FREE  
15 minute introductory call.



**Refuah Shleima  
Robert R.**  
from the TT distribution staff

# Real Life Rescues



## Accident on The Gush Etzion Tunnel Road

United Hatzalah volunteer EMT Ramzi Batesh lives in the Muslim neighborhood of Beit Safafa in southern Jerusalem. Whenever accidents occur on the tunnel roads of Highway 60 that connects Jerusalem with Gush Etzion and Beitar, Ramzi dashes out to respond, as he is one of the closest available responders. A few weeks ago, Ramzi had just finished a shift in United Hatzalah's dispatch and command center and was resting at home when he received a GPS proximity alert notifying him of an accident that had taken place on the tunnel roads. This time it wasn't a car accident, it was a construction accident.

One of the construction workers who had been busy assisting in building the new tunnel, had fallen off the structure to the ground below. Ramzi grabbed his helmet as he ran out the door, and informed dispatch that he was on his way. He hopped on his United Hatzalah ambucycle and sped swiftly to the accident site.

Weaving around the congested traffic that is constantly plaguing the area, Ramzi arrived quickly at the scene. The 35-year-old man had suffered serious back and leg injuries from the sixteen-foot fall.

Ramzi knelt beside the victim, assessed the open leg fracture, and reassured the man as he began treatment. Working quickly, the experienced medic stemmed the severe bleeding, applied trauma bandages and splinted the broken limb. Other first responders and an intensive care ambulance crew arrived a few minutes later and assisted Ramzi in providing treatment to the injured worker. Working together the team swiftly stabilized the patient. Ramzi helped to transfer the man into the ambulance and the emergency vehicle rushed off at high speed to the nearest trauma center.



“There are a lot of emergencies on the tunnel roads most of them are vehicular accidents that occur fairly frequently. When I am not working in the dispatch, I often find myself responding to emergencies there. This one was a bit different, but no less serious. I am proud to have been able to respond and treat the worker with the highest level of care possible.”



## DIVREI MENACHEM

BY MENACHEM PERSOFF

Special Projects Consultant, OU Israel Center  
mpersoff@ou.org

### A United Family

Parshat Bemidbar opens with the command for the people to be counted in the wilderness. Of interest, both Rashi and Rav Hirsch note, in slightly different contexts, that the command was associated with (a) the Mishkan (one month after its completion) and (b) the Ohel Mo'ed (where the directive was given).

Thus, the census surely had something to do with the national goal of placing the Mishkan, and the purpose for which it stood, at the center of the people's consciousness. No wonder, then, that the Parsha continues to describe how the tribes surrounded the Mishkan in the center of their encampment.

The appropriate males to be counted were members of families, subsumed under the title "the house of their fathers." The collected numbers in each of these houses constituted the sum of the specified individuals in the tribe. Collectively, the tribes represented עדת בני ישראל – the totality that was The Congregation of the Children of Israel.

Recent tragic events in Israel have perhaps sharpened the significance of that census for our times. In the post-modern era, the distinctions between the traditional family unit and "alternative" arrangements are

dissipating at an extraordinarily fast rate. It is no longer "politically correct" to talk of the house of one's father and mother. Rather, one (supposedly) talks of "parents" (independent of gender). Whatever happened to the *Kedushah* associated with *Kiddushin* and the mitzva of *Peru Urevu*?

Moreover, the tragic event in Meron brought the significance of the census in the wilderness into extreme focus. Each of the fallen on Lag Ba'omer was a family member of his household (מבית אבותם). Each was a proud Jew linking present to a magnificent past, a link in the chain of *Mesorah* extending back thousands of years. Each was holding a torch for the values of Torah and tradition.

And in their demise, the stricken families were joined in mourning and prayer by hundreds of thousands of sympathizers from all walks of life who yet represented the whole of Am Yisrael. Following R. Hirsch, at that time, we were all united "in the higher union of all, originating from one common house into בית ישראל."

May we all thus recognize our roots and be counted. May Hashem have mercy on us, and speedily in our days capitalize on that sudden surge of unity and bring unity to his glorious Name. ■

Shabbat Shalom! *Menachem Persoff*



בד"ר נחום  
9977704

Huge Magnificent 🏡 Villa for sale בס"ד  
Yerushalayim - Har Nof Built  
350sqm on Half Dunam, three floors,  
10 rooms, private entrances (suitable  
as seperate apartments), centrally  
located, quiet street, amazing  
panoramic view 🌄 private parkings,  
big Sukkah gardens -  
Nis 7,800,000

(See our Catalog on whatsapp)

📞 AW Real-Estate & Investments  
☎️ (972+) 052-9977704

**THERE ARE STILL SOME HOTEL  
ROOMS LEFT IN EACH CATEGORY!**



**DESTINY'S  
YARCHEI KALLAH  
4 DAYS, THREE NIGHTS  
Sunday-Wednesday, June 13-16**

in the magnificent  
**LAVI HOTEL**  
featuring



**RABBI BEREL WEIN**

as Scholar in Residence

**Daily Shiurim-lectures**

Rabbi Wein and Rabbi Amsel, Tiyulim, separate &  
family swimming in heated pool,  
outstanding food (Rubin meat  
under Mehadrin Rabbanut of Galil Tachton),



Daily Jewish & Hollywood films  
never screened before in Israel.

**Outstanding Live Nightly  
entertainment**

For questions, prices, to register, write or call  
[nachum@jewishdestiny.com](mailto:nachum@jewishdestiny.com) or 0544-54-36-18



  
**Eta Morris**  
JERUSALEM REALTY

For information on magnificent stand alone homes in  
German Colony, Baka and Old Katamon.  
Call today: **Eta: 054-723-3863**

### Old Katamon/San Simon

Newly renovated 145 sqm apartment on one floor,  
shabbat elevator, registered parking and storage.  
Price **4,600,000 NIS.**

New project 4, 5, 6 rooms available. Underground  
parking, shabbat elevator and storage. Starting  
prices at **3,800,000 NIS-** larger apts **-6,000,000 NIS.**

Brand New Luxury Penthouse, 120 sqm on one floor  
with a 130 sqm terrace. **Call for more info.**

### Baka

Charming, authentic Jerusalem stone garden apt for  
sale: 225 sqm on two floors, plus 223 sqm registered  
garden plus 2 parking spots. **Call more info.**

Magical garden apartment, 229 sqm built space,  
300 sqm registered garden in the heart of Baka. **Call  
for more info.**

New duplex penthouse, 140 sqm with two sukka  
terraces only **4,500,000 NIS!!!**

### Mekor Haim

Quadra garden apartment, 107 sqm duplex with 20  
sqm garden , registered parking - pool and gym for  
residences. **3,700,000 NIS.**

### Talbiya

**Jerusalem Theatron Residences: 140 sqm - 300  
sqm apartments available for sale now!!! Call  
more info.**

Beautiful apartment in Talbiya, 150 sqm, one floor.  
High end finishes, underground parking.  
Shabbat elevator, Sukkah terrace. **7,900,000 NIS.**

### German Colony

100 sqm apt in a new project ready in 2 years. 50  
sqm registered garden, parking. **4,500,000 NIS.**

160 sqm on one floor, 2nd floor in small luxury  
building. Large sukka terrace. Parking, shabbat  
elevator, views, lots of light. **8,500,000 NIS.**

New luxury project. 3 & 4 room apartments, storage  
underground parking, starting at **3,000,000 NIS.**

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



## Adding Salt to Hot Food on Shabbat

**Question:** In our home, the health concerns of some and the taste concerns of others clash in regard to salt in our food. If I cook with less salt, may people add salt to their soup or *cholent* on Shabbat?

**Answer:** We will discuss the issues that impact the different permutations of the question.

The *gemara* (Shabbat 42b) cites three opinions regarding cooking salt in comparison to cooking other spices (which occurs in a *kli rishon* but not a *kli sheini*). 1. It occurs only in a *kli rishon* on the fire; 2. It is like other spices; 3. It occurs even in a *kli sheini*. The Shulchan Aruch (Orach Chayim 318:9) rules like the lenient opinion (only forbidden on the fire), which would solve your problem. However, the Rama cites the opinion that salt cooks even in a *kli sheini* and praises those who are *machmir*. Therefore, we will seek other grounds for leniency.

First, we must survey the three modes of salt production: 1. mining underground; 2. cooking seawater so that only salt remains; 3. evaporating seawater in the sun and

drying the moist salt with hot air. #3 is the standard in Israel.

If #2 is done, we can apply the rule that the prohibition of cooking does not apply to solid foods that were already cooked. This does not guarantee permissibility, as some claim that since salt becomes liquefied during its usage, it is treated like a liquid, for which re-cooking is likely forbidden (see Mishna Berura 318:71). Even regarding definite liquids, the prohibition might only be a *chumra* (Igrot Moshe, OC IV:74.5, based on Rama OC 318:15). Therefore, regarding such salt, the case for leniency is very strong.

If system #3 is used, the case is arguably weaker because hot air accomplishes baking as opposed to cooking, after which Ashkenazim generally forbid cooking (see Shulchan Aruch and Rama *ibid.* 5). On the other hand, this too is a matter of *machloket* (many Sephardim do not view cooking as a problematic addition for a baked food – see Yalkut Yosef, OC 318:61), and the *minhag* is to be stringent regarding a *kli rishon* and *kli sheini*, but lenient in a *kli shlishi* (Mishna Berura 318:47).

What are the statuses of the *cholent* and the soup? There is an unresolved *machloket* whether food that was ladled from a pot to a bowl is considered a *kli sheini* or *kli shlishi* (*ibid.* 87). If the *cholent* contains chunks

The Orthodox Union - via its website - fields questions of all types in areas of kashrut, Jewish law and values. Some of them are answered by Eretz Hemdah, the Institute for Advanced Jewish Studies, Jerusalem, headed by Rav Yosef Carmel and Rav Moshe Ehrenreich, founded by HaRav Shaul Yisraeli zt"l, to prepare rabbanim and dayanim to serve the National Religious community in Israel and abroad. Ask the Rabbi is a joint venture of the OU, Yerushalayim Network, Eretz Hemdah... and OU Israel's Torah Tidbits.



of food and not much gravy, it is considered a *davar gush* (a food that comes in a chunk). There is yet another unresolved *machloket* whether a *davar gush* sitting in a *kli sheini* is treated like a *kli sheini*, or perhaps a *kli rishon* because the walls of a *kli sheini* do not cool a solid like a liquid (ibid. 45). The *machmirim* treat a *davar gush* like a *kli rishon* even in a third utensil (Orchot Shabbat 1:63). Not only is it difficult to combine all the stringencies (salt cooks off the flame, cooking after baking is forbidden, we are *machmir* by *davar gush*), if it is dry, it is baking, not cooking.

Regarding significant liquid, we posited in the past that a mixture of liquid and chunks (e.g., vegetable soup, liquidy *cholent*) is not treated as a *davar gush*. Therefore, *cholent* ladled into a serving bowl and soup in bowls are a *safek* of *kli sheini* or *kli shlishi*, which are both permitted for baked things (Mishna Berura 318:45).

If the salt has not been heated, leniency would have to rely on the (main) opinion that salt does not cook easily or the possibility it is in a *kli shlishi*, in which case there may never be problems of cooking (Igrot Moshe, OC, IV 74:15). Even the stringent about *kli shlishi* would probably permit if for salt (see Orchot Shabbat 1:41). When there is a *safek* between *kli sheini* and *kli shlishi*, it is slightly more problematic.

Therefore, while we cannot claim unanimity in all the permutations, in the great majority of cases, the consensus is to permit putting salt in utensils with hot food other than the cooking pot (see Shemirat Shabbat K'hilchata 1:58; Igrot Moshe ibid. 5 & 17). In borderline cases, helping establish workable solutions for family health is a factor that strengthens the case for leniency. ■

*Eretz Hemdah has begun a participatory Zoom class - "Behind the Scenes with the Vebbe Rebbe" - an analytical look at the sources, methodology, and considerations behind our rulings, with Rav Daniel Mann. Contact [info@eretzhemdah.org](mailto:info@eretzhemdah.org) to join.*

## Having a dispute?



For a Din Torah in English or Hebrew contact 'Eretz Hemdah - Gazit' Rabbinical Court: 077-215-8-215 • fax: (02) 537-9626  
[beitdin@eretzhemdah.org](mailto:beitdin@eretzhemdah.org)

Mazal Tov to  
**Ronit & Ernie Singer and the  
Rotkovich and Sofer families**  
on the birth of a daughter to  
**Elchai and Tehilla Sofer**



**RABBI GIDEON**

**Machon Puah for Fertility and Gynecology in Accordance with Halacha**

**WEITZMAN**

## Is a Fertilized Egg Life?

Last time we saw that there are some million or so frozen fertilized eggs worldwide, left over from fertility treatments. In most cases, the couple will keep them in order to use them at a later stage. In some cases, the couple no longer wants to use them, for a variety of reasons, and the question is what can be done with these eggs?

It will have been noted that, throughout our discussion, we have not used the term frozen embryos but, rather, we employed the phrase fertilized eggs. This was on purpose and is more than just semantics.

It is grammatically and scientifically correct to call the fertilized egg an embryo, since an embryo is the early stage of development

of a multicellular organism. Embryonic development is the part of the life cycle that begins just after fertilization and continues through the formation of body structures, such as tissues and organs. Yet the word embryo can give the false impression that an embryo, any and all embryos, have a human form. And are life.

In the first stages of embryonic development, a single-celled zygote undergoes many rapid cell divisions, called cleavage, to form a blastula, which looks similar to a ball of cells. Next, the cells in a blastula-stage embryo start rearranging themselves into layers in a process called gastrulation. These layers will each give rise to different parts of the developing multicellular organism, such as the nervous system, connective tissue, and organs.

In fertility treatment eggs are fertilized in the laboratory, and either transplanted back into the body or frozen. They are

**THE BEST DESIGN, ENGINEERING AND INSTALLATION OF AIR CONDITIONING SYSTEMS.**

JUST ASK ANY OF OUR **THOUSANDS OF HAPPY CLIENTS.**




**JLEM 02-628-8282 | TLV 03-720-8000**  
tzviar.com

**NACHI REALTY 054-461-3943**

**New on the Market - Mini Penthouse in Savyoni Arnona** - 3.5 rooms, Sukka mirpeset, lobby, parking, storage, Amazing views, Shabbat elevator. 2.49m nis

**Bustan Baka** - 3 rooms, 75m, 2 full bathrooms, 1 floor up with Shabbat elevator, private parking and storage room. Move in shape. 2.75m nis

**For Rent in the German Colony** - 4 rooms with parking, perfect for young family or 3 roommates. 5400 NIS

frozen at a very early stage of development, before the cells have started to differentiate. That is why I chose to call them fertilized eggs.

This information has impact on the halachic decision as what can be done with such fertilized eggs. While other religions, such as Catholicism, view fertilized eggs as life, Judaism has a different approach. The Talmud (Yevamot 69b) says that for the first forty days after fertilization the egg is considered as fluid, and life has not started. While we can debate the implications of this statement regarding a pregnancy, it seems clear that the fertilized egg in the lab is not considered alive.

This is one solution for the surplus of frozen fertilized eggs; if they are no longer needed

by the parents they can be destroyed.

But what if another couple wants to use those eggs? Are they allowed to? Can the first couple give them their eggs? Can they sell them? More on this next week. ■

*The Puah Institute is based in Jerusalem and helps couples from all over the world who are experiencing fertility problems. Offices in Jerusalem, New York, Los Angeles & Paris. Contact (Isr) 02-651-5050 (US) 718-336-0603 [www.puahonline.org](http://www.puahonline.org)*

Secluded Vacation  
Retreat that sleeps 50  
• Large Heated Pool  
• Kosher Kitchen  
• Sports / Game Room  
• Kid Friendly  
[isravilla.com](http://isravilla.com) 058.416.6927



# THE FURNITURE DOCTOR

**Is your furniture loose, shaky or falling apart?**



**Servicing  
the Entire  
Country.**

**Permanent furniture regluing!**

**GUARANTEED FOREVER!**

**Professional Furniture Restoration / Refinishing**

Revitalize old or shabby looking furniture or change its color completely!

Expert repair of burns, water damage, scratches, dents and loss of color.

**Make your table LONGER and STRONGER with new heavy-duty table slides from the USA.**

**Restore your furniture to health!**

**David Shafner: 02-999-2418**

[furndoc@gmail.com](mailto:furndoc@gmail.com)



# Preparing The Garden for Shemittah #4: Weeding -

The Gemara (Mo'ed Katan 3a) writes that *nikush* and *kisuach* are forbidden during Shemittah. Rashi explains that *nikush* is removing the weeds with the root (weeding), and *kisuach* is cutting the weeds above the ground (mowing).

Earlier the Gemara explained that weeding is forbidden on Shabbat, either as *tolada* of *choresh* (plowing - making the soil better), or as *tolada* of *zoreah* (allowing the plants near the weeds to grow larger as they now have less competition).

The *poskim* write that weeding is more serious than mowing, and therefore

where necessary (see below) only mowing and not weeding should be allowed.

### Weeding during Shemittah

Annual weeds: if they do not dominate the garden but are merely an eyesore, it is best not to uproot them.

Weeds that spoil considerably the garden's appearance; or genuinely compete with its plants; or threaten to provide cover for various pests (e.g. snakes, scorpions); proceed in the following order of preference:

Spray with various growth-preventative chemicals (available at gardening stores and with gardeners). It is recommended to concentrate on areas where weeds generally sprout and also to spray in early winter.

Cover the area with a black sheet (that blocks light).

Spray existing weeds (available as mentioned above, see a.).

Mow down weeds above soil (with a lawnmower or scythe mower, etc.).

### Preparation of Individual Tax Returns

Including PFIC calculations, FBAR's, Streamlined Amnesty Program, Federal Transfer Certificate Applications

**Sabina Frimer C.P.A (USA & Israel)**

**Cell: 054-747-8688 • Fax: 09-741-2695 • [Sabinaf.cpa@gmail.com](mailto:Sabinaf.cpa@gmail.com)**

Weeds should not be uprooted at all during shemithah.

Removal of weeds from synthetic grass or cement or grown through tiles – is allowed, provided that the garden plants are away from the weeds, so the removal of weeds will not affect the plants.

What to do before Shemithah?

Treat all types of weeds before Shemithah using a variety of methods (motorized scythe, spraying, uprooting by hand etc.). Best to do it before blooming and spreading seeds.

It is recommended to cover the ground with sheeting and cover materials such as: tree cuttings, gravel pebbles etc. in order to minimize the need to weed on Shemithah. Another suggestion is to use anti-germination sprays, pre-emergence weed killers, etc.

What about cutting the grass? Next week. ■

## CHESED FUND

Please help those less fortunate,  
desperate for assistance.

Make checks (Israeli only) payable to  
"The Chesed Fund"  
and send to

**ISRAEL CENTER CHESED FUND**

att. Menachem Persoff

POB 37015 Jerusalem 91370

or donations can be brought to the  
OU Israel Center.

## 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**

# Mortgage RATES at historic LOWS for refinance & purchase

Purchase / Refinance Rates  
(Non-inflation linked)\*

**Special rates up to 75% LTV:**

**30 year 3.85%**

**15 year 2.90%**

**10 year 2.75%**

**For well qualified borrowers**

 **FIRST ISRAEL**  
MORTGAGES

**firstisrael.com 02-625-2555**

60 King George, Jerusalem

3 Aluf Kalman Magen, Tel Aviv

\*Rates are for qualified borrowers and are current as of the printing of this advertisement but are subject to change. Quoted rates do not represent an offer and are for illustrative purposes only.



## TOWARDS MEANINGFUL

### TEFILLA

BY REBBETZIN ZEMIRA OZAROWSKI

Director of OU Israel L'Ayla Women's Initiative



# The First Section of Shemoneh Esrei

There's a very famous Gemara (Berachot 34a) which explains the structure of the Shemoneh Esrei.

א"ר חנינא- ראשונות דומה לעבד שמסדר שבח לפני רבו. אמצעיות דומה לעבד שמבקש פרס מרבו. אחרונות דומה לעבד שקבל פרס מרבו

*Rabbi Hanina said: During the first three blessings, one is like a servant who arranges praise before his master; during the middle blessings, one is like a servant who requests a reward from his master; during the final three blessings, one is like a servant who already received a reward from his master and is taking his leave and departing.*

To put it simply – the first section is praise, the second is requests, and the third is thanksgiving.

In this article, we will be focusing on the first section. According to the Gemara, before we can begin asking Hashem for all the things that we need, we must first praise Him. This idea always bothered me

– it sounds like the Gemara is saying that we need to “butter” Hashem up so that we get on His good side and then He will be more willing to give us what we want. That seems rather absurd. Perhaps if He were a human king, this might make some sense. But why would Hashem need our praise, why would that impact on His decision to grant our requests?

I think that we need to look at this idea from a different vantage point. Imagine, G-d forbid, you had a family member who was sick with an extremely rare disease. You managed to get an appointment to speak to the top specialist in the field and see if he could perform a very complicated surgery on your loved one. If you were under the assumption that he would be too busy to take on the case or if you weren't sure if this doctor really had the ability to cure your family member, you might not present yourself properly or have a very effective meeting.

In order to appeal to this doctor in the best possible way, you'd need to make sure emphasize *to yourself* three important points before beginning your request.

1. That there is a reason why this doctor might actually want to help you. You would remind yourself of the fact that your grandfather saved this doctor's father's life many

*continued on next page...*

# Essential Touch <sup>BS"ד</sup>

– Massage Therapy –  
Women only

High quality  
organic  
essential oils



- Release muscle tension
- Reduce stress & anxiety
- Improve physical, mental & emotional balance

10% off  
first  
massage

Massage therapy  
in the comfort of  
your own home or in  
a home massage studio  
on Rivka st.

Swedish, Holistic, Medical, Aromatherapy, Prenatal

Malkah Rothberg LMT – 058 414 4254

(parle français)

# Home il



For Sale! Exclusively in Arnona (Kfar Etion St.).

Unique large and bright Penthouse  
Duplex apartment, 6 rooms,  
120m + 120m Attic, 2nd floor,  
Central AC, underfloor heating,  
storage room & private parking.

5,000,000 NIS

Ofer Stein

Mobile: 052-450-7266

Office: 02-567-2050

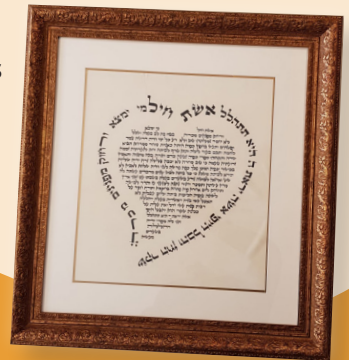
Email: ofer@homeil.net

*Show your appreciation to the **אשת חיל** in your life.*

Eli Peer, Sofer Stam has created stunning Judaica artwork with the immortalized words of אשת חיל and יהי רצון. This Limited Edition is numbered on klaf, richly framed, and signed by the artisan R' Peer.

850 NIS including the frame. Delivery is possible.

You may want to consider this for your wife, mother, sister, aunt, daughter, friend, chasuna gift, or when honoring a major contributor for your organization.



*Also available, Sefrei Torah, Tefillin, Mezuzot,  
and Megillot Esther.*

Call Tova Rice to place an order 052 829 1829

years ago, that you have a family connection, that he feels indebted to you. 2. That this doctor is the top specialist in the field, that he has healed hundreds of people with this same disease, some in the most miraculous of ways. 3. That he is the only one who could help, no one else has the skills or experience able to do this complicated surgery. Once you've reminded yourself of these three facts, you will be able to focus all your energy into entreating the surgeon as passionately as possible.

---

## Nothing we ask is too hard for Him. He has the ability to turn over the world to help us

---

Here too, as we begin our Shemoneh Esrei, we can't just jump into asking our personal requests. Why? Because we wouldn't do it effectively, because we don't yet believe in the power of our Tefilla. We need to prepare ourselves by reminding ourselves of three very important points –

1. אבות - We need to remember that our relationship with Hashem goes back many, many generations. We have “protexia” with Hashem because of our ancestors. Hashem is constantly looking out for us because of *Zchut Avot* – זכר חסדי אבות ומביא גואל לפני בניהם – Hashem remembers all of the *חסד* our Avot have performed and He “owes” us one. In their merit, He is waiting to bring redemption and salvation to us, the descendants of Avraham, Yitzchak, and Yaakov.

2. גבורות - We need to remind of ourselves of how all-encompassing Hashem's power is. Nothing we ask is too hard for Him. He has the ability to turn over the world to help us. Whether it be - מחיה מתים ברחמים רבים סומך נופי - He has the power to resurrect the dead, support the fallen, heal the sick, free those who are bound. It is worthwhile to pour out our hearts to Him because despite how desperate our situation might seem, He really and truly can fix it.

3. קדושה - We then go on to remind ourselves that not only does Hashem have the ability to grant us all our requests, He is actually the ONLY one who can. He is *קדוש*, which technically means מבודל ומופרד, He is separate, removed, in a different realm than any other being in the entire universe. Therefore, He is the only One we can place our complete trust in and the only One we can really turn to in our time of need.

We can now understand why the Gemara instructs us to begin our Shemoneh Esrei with this section of praise. Like a servant before his master or like a family member before the top specialist in the world, we need to take a few minutes reminding OURSELVES of these critical points. Only once we are sure that these ideas are all crystal clear in our heads, only then are we properly prepared to pour out our hearts to Hashem. הקדוש ברוך הוא. It is this very real Tefilla - בקשות (requests) that are made with a real belief that they can and will be granted - that will be the most effective type of Tefilla. ■

# Hemed Properties

Real Estate Experts

[www.hemed-nadlan.co.il](http://www.hemed-nadlan.co.il)

**ARNONA** - new on the market! 6 bedroom garden apartment, 170m, 107m garden, 3 parking spaces, storage, elevator, a/c, private heating, only 3,415,000nis

**RASKO - GIVAT ORANIM** - 3 bedrooms, 109m, 1st floor, Succa balcony, storage, renovated, a.c, private heating, light & airy, green, good location, only 2,790,000nis

**ARNONA** - new building - 2 bedrooms, Shabbat elevator, parking, amazing view of the Old City, en suite, light, a/c, private heating, amazing price 2,090,000nis

**BAKA**- Derech Chevron - 1.5 bedrooms, 50m garden, private entrance, easy access, no steps, a/c, private heating, walking to the kotel, good for investment

**CASPI ST** - 4 bedrooms, 140m on one level + unit for rent, 2nd floor, elevator, balcony, custom interior, new, luxurious, a/c, underfloor heating, very quiet, unique high standard

**ARNONA** - 3 bedrooms, elevator, parking, storage, a/c, private heating, ensuite, balcony, airy, full of light, very nice living space, new kitchen, close to Baka

**077-215-1200 // 054-246-0246**

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

Trusted US/Israeli tax services for over 30 years

- U.S. Income Tax Returns
- Israeli Tax Returns
- Foreign Bank Reports (FBAR)
- IRS Audit Representation
- IRS Streamlined Program
- Corporate Tax Planning
- Estate and Trust Tax Planning
- \$1400 U.S. Child Credit
- Investment Planning
- Bookkeeping Services
- Other Accounting Services

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

02-999-2104 | 09-746-0623 | 03-527-3254  
052-274-9999

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

## Rivka and Shifra's Properties

**For sale! In Rechavia and surrounding areas!**

**New exclusive in Rechavia/ Shaarei Chesed** - Very unique large apartment, has massive balcony, separate one bedroom apartment, machsan, Shabbat elevator and parking!! Lease land Ben David 5 m nis

**Wolfson villa** - 5 room apartment, bright and airy with sukka balcony.

**Saidoff** - 3 room apartment, 2 bathrooms, elevator and parking! 2.6 m nis

**Saidoff** - 5 room apartment 156m, storage, parking, elevator, amazing views! 6 m nis

**Lev rechavia** - 4 room apartment, sukka balcony, parking, elevator, swimming pool and guard! 5.4 m nis

**Renovated wolfson apartment** - 130m, amazing views 3.8 m nis.

**For rent!**

**Talbia** - renovated 4 room apartment, balcony, elevator + parking 10000 nis (flex)

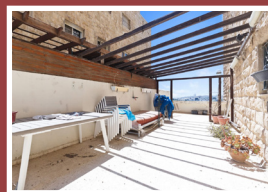
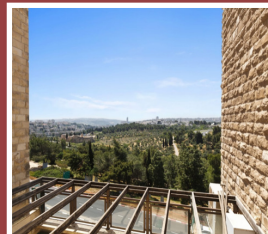
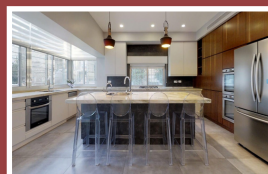
**Rechavia** - 4 room renovated garden apartment in great location. 9300 nis

**Luxury Sukkot rental in Rechavia** -

6 bedrooms 4.5 bath massive garden area

**Would love to help you find your home!**

**Shifra Lopian 0526735300 Rivka Talesnik 0526969956**





# TORAH 4 TEENS

# BY TEENS

NCSY ISRAEL



**Albert Katz**  
**Chashmonaim**  
**Chapter Director**

## Role of Leviim

In Bamidbar we are told about the work that each family from Levi gets to do in connection to the Mishkan. We would think that this would appear in Sefer Vayikra since that is the book that speaks about the work of the Kohanim and the Mishkan. Why then is the work of the Leviim the introduction of Bamidbar?

While the Leviim oversee the work, the Torah also tells us they have a special role. They replace the role of the firstborn. The Leviim are the firstborn of Am Yisrael. The firstborn is the bridge between two generations- the generation of the parents and the generation of the children. The Leviim are the bridge between the Kohanim and Bnei Yisrael. The Torah is building a system of bridges. Just as Hashem is with the

Kohanim in an intimate way, we need a bridge for the rest of the nation to understand that relationship. The Leviim are that bridge.

In Bamidbar 3:7 the Leviim are told to keep charge of both the Kohanim and the rest of Bnei Yisrael. If the Torah were to end with the book of Vayikra we would think only Kohanim get to have a relationship with Hashem. But a normal person won't. We start Bamidbar with a census to show that not only the Kohanim are important but rather all Bnei Yisrael matter as we are all כהנים. The Leviim appear in the beginning of Bamidbar because they are the transition from a book that dealt with Kohanim to a book that deals with the rest of the nation. Through this chain of order and bridges everyone has their own important role to play in the service of Hashem. Without every role within the nation, we will not succeed at fulfilling our role. Hashem's Mishkan is placed in the middle of the camp so that all can be close with Him and not just the Leviim and Kohanim. As a

**CASH 4 GOLD**

**We buy your Gold & Silver**

Personal home service - 30 years experience

We also buy silverware, gold & silver coins!  
Please send me a picture to **Whatsapp** for free appraisals

**972-54-219-2428** Follow Us  
mail: [absaffran@gmail.com](mailto:absaffran@gmail.com) On Facebook

**I pay cash! I will meet you where you want! Customer service!**

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

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

**Details: Santo - 052-228-9627**

nation we too have a similar role of being the bridge between Hashem and the rest of the world. May we fulfill this role and bring peace and redemption to the whole world.



**Ranan Lustman**  
9th grade,  
Chashmonaim

## **It's Amazing What We Can Accomplish When We're In It Together**

In this week's Parsha of Bamidbar, the Torah talks about the flags of the 12 Shevatim. Even though there was tremendous achdut among B'nai Yisrael following Yetziat Mitzrayim, Kriat Yam Suf, and Matan Torah, our Parsha says that it is still very important for each Shevet to have their own separate flag. Why? If B'nai Yisrael were really one unit so closely connected, why did they need to be divided with different flags? In his Sefer called *Shalom Rav*, Rabbi Shalom Rosner brings a nice idea from Rav Moshe Sternbuch who says that it was a very good thing for each Shevet to have their own flag as a symbol that was unique to each of them. He says that even though there was a very close connection as one unit, each Shevet had their own strength, their own special tafkid that was going to benefit all of B'nai Yisrael and create even more achdut. Rav Sternbuch compares this to the Israeli army where each different unit, like intelligence,

navy, air force, and ground soldiers, have their own jobs and responsibilities, but they work together as one army, looking out for each other. Rav Asher Weiss has a similar idea in explaining the meaning of "anivut"...humility. He explains that anivut is not putting yourself down, but recognizing that your unique qualities are no better than the special qualities of anyone else. Everyone's role is important and the goal is for people to use their "kochot" to benefit all of B'nai Yisrael. That was the meaning of the separate flags, and it is a great message for all of us. We should all use our own "kochot" to benefit each other, respect each other, and create a growing sense of achdut within Klal Yisrael. Shabbat Shalom! ■

*NCSY Israel is the premier organization in Israel, dedicated to connect, inspire, empower, and help teen olim with "Klita" to the Land of Israel by encouraging passionate Judaism through Torah and Tradition. Find out more at [israel.ncsy.org](http://israel.ncsy.org)*

### **Are you interested in a high-level Gemara shiur in English on Zoom?**

**The shiur is given by Rabbi Hillel Ruvel - Rosh Kollel at Yeshivas Beis Yisroel in Neve Yaakov - from 4:30-5:30pm, Sundays, Mondays, Wednesdays & Thursdays. Zoom details are in Torah Tidbits (see schedule). If you have further questions, please contact Danny Taragin, 052 8464249 (also whatsapp).**  
- Now learning Masechet Temura -

**TIYUL-Tuesday, May 18**

Joshua's altar on Mt Eval  
IDF and local authorities  
coordinated this unique visit  
[shalompollack613@gmail.com](mailto:shalompollack613@gmail.com)



# WELCOME BACK!

It's been great to see so many familiar faces back at the OU Israel Center for our on-site shiurim.

We encourage all who can to join us for our weekly morning classes!

\*Following all Tav Yarok protocols -

Green passport required

\*Mandatory pre-registration at

[www.ouisrael.org/classes](http://www.ouisrael.org/classes)



OU ISRAEL CENTER | 22 KEREN HAYESOD, YERUSHALAYIM | 02-560-9100 | WWW.OUISRAEL.ORG

## Looking to Boost your Business's Sales and Revenue?

### ADVERTISE IN TORAH TIDBITS!

We at OU Israel know that many businesses have suffered during these difficult and challenging times.

We know that many of you have revamped and adjusted the way you work.

**Torah Tidbits** can help you get the **Word Out** and **Attract New Customers and Clients**

for **Attractive Special Advertising Rates during these trying times**

Call **Ita Rochel** 02-560-9125, 050-781-9720  
or email [ttads@ouisrael.org](mailto:ttads@ouisrael.org)



OU ISRAEL CENTER | WWW.OUISRAEL.ORG | 02-5609110

New Exclusive!



## Fabulous Arnona Penthouse Prime Location!

120 sq m on one level, 4 bedrooms, 2.5 baths,  
sukka terrace--70 sq m with panoramic view,  
2 parallel parking spaces, storage and shabbat  
elevator! asking 4.1 million NIS



**SHELLY LANDAU**  
PROPERTIES LTD  
bayitsheli@gmail.com  
WWW.SHELLYLANDAU.COM  
052-385-9944

## Urgent Tzedakah Appeal

For a lonely sick widow with no relatives or children, cancer survivor who has suffered thru a very harsh illness and serious heart condition which needs constant monitoring and care. Desperately needs money for the most basic living expenses as well as medical. Does not have enough money for a place to live. ENDORSED BY Rabbi Zev Leff, Rabbi Yaacov Hillel, Rebbetzin Deena Weinberg, Rabbi Yom Tov Glaser, Rabbi Yisrael Gans and others

joanmarastern@gmail.com 0587780691,  
Mailing address: Rebbetzin Tziporah Heller,  
Neve Yerushalayim Seminary, 1 Beit Yitshak Street.  
Har Nof, Jerusalem 94130



**Having a Brit?  
KISEI SHEL ELIYAHU**

Available to borrow  
from the OU Israel Center

For details, call  
Ita Rochel 02-560-9125

# THE JERUSALEM SYMPHONY

## BEST OF BROADWAY THE JEWISH CONNECTION

MONDAY JUNE 7 | 20:00

**Keren Kagarlitsky**  
conductor

**Simon Cohen** singer  
**Colin Schachat**, singer  
**The Portnoy Brothers**



1-700-70-4000

WWW.JSO.CO.IL

Home*il*



For Sale! Exclusively in Arnona.

Amazing quiet and pastoral  
Duplex Garden apartment, 4 rooms,  
120m, 120m garden, privet entrance,  
Central AC, underfloor heating,  
storage room & private parking.

4,500,000 NIS

Ofer Stein

Mobile: 052-450-7266

Office: 02-567-2050

Email: ofer@homeil.net

ת"ב

NEED STORAGE?

MAXI*BOX*

The place for extra space

Jerusalem Beit-Shemesh

Modiin

053-7272-815

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

Like us on facebook  
חברות אייל- premium moving

'REST INSURED'  
*you're in good hands*

Life | Home | Health  
Car | Pension | Travel

Freem Design



Servicing the Anglo  
Community for  
over 20 years

Yirmi Gold Insurance | [info@goldinsurance.co.il](mailto:info@goldinsurance.co.il) | 02-9999365

# SUMMER <sup>2021</sup> with Matan

## Jewish FOMO: Finding our Place within the Family of Nations

Zoom program

In person program

July 4 - 15 | 4:00pm - 7:30pm IL | 9:00am - 12:30pm EDT

Should we integrate or detach ourselves from the family of nations? Exploring the benefits & limitations of 'separateness' within our history and tradition.

## Flora and Fauna in Eretz Yisrael

June 27 - July 1 | 8:45am - 5:00pm

Elevate our own humanity by reconnecting with teeming life beyond ourselves. With morning shiurim and daily tiyulim.

## Matan HaSharon

In person and on zoom

Mondays | June 28, July 5, 12 | 9:00am

Tanya White | Yael Leibowitz | Rav Eitan Bendavid  
Rabbanit Karen Miller Jackson | Dr. Chana Tannenbaum

## Tefilah, Torah and Tour

In person in the Old City

Rosh Hodesh Tammuz | Friday | June 11 | 9:00am

Rabbanit Malke Bina | Rabbanit Oshra Koren  
Liat Raz Keidar | Tzvia Tzur | Shulie Mishkin | Rivi Frankel

## Yom Iyun 17 Tammuz

In person and on zoom

Sunday | June 27 | 8:00am - 1:00pm

Rabbanit Shani Taragin | Rabbi Menachem Leibtag  
Rabbi Aharon Adler



more&more

Mini Series - In person and on zoom

## How the Story Ends: Sefer Bamidbar

Wednesday | June 23, 30, July 7 | 9:00am

Mini Series with Rabbanit Nechama Goldman Barash

## Readings from the Prophets

Wednesday | July 14, 21 | 9:00am

Mini Series with Simi Peters

Pre-registration required, for details:



מכון תורה לנשים  
WOMEN'S INSTITUTE FOR TORAH STUDIES

[WWW.MATAN.ORG.IL](http://WWW.MATAN.ORG.IL)

[INFO@MATAN.ORG.IL](mailto:INFO@MATAN.ORG.IL) | [Facebook](https://www.facebook.com/matan) | [Instagram](https://www.instagram.com/matan) | \*9862

30 Rashbag St. Jerusalem | According to the Ministry of Health Green Pass guidelines

# Come and enjoy your Golden Years in the City of Gold!



**Special offer!**

**3 month trial period without commitment**

**Are you looking for a warm and welcoming English-speaking retirement community in the heart of Jerusalem?**

Beit Tovei Ha'ir offers a superb quality of life for religious seniors, with Mehadrin food and facilities, daily shiurim, social events, and in-house medical care.



Choice of private apartments



Delicious Mehadrin meals

**70%**

70% English speakers



Beit Midrash & Shiurim



Swimming pool, gym and spa



Rich cultural program



Medical care & security 24/7

**\*6422**

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



**בית טובי העיר**  
Tovei Ha'ir Residence

**Tovei Ha'ir - Jerusalem's Premier Retirement Community**

36 Malchei Yisrael St., Jerusalem